ETHICS IN ISLAM

TRANSLATION OF THE PORTION OF ETHICS IN SIRATUN NABI ﷺ

Concepts and meanings of Islam and moral conduct,
philosophy of ethics. Perfect ethical teachings,
methods and manners, virtuous conduct,
Raza'il and good manners.

COMPILED IN URDU BY:
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as conceived and outlined by
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بِسْمَ اللّٰهِ الرَّحْمٰنِ الرَّحِيْم ط

PUBLISHER'S NOTE

The Seerat Un Nabi ﷺ comprising seven volumes is that reliable and authentic Urdu book which no other composition has equalled in acclaim and authority. This book is the result of a deep research and it convincingly answers the objections raised by orientalists. It presents the Islamic philosophy of life and proves from the life of the Messenger of Allah عليه الصلوٰة والسلام that no other religion is as natural and practical as Islam.

Among the different objections the orientalists raise against Islam is their tirade against ethics.

The book in your hands is the translation of the sixth volume of the Urdu Seerat Un Nabi ﷺ which deals entirely with manners and ethics. It embraces the Islamic philosophy of ethics and its merits, and, here and there, compares it with other religions.

May Allah reward Doctor Rizwan uddin Ahmad and Haji Muhammad Aslam for undertaking the responsibility of translating the work in English and thereby meeting a great need, and also for giving us rights over it.

By the Grace of Allah, we can assert confidently that there is no other book in English as authentic and researched as this one. I pray that aspirants of Truth derive benefit from it.

May Allah grant His approval to this endeavour and reward all those who had a hand in producing it, in this life and in the Here after.

I request readers to remember me, my parents and family in their prayers. جَزَاهُمُ اللّٰهُ

Khalil Ashraf Usmani
son of Al-Haj Muhammad
Razi Usmani

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FOREWORD

It has been explained by the Holy Quran repeatedly that one of the basic functions entrusted to the Holy Prophet ﷺ was to "purify" the people of his ummah. This was an additional task entrusted to the Holy Prophet ﷺ after reciting the verses the Holy Quran and teaching the contents of the Book. What is meant by purification is the purification of the inner qualities of the people reflected by their moral attitude. It will not be an exaggeration to say that since the inner moral quaities underlie all the human actvities they are foremost requirement a Muslim is called to observe. Unless the inner moral qualities are purified, the apparent action of a person cannot be brought in conformity with the injunctions of *Shari'ah*. For example, if somebody offers obligatory prayers with an exclusive intention to show himself as a pious Muslim, and not to please Allah, the act of his prayer, though correct apparently, cannot secure the pleasure of Allah which is the basic objective of all acts of worship. What is lacking in his prayer is the inner quality of *Ikhlas,* the absence of which has rendered his whole act to a nullity.

This simple example is sufficient to prove that even the acts of worship cannot be acceptable unless the inner state of one's heart is pure and clean. That is why the Holy Prophet ﷺ was asked to 'purify' the people. Based on the 'purification' explained and carried out by the Holy Prophet ﷺ' the Muslim scholars have developed a separate science in the name *Ilm-al-akhlaq*. Unfortunately in the absence of any other analogous term the Arabic word Akhlaq is normally translated by 'moral' or 'ethic' which refer to the apparant moral attitude only, while the term '*Akhlaq*' as interpreted by the Muslim scholars in the light of Quranic and prophetic teachings goes much deeper. it relates to the inner qualities of one's heart which govern his outward attitude. It is these inner instincts that the Holy Prophet ﷺ was asked to 'purify'. This was the most delicate and formidable task he was entrusted with. It could not be corrected out by oral teachings only. It required to set a practical example to supervise the activities of his followers with deep insight, to discern into the inner motives of their acts, to find out the instincts underlying their outward behavior and to reform them by practical training. The Holy Prophet ﷺ performed all these functions to 'purify' his people with miraculous diligence and unparalleled success. It is this aspect of the life of the Holy Prophet ﷺ which has been thoroughly discussed in the present book.

This book in fact is the sixth volume of the renowned work of

Allamah Sayyid Sulayman Nadvi generally known as Seerat-un-Nabi. The author and his work Seerat-un-Nabi do not need any introduction. They are widely known and admired throughout the Muslim world by the Urdu knowing Muslims. The work has been held in great esteem and is treated as a basic source of knowledge in Urdu not only in the field of the biography of the Holy Prophet ﷺ but also in the field of his teachings in every walk of human life.

An English translation of this erudite work was needed since long. We all should be grateful to Dr. Rizwanuddin and Haji Muhammad Aslam who undertook the task and rendered several volumes of Seerat-un-Nabi into English, the present volume being one of them.

This volume is dedicated to the moral and ethical teachings of the Holy Prophet ﷺ and its study helps the reader know the basic rules and principles enshrined by the Holy Quran and *sunnah* of the Holy Prophet ﷺ with regard to the moral qualities required from a practicing Muslim.

Although I have not had the opportunity to study the whole manuscript of this English translation, yet by going through a considerable part of it, I can say that the translation is simple and easily understandable which reflects the basic theme presented by the author.

I hope that the book will fulfil the burning need of the English knowing people and will help them understand the Islamic ethical guidance and will induce the Muslims to acquire the moral qualities they are supposed to have as true Muslims. The book is expected to be extremely useful for highlighting an area of Islamic teachings which, despite its foremost importance, is the most neglected sphere of our present day life. May Allah make this book beneficial to the Muslims and bless its author, translators and publisher with His approval.

Muhammad Taqi Usmani
24.12.97

TRANSLATORS' FOREWORD

The internationally renowned seven-volume work Sirat-un-Nabi, a book of encyclopaedic dimension originally conceived, outlined and started to be written by the great scholar and the genius of his time 'Allama Shibli Nu'mani and eventually completed after his death by the equally illustrious scholar, Syed Sulaiman Nadwi, needs no introduction. This great work deals with the life, *maghazi* and the teachings of the Holy Prophet Muhammad, may Allah's peace and blessings be upon him. It was originally written in Urdu and not accessible to those with no knowledge of the Urdu language. It was, therefore, thought desirable to translate the work into English, in order to make it available to the English-speaking intelligentsia of the world.

We have already translated Volume V of the work into English. It was first published in Pakistan in 1994 under the title "Worship in Islam". By the kindness and grace of Allah, we are now able to put into the hands of our English-speaking readers Volume VI which deals with Ethics in Islam.

We have tried to translate the work as faithfully as possible, but, as mentioned in our foreword to Volume V, it has not been an easy task and it is no gainsaying that a literal translation has not always been possible and at times we had no recourse but to depart, even though slightly, from the actual Urdu text. Nevertheless, we have endeavoured to keep the translation as close to the original as possible. The repetitions in the original work have been avoided as far as possible.

The English translations of the Holy Quran by Abdullah Yusuf Ali and by Muhammad Marmaduke Pickthall have been used for the verses quoted. The *Sura* names and verse numbers have been given at the end of the Quranic verses quoted. For the quotations of the Old and New Testament Books, the Holy Bible, the King James version, Red letter Edition, printed by Oxford University Press has been used. All *hadiths* quoted have been checked with translated versions of the original *Hadith* Texts. For verification of *hadiths* the following *Hadith* books have been used: *Sahih Bukhari, Sahih Muslim, Sunan Abu Dawud, Mishkat al-Masabih, Muwatta Imam Malik, Sunan Ibn Majah, and Jame' Tirmidhi.*

Dr. Rizwan Uddin Ahmad
London
October, 1995

Haji Muhammad Aslam
London
October, 1995

بسم اللہ الرحمٰن الرحیم

In the name of Allah,
Most Gracios, Most Merciful.

AUTHOR'S INTRODUCTION

The Volume VI of the Sirat-un-Nabi ﷺ is today before the reader. This volume explains in detail the ethical conduct reveald and taught to muslims through the Prophet Muhammad ﷺ the Messenger of Allah. It is an irony that, although from a theoretical point of view, the teaching of morality holds a high place in religion, when it comés to translating it into practical action very little importance is attached to it by the people at large. In order, therefore, to remove this shortcoming, and to explain the true role of morality and its importance in the advancement of nations and their cultures, an attempt has been made in this book to illuminate every aspect of the subject, and it has been shown that in the building of a society the correct training of moral conduct is an essential ingredient.

It is repeatedly pointed out in this book that good moral conduct [*Akhlaq Hasanah*] reflects the Attributes of Allah. Nevertheless, it must be clearly borne in mind that no creature can be equal to the Creator in any of His attributes. To think otherwise, would be tantamount to ascribing partners to Allah which is nothing but *Shirk*. When a certain quality of a human being has any likeness with any attribute of Almighty Allah, then that attribute is applied metaphorically to the human being. For instance, human being' knowlege is nothing compared to Allah's divine knowledge - like a drop in the ocean - yet this attribute of Allah when found present in a human being, no matter how meagre, is also dubbed as "knowledge". Real knowledge is possed by Allah alone and not by human beings. But because the Almighty Allah with His divine power has produced in His srvants a certain small amount of understanding, this is also "knowledge". Otherwise, there is in fact no correspondence whatsoever between the knowledge of the two.[1]The same is true of the other Attributes of Allah when they are applied to the qualities of human beings. For this reason, the correspondence of the attributes of Allah with the qualities of human beings is regarded by theologians and researchers as a correspondence, at best, of a very low degree and no more. There is nothing whatever like unto Him, and He is the One that hears and sees(all things). [*al-Shra* 11]

On a few occasions in this book, cmparisons of Islam with other

religions occur and there is mention, in this connection, of the teachings of the Prophts Jesus and Moses عليه السلام. These are the teachings which are at present found in the books attributed to them or the teachings which their followers ascribe to them. Undoubtedly, the teachings of every true prophet are above criticism and free from all faults, because whatever divine teachings were rwvealed in their particular periods of prophethood were appropriate for that period. Then the time came when these teachings were perfected and completed for all time to come through Prophet Muhammad ﷺ, the last messenger of Allah.

In the course of the book, at times, there have arisen some issues relating to Islamic jurisprudence. But since the main subject of this book is concerned with ethics, we have not entangled ourselves with any aspect of jurisprudence, whether minor or major. However, if one wants to clarify some points of this nature, one should consult books on Islamic Jurisprudence.

The arrangement of this book is a follows. First of all there is a Preface, in which the religious importance of ethics is discussed. Then an attempt is made to present an Islamic philosophy on this subject. Therefore, some of the distinguishing features of the method of teachings of the Prophetﷺare enumerated. Lastly, the Islamic teachings of morality are detailed under the headings of Rights and Obligations, Virtues, Vices, and Etiquette and Manners have been wrttin by my colleague Maulana Abdus Salam Nadwi, and i have included them in this book after some modifications. I am thankful to him for this help.

In drawing conclusions from the holy verses and traditions, and in the elucidations of their expedience and wisdom. I had no course open to me except to take guidance from my own personal taste and thoughts. Errors and faults, nevertheless, are human natire, and I cannot claim therefore that my thoughts and taste have been free fron them. The founder of this series on the *Sirat-un-Nabi* ﷺ, my learned *teacer* 'Allama Shibli N'umani had not appeared in my dreams for a long time. When the last chapters of this volume were being compiled I saw in a dream that some parts of the book lying before him and that he was reading one of the pages and smiling (May Allah bless him).

I pray to Allah that He may acceot these pages and may produce in Muslims a taste and desire to perfect their moral conduct by following the teaching of the Prophet Muhammad ﷺ, and may Allah make them understand that achivement of perfect faith and worship depend on the practical performance of per fear moral conduct and manners in the light of Islamic teachings.

Seeker of Allah's blessing
Syed Sulaiman Nadwi
(4 Dhul-Hijjah 1357 Hijrah)

ETHICS IN ISLAM

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ ط

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ وَالصَّلٰوةُ وَالسَّلَامُ عَلٰى سَيِّدِ الْمُرْسَلِيْنَ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ اَجْمَعِيْنَ

In the name of Allah, Most Gracious, Most Merciful.

Praise be to Allah, Cherisher and Sustainer of the Worlds, and peace and blessings on the Messenger of Allah, on his family and all the Companions.

THE TEACHINGS OF THE PROPHET ﷺ ON MORAL CONDUCT

After faith and worship, which constitute the first two parts of the Prophet's teachings, comes the third, namely, moral conduct. Moral conduct relates to those mutual rights and obligations that fall upon human beings, the observance of which is not only proper but essential. When a person comes into this world, he forms relationships, to a greater or lesser degree, with every thing that is present here. He forms relationships with his parents, family, relatives and friends; in fact, with every person and every thing connected with him in terms, for example, of gender, neighbourhood, homeland or nationality. He has a relationship even with animals and the environment. As a result, certain obligations are incumbent upon him. It is the elegant and dutiful discharge of these that constitutes "Moral Conduct".

All worldly happiness, prosperity and peace follow as a result of moral conduct. Where it is wanting, this is made good by societies or governments through the enforcement of law. Where human beings, of their own accord, fully discharge their moral obligations, there would be no need for any government to enforce its laws. The best society or religion, therefore, is the one whose moral influence on its members is such that they discharge their duties in full and do not waver from the Straight Path. All religions of the world have tried, in varying degrees, to achieve this goal. The same is true of the world's last religion, Islam. In the following chapters, the efforts made by Islam, and all that the Prophet Muhammad ﷺ, the Messenger of Allah, has taught and practised in this respect will be examined and described in detail.

ISLAM AND MORAL CONDUCT

All religions are, undoubtedly, based on good moral conduct. The teachings of all prophets and reformers have maintained, for example, that speaking the truth is good, whereas lying is bad, that justice is right and oppression is wrong, that charity is a virtue and theft, an evil. As with other aspects of Islam, the teachings of the Prophet Muhammad ﷺ in this regard are comprehensive and complete. The Prophet ﷺ, himself, said:

"بُعِثْتُ لِأُتَمِّمَ حَسَنَ الْأَخْلَاقِ"

I have been sent to perfect the virtues of courtesy and good behaviour. [*kenz-ul-ummal*][1]

The above is a narration recorded in the *Muwatta* of Imam Malik. In the *Musnad Ahmad, Bayhaqi* and *Ibn Sa'd,* etc., the words of the Prophet ﷺ are even clearer:

اِنَّمَا بُعِثْتُ لِأُتَمِّمَ مَكَارِمَ الْأَخْلَاقِ

I have been sent only for the purpose to perfect good behaviour. [2]

The Prophet ﷺ, therefore, began to perform this duty as soon as he received the call to prophethood. He was still in Mecca when Abu Dhar رضی اللہ عنہ sent his brother there to investigate the circumstances and teachings of this new prophet. After returning, he told Abu Dhar رضی اللہ عنہ:

رَأَيْتُ يَأْمُرُ بِمَكَارِمِ الْأَخْلَاقِ (صحیح مسلم)

I saw him exhorting people to develop good morals.[3]

When Muslims migrated to Abyssinia, and the king Negus sent for them and enquired about Islam, Ja'far Tayyar's رضی اللہ عنہ answer included the following:

"O King! We were ignorant people who worshipped idols, ate dead animals, indulged in evil acts, harmed neighbours, were cruel to each other, and the strong oppressed the weak. Then, there was born amongst us a man who advised us to give up the worshipping of stones, taught us to tell the truth, taught us to stop blood-shedding, taught us to abandon eating the wealth of the orphans, taught us to help the neighbours, and taught us not to slander chaste women".[4]

This is comparable to the brief description which Abu Sufyan رضی اللہ عنہ, when still a non-believer, gave in the court of the Heraclius about

the reformatory message of the Prophet Muhammad ﷺ. He said that in addition to preaching the Unity of Allah and His worship, he also taught people to be chaste, to speak the truth and to keep good relations with kith and kin.[5]

The Holy Quran has praised the Prophet ﷺ on several occasions, such as follows:

وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ (جمعہ:۲)

(He) sanctify them and instruct them in Scripture and Wisdom. [*al-Jumu'a*]

In this verse two words are notable; the first is "sanctify", which is *tazkiyah* in Arabic in the Holy Quran, and the second is "wisdom", or *hikmah,* in the Holy Quran.

1- *SANCTIFICATION [TAZKIYAH]:* The literal meaning of *tazkiyah* is to cleanse and purify, to remove dirt and pollution and to polish. The Holy Quran has used this word in the same sense, that is to say, the cleansing of the human soul of its impurities, or the removal of all stains and blemishes from the soul and to polish and illumine it. It is related in *Sura al-Shams:*

وَنَفْسٍ وَّ مَا سَوّٰهَا ○ فَاَلْهَمَهَا فُجُوْرَهَا وَ تَقْوٰهَا ○ قَدْ اَفْلَحَ مَنْ زَكّٰهَا ○ وَقَدْ خَابَ مَنْ دَسّٰهَا ○ (شمس:۷-۱۰)

By the Soul, and the proportion and order given to it; and its enlightenment as to its wrong and its right. Truly he succeeds that purifies it, and he fails that corrupts it! [*al-Shams* 7-10]

Similarly, in *Sura al-A'la:*

قَدْ اَفْلَحَ مَنْ تَزَكّٰى ○ وَذَكَرَ اسْمَ رَبِّهٖ فَصَلّٰى ○ (الاعلی:۱۴-۱۵)

But those will prosper who purify themselves, and glorify the name of their Guardian-Lord, and (lift their hearts) in Prayer. [*al-A'la* 14-15]

In *Sura* 'Abasa the result of the preaching has been expressed by the word *tazkiyah.*

عَبَسَ وَتَوَلّٰى ○ اَنْ جَآءَهُ الْاَعْمٰى ○ وَمَا يُدْرِيْكَ لَعَلَّهٗ يَزَّكّٰى ○ اَوْ يَذَّكَّرُ فَتَنْفَعَهُ الذِّكْرٰى ○ (عبس:۱-۴)

(The Prophet) frowned and turned away, because there came to him the blind man (interrupting). But what could tell thee but that perchance he might attain *tazkiyah* (grow in spiritual understanding)? - Or that he might receive admonition, and the teaching might profit him? [*'Abasa* 1-4]

These verses from the Holy Quran show clearly not only the meaning of *tazkiyah* but also tell us that it was a quality especially particular to the Messenger of Allah. It also becomes clear that the most important duty of the prophethood of Muhammad ﷺ was to purify the human soul from all kinds of impurity and pollution, and to polish and illumine it. In other words, he was sent to sanctify the soul by correcting and making perfect people's conduct and actions. The incident narrated above proves that friends and foes of the Prophet ﷺ had no doubt that he possessed this quality of *tazkiyah.*

2- WISDOM [*HIKMAH*]: Although the word *hikmah* has been fully explained in Volume IV of this series, it is nonetheless appropriate to state here that on all the occasions that this word occurs in the Holy Quran it is used in connection with the knowledge and insight which inspired the bosom of the Prophet ﷺ in the form of divine light. This sometimes manifested in the form of the expediences and advice given orally by the Prophet ﷺ, and at times by his actions, as recorded in the traditions. As mentioned in the Holy Quran on two occasions, the word *hikmah,* furthermore, applies to moral teachings and their prospective results. In *Sura Bani Isra'il,* after exhorting people to have faith in the Unity of Allah, to obey and respect their parents, to help relatives and the needy; and after advising them to be neither extravagant nor miserly, not to indulge in the killing of children, nor to commit adultery, not to take any innocent life, nor to harm orphans; and after urging them to fulfil all promises, to weigh and measure correctly, and to walk on the Earth without arrogance or insolence, it is stated:

ذٰلِكَ مِمَّآ اَوْحٰى اِلَيْكَ رَبُّكَ مِنَ الْحِكْمَةِ ؕ (بنی اسرائیل:۳۹)

These are among the (precepts of) *hikmah* (wisdom), which thy Lord has revealed to thee. [*Bani Isra'il* 39]

It has been stated in *Sura Luqman:*

وَلَقَدْ اٰتَيْنَا لُقْمَانَ الْحِكْمَةَ اَنِ اشْكُرْ لِلّٰهِ (لقمان:۱۲)

We bestowed (in the past) wisdom on *Luqman:* "Show (thy) gratitude to Allah". [*Luqman* 12]

In this *Sura* the acts of wisdom have been detailed as follows: Do not ascribe a partner to Allah, be kind to parents, establish regular prayers, enjoin what is just and forbid what is wrong, bear with patient constancy whatever hardship betides you, do not be proud or walk on the Earth with insolence, and speak in a low voice. All such acts, which

are without doubt deemed good by all people and all religions, and which may otherwise be called good moral conduct, have been termed "*wisdom*" in the Holy Quran. The fact that the Holy Quran states that the revelation made to Prophet Muhammad ﷺ includes both the Book as well as wisdom, shows that good conduct is evidently of no less importance in the eyes of Islam than the worship of Allah and the obeying of His commandments. The Holy Quran explains it thus:

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا ارْكَعُوْا وَاسْجُدُوْا وَاعْبُدُوْا رَبَّكُمْ وَافْعَلُوا الْخَيْرَ لَعَلَّكُمْ تُفْلِحُوْنَ

(حج:۷۷)

O ye who believe! Bow down, prostrate yourselves, and do good; that ye may prosper. [*al-Hajj* 77]

This means that after faith in the mission entrusted to Prophet Muhammad ﷺ by Allah, there are two essentials; one is worship, and the other good conduct. The former is the "Right due to the Creator", and the latter is the "Right due to His creations". The sum total of the two is Islam.

THE IMPORTANCE OF THE RIGHTS OF HUMAN BEINGS:

From another perspective it appears that the teachings of Prophet Muhammad ﷺ give even greater emphasis to moral conduct than to worship. The acts of worship are the "Rights due to Allah" (*Huquq Allah*), and the Almighty Allah, who is Most Merciful, and whose door of mercy is never closed on any person, good or bad, considers every act except *Kufr* and *Shirk* as pardonable according to His Will. Moral conduct is the name for the "Rights due to other human beings" (*Huquq- al-'Ibad*). The pardoning of short-comings and wrongdoings in this respect has been left by Allah in the hands of aggrieved parties. Evidently, the same mercy and kindness cannot be expected from an aggrieved party as from the Most Merciful Allah. It is for this reason that the Prophet ﷺ said that if a man commits a wrong against a brother, then the wrongdoer should seek the pardon of his aggrieved brother in this world. Otherwise, in the next world, he would have nothing to compensate for this except his deeds; his good deeds would be transferred to the afflicted party. And in the case of there being no good deeds in the aggressor's record, the evil deeds of the aggrieved would then be transferred to him.[6] In another *hadith*, it is related that the accounts of deeds, on the Day of Judgement, will be presented on three different lists. The first list will contain the wrongs that a human

being has committed against himself, and that concern Allah and His votary. He may not, for example, have fasted in Ramadan, or may not have performed *salat* on a regular basis. Allah will judge this list very leniently and may forgive and pardon such a person, depending on His Will and Discretion. The second list would consist of the wrongs which one human being has committed against another. Allah will not ignore even the slightest wrong recorded in this list, will not forgive, and will judge it strictly.[7] The third list will consist of instances of *shirk* (ascribing partners to Allah). Allah will be most concerned about this, and such a person will not be pardoned at all. This shows clearly that the mutual conduct of human beings is of great importance.[8] This is the reason why Allah has not made *hajj* obligatory for any individual until he has made all the arrangements for the sustenance of his family. For the same reason, *zakat* has been made obligatory for a person only when his wealth is in excess of his and his family's needs. In other words, Allah does not make His own dues obligatory for any person until that person has discharged the dues of his fellow human beings.

THE FIVE PILLARS OF ISLAM AND MORAL CONDUCT:

Certain *hadiths* state that after belief, the edifice of Islam is erected on four pillars; namely, *salat, sawm, zakat* and *hajj*. This seems to have led to the misunderstanding that moral conduct is given no place in the edifice of Islam. This misunderstanding has been exacerbated by the incorrect statements of ill-informed preachers. As stated at the beginning of the chapter on worship, in the previous volume, the fact is that one of the purposes of worship is the training and perfection of moral conduct. This is highlighted everywhere in the Holy Quran, according to which, one of the benefits of *salat* is that it guards against evil; the benefit of *sawm* is that it teaches *taqwa;* the benefit of *zakat* is that it promotes full development of human sympathy and consideration. The *hajj,* too, in different ways, is instrumental in the reform and advancement of moral conduct and is a means of promoting mutual assistance.

The details above show that whatever the individual names of these four pillars of Islam may be, they have at base a hidden object; namely, the development of moral conduct. If these four acts of worship do not result in the enhancement of spirituality and good conduct, then, plainly, the commandments of Allah are not being properly followed. Worship, in that case, is like a tree without fruit, a flower without fragrance, and a body without soul. Indicators to this effect are evident

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in the Holy Quran and the teachings of the Prophet ﷺ, and are fully elucidated in the works of certain *Sufis*.

Imam Ghazali writes in the *Ahya' al-'Uloom:*

"Allah says: `Establish *salat* for My remembrance', and He says: `Do not be one of the heedless'. He says also: `Draw not near unto prayer when ye are drunken, till ye know that which ye utter.' There are many worshippers who do not drink wine but they do not know what they are saying in prayer. The Prophet ﷺ said, `If a person prays two raka'ats without any worldly thought therein, his past sins are forgiven.' The Prophet ﷺ said, `Salat is the embodiment of humbleness, humility, lamentation, entreaty, repentance, the raising of hands and utterance of the words: O Allah, O Allah.' He who does not (fulfil this condition), he is a cheat (i.e. his Salat remains faulty). Earlier scriptures relate that Allah said: `I do not accept the prayer of every one. I accept the prayer of one who humbles himself before My Greatness, does not boast his superiority over my servants and who feeds the hungry and indigent for My sake.' The Prophet ﷺ said, `*Salat* has been made compulsory, and the *hajj, tawaf* and their rituals have been commanded for the establishment of the remembrance of Allah.' If the conditions stated above are not fulfilled and you have no feelings of tremendousness and fear of Allah in your heart, then what is the value of your remembrance? The Prophet ﷺ said: `If the *Salat* of a person does not stop him from indecent and evil deeds, then such a *Salat* distances him further from Allah".[9]

The last *hadith* is mentioned with authenticated references in the works of commentators of Traditions such as Ibn Jarir, Ibn Abi Hatim and others. Hafiz Ibn Kathir has collected together all the above narrations in his commentary on *Sura al-'Ankabut*. Another version of the last *hadith,* offers alternatively that if *Salat* does not bring about the cessation of vice and evil in the performer, then his *Salat* is useless.[10] The Prophet ﷺ spoke similarly in respect of fasting, "Whoever does not eschew false speech and evil actions, Allah is not in need of his leaving his food and drink (i.e. Allah will not accept his fasting)."[11] It is evident from these teachings that one of the essential purposes of worship is the *tazkiyah* of moral conduct.

MORAL CONDUCT AND FAITH:

Faith is the foundation on which a religion is based. But faith is something which resides within the person who professes it and no-one else can see or know about it. It is, therefore, the moral conduct produced as a result of faith which may be regarded as its proof. Thus,

in *Sura al-Mu-minun,* moral conduct, together with worship, is described as one of the essential qualities on which the success of believers is based.

قَدْ اَفْلَحَ الْمُؤْمِنُوْنَ o الَّذِيْنَ هُمْ فِيْ صَلَاتِهِمْ خَاشِعُوْنَ o وَالَّذِيْنَ هُمْ عَنِ اللَّغْوِ مُعْرِضُوْنَ o وَالَّذِيْنَ هُمْ لِلزَّكٰوةِ فَاعِلُوْنَ o وَالَّذِيْنَ هُمْ لِفُرُوْجِهِمْ حَافِظُوْنَ o اِلاَّ عَلٰٓى اَزْوَاجِهِمْ اَوْ مَا مَلَكَتْ اَيْمَانُهُمْ فَاِنَّهُمْ غَيْرُ مَلُوْمِيْنَ o فَمَنِ ابْتَغٰى وَرَآءَ ذٰلِكَ فَاُولٰٓئِكَ هُمُ الْعٰدُوْنَ o وَالَّذِيْنَ هُمْ لِاَمٰنٰتِهِمْ وَعَهْدِهِمْ رَاعُوْنَ o وَالَّذِيْنَ هُمْ عَلٰى صَلَوٰتِهِمْ يُحَافِظُوْنَ o (مؤمنون: ١-٩)

The Believers must (eventually) win through,- those who humble themselves in their prayer; who avoid vain talk; who are active in deeds of charity; who abstain from sex, except with those joined to them in the marriage bond, or whom their right hands possess,- for (in their case) they are free from blame, but those whose desires exceed those limits are transgressors;- those who faithfully observe their trusts and their covenants; and who (strictly) guard their prayers;- [*al-Mu-minun* 1-9]

Amongst the qualities given a special place in these verses in respect of promoting the success of a believer, are humbleness, the avoidance of vain talk, generosity, chastity, and the observance of trusts and covenants.

MORAL CONDUCT AND TAQWA:

In Islamic *terminology,* the condition of a human heart that activates all righteousness is called *taqwa*. In the revelations made to Muhammad ﷺ in the Holy Quran, it is explained that only those who possess the following qualities manifest *taqwa*.

لَيْسَ الْبِرَّ اَنْ تُوَلُّوْا وُجُوْهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلٰكِنَّ الْبِرَّ مَنْ اٰمَنَ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ وَالْمَلٰٓئِكَةِ وَالْكِتٰبِ وَالنَّبِيّٖنَ ج وَاٰتَى الْمَالَ عَلٰى حُبِّهٖ ذَوِى الْقُرْبٰى وَالْيَتٰمٰى وَالْمَسٰكِيْنَ وَابْنَ السَّبِيْلِ لا وَالسَّآئِلِيْنَ وَفِى الرِّقَابِ ج وَاَقَامَ الصَّلٰوةَ وَاٰتَى الزَّكٰوةَ ج وَالْمُوْفُوْنَ بِعَهْدِهِمْ اِذَا عٰهَدُوْا وَالصّٰبِرِيْنَ فِى الْبَاْسَآءِ وَالضَّرَّآءِ وَحِيْنَ الْبَاْسِ ط اُولٰٓئِكَ الَّذِيْنَ صَدَقُوْا ط وَاُولٰٓئِكَ هُمُ الْمُتَّقُوْنَ (بقرة: ١٧٧)

It is not righteousness that ye turn your faces towards East or West; but it is righteousness - to believe in Allah and the Last Day, and the

Angels, and the Book, and the Messengers; to spend of your substance, out of love for Him, for your kin, for orphans, for the needy, for the wayfarer, for those who ask, and for the ransom of slaves; to be steadfast in prayer, and practice regular charity; to fulfil the contracts which ye have made; and to be firm and patient, in pain (or suffering) and adversity, and throughout all periods of panic. Such are the people of truth, the God-fearing. [*al-Baqara* 177]

It is clear from the above that the first condition for attaining truth and *taqwa* is the achievement of faith. The second condition for attaining *taqwa* is the development of a person's moral conduct with such fine qualities as generosity, the fulfilling of contracts, observance of trusts, and firmness and patience during periods of panic.

MORAL CONDUCT AND THE DISTINCTION OF BEING A RIGHTEOUS VOTARY OF ALLAH:

According to the teachings of the Prophet Muhammadﷺ, only those who demonstrate good conduct are righteous and honoured in the sight of Allah. Thus, in *Sura al-Furqan* it is stated:

وَعِبَادُ الرَّحْمٰنِ الَّذِيْنَ يَمْشُوْنَ عَلَى الْاَرْضِ هَوْنًا وَّاِذَا خَاطَبَهُمُ الْجَاهِلُوْنَ قَالُوْا سَلٰمًا
o وَالَّذِيْنَ يَبِيْتُوْنَ لِرَبِّهِمْ سُجَّدًا وَّقِيَامًا o وَالَّذِيْنَ يَقُوْلُوْنَ رَبَّنَا اصْرِفْ عَنَّا عَذَابَ
جَهَنَّمَ ق اِنَّ عَذَابَهَا كَانَ غَرَامًا o اِنَّهَا سَآءَ تْ مُسْتَقَرًّا وَّمُقَامًا o وَالَّذِيْنَ اِذَآ اَنْفَقُوْا لَمْ
يُسْرِفُوْا وَلَمْ يَقْتُرُوْا وَ كَانَ بَيْنَ ذٰلِكَ قَوَامًا o وَالَّذِيْنَ لَا يَدْعُوْنَ مَعَ اللّٰهِ اِلٰهًا اٰخَرَ
لَا يَقْتُلُوْنَ النَّفْسَ الَّتِيْ حَرَّمَ اللّٰهُ اِلَّا بِالْحَقِّ وَلَا يَزْنُوْنَ ج وَمَنْ يَّفْعَلْ ذٰلِكَ يَلْقَ اَثَامًا o

(فرقان ٦٣:٦٨)

وَالَّذِيْنَ لَا يَشْهَدُوْنَ الزُّوْرَ وَ اِذَا مَرُّوْا بِاللَّغْوِ مَرُّوْا كِرَامًا o وَالَّذِيْنَ اِذَا ذُكِّرُوْا
بِاٰيٰتِ رَبِّهِمْ لَمْ يَخِرُّوْا عَلَيْهَا صُمًّا وَّعُمْيَانًا o وَالَّذِيْنَ يَقُوْلُوْنَ رَبَّنَا هَبْ لَنَا مِنْ اَزْوَاجِنَا
وَذُرِّيّٰتِنَا قُرَّةَ اَعْيُنٍ وَّاجْعَلْنَا لِلْمُتَّقِيْنَ اِمَامًا o (سورہ فرقان:٧٢-٧٤)

And the servants of (Allah) Most Gracious are those who walk on the Earth in humility, and when the ignorant address them, they say, "Peace!"; those who spend the night in adoration of their Lord prostrate and standing; those who say, "Our Lord! Avert from us the Wrath of Hell, for its Wrath is indeed an affliction grievous, - evil indeed is it as an abode, and as a place to rest in"; those who, when they spend, are not extravagant, and not niggardly, but hold a just

(balance) between those (extremes); those who invoke not, with Allah, any other god, nor slay such life as Allah has made sacred, except for just cause, nor commit fornication;- and any that does this (not only) meets punishment (but) the Penalty on the Day of Judgment will be doubled to him, and he will dwell therein in ignominy,- unless he repents, believes, and works righteous deeds, for Allah will change the evil of such persons into good, and Allah is Oft-Forgiving, Most Merciful, and whoever repents and does good has truly turned to Allah with an (acceptable) conversion; - those who witness no falsehood, and, if they pass by futility, they pass by it with honourable (avoidance); those who, when they are admonished with the Signs of their Lord, droop not down at them as if they were deaf or blind; and those who pray, "Our Lord! Grant unto us wives and offspring who will be the comfort of our eyes, and give us (the grace) to lead the righteous." [*al-Furqan 63-68 and 72-74*]

As a result of having faith, a person develops good qualities of conduct such as forgiveness, the adoption of a middle course, abstention from killing and fornication, and avoidance of fraud and deceit.

THE MORAL QUALITIES OF BELIEVERS:

Through the tongue of the Prophet Muhammad ﷺ, the Quran stated the following to be the qualities of those votaries of Allah who are beloved and honourable to Him:

.....وَعَلٰى رَبِّهِمْ يَتَوَكَّلُوْنَ o وَالَّذِيْنَ يَجْتَنِبُوْنَ كَبٰٓئِرَ الْاِثْمِ وَالْفَوَاحِشَ وَ اِذَا مَا
غَضِبُوْا هُمْ يَغْفِرُوْنَ o وَالَّذِيْنَ اسْتَجَابُوْا لِرَبِّهِمْ وَ اَقَامُوا الصَّلٰوةَ ص وَاَمْرُهُمْ شُوْرٰى
بَيْنَهُمْ ص وَمِمَّا رَزَقْنٰهُمْ يُنْفِقُوْنَ o وَالَّذِيْنَ اِذَآ اَصَابَهُمُ الْبَغْيُ هُمْ يَنْتَصِرُوْنَ o وَجَزٰٓؤُا
سَيِّئَةٍ سَيِّئَةٌ مِّثْلُهَا ج فَمَنْ عَفَا وَاَصْلَحَ فَاَجْرُهٗ عَلَى اللّٰهِ ط اِنَّهٗ لَا يُحِبُّ الظّٰلِمِيْنَ o وَ لَمَنِ
انْتَصَرَ بَعْدَ ظُلْمِهٖ فَاُولٰٓئِكَ مَا عَلَيْهِمْ مِّنْ سَبِيْلٍ o اِنَّمَا السَّبِيْلُ عَلَى الَّذِيْنَ يَظْلِمُوْنَ
النَّاسَ وَ يَبْغُوْنَ فِي الْاَرْضِ بِغَيْرِ الْحَقِّ ط اُولٰٓئِكَ لَهُمْ عَذَابٌ اَلِيْمٌ o وَلَمَنْ صَبَرَ وَغَفَرَ
اِنَّ ذٰلِكَ لَمِنْ عَزْمِ الْاُمُوْرِ o (سورہ شوریٰ:٣٢-٤٣)

(It is) for those who believe and put their trust in their Lord; those who avoid the greater crimes and shameful deeds, and, when they are angry even then forgive; those who hearken to their Lord, and establish regular *Salat;* who (conduct) their affairs by mutual consultation; who spend out of what We bestow on them for

sustenance; and those who, when an oppressive wrong is inflicted on them, (are not cowed but) help and defend themselves. The recompense for an injury is an injury equal thereto (in degree): but if a person forgives and makes reconciliation, his reward is due from Allah; for (Allah) loveth not those who do wrong. But indeed if any do help and defend themselves after a wrong (done) to them, against such there is no cause of blame. The blame is only against those who oppress men with wrongdoing and insolently transgress beyond bounds through the land, defying right and justice: for such there will be a Penalty grievous. But indeed if any show patience and forgive, that would truly be an exercise of courageous will and resolution in the conduct of affairs. [*al-Shura* 36-43]

اُعِدَّتْ لِلْمُتَّقِيْنَ o الَّذِيْنَ يُنْفِقُوْنَ فِى السَّرَّآءِ وَالضَّرَّآءِ وَالْكَاظِمِيْنَ الْغَيْظَ وَالْعَافِيْنَ عَنِ النَّاسِ ط وَاللّٰهُ يُحِبُّ الْمُحْسِنِيْنَ (آل عمران: ۱۳۴،۱۳۳)

The (Garden is) prepared for the righteous,- those who spend (freely), whether in prosperity, or in adversity; who restrain anger, and pardon (all) men;- for Allah loves those who do good;- [*Al-i-'Imran* 133-134]

اُولٰئِكَ يُؤْتَوْنَ اَجْرَهُمْ مَّرَّتَيْنِ بِمَاصَبَرُوْاوَيَدْرَءُ وْنَ بِالْحَسَنَةِ السَّيِّئَةَ وَمِمَّا رَزَقْنٰهُمْ يُنْفِقُوْنَ o وَاِذَاسَمِعُوْا اللَّغْوَ اَعْرَضُوْا عَنْهُ وَ قَالُوْا لَنَا اَعْمَالُنَا وَلَكُمْ اَعْمَالُكُمْ سَلَامٌ عَلَيْكُمْ ز لَانَبْتَغِى الْجَاهِلِيْنَ (سورہ قصص: ۵۵،۵۴)

Twice will they be given their reward, for that they have persevered, that they avert evil with good, and that they spend (in charity) out of what We have given them. And when they hear vain talk, they turn away therefrom and say: "To us our deeds, and to you yours. Peace be to you: we seek not the ignorant." [*al-Qasas* 54-55]

وَيُطْعِمُوْنَ الطَّعَامَ عَلٰى حُبِّهٖ مِسْكِيْنًاوَّيَتِيْمًاوَّاَسِيْرًا o (سورہ دھر: ۸)

And they feed, for the love of Allah, the indigent, the orphan, and the captive. [*al-Dahr* 8]

The explanation which the Prophet ﷺ himself has given of these verses, and other similar verses, is preserved in the books of traditions. We present these *hadiths* under various headings so that one is able to realise the important position held by moral conduct in the teachings of the Prophet ﷺ.

IMPORTANCE OF MORAL CONDUCT IN ISLAM:

The importance of moral conduct in Islam is evident from the fact that a part of the prayer of the Prophet ﷺ which he used to recite in his *Salat* was as follows:

واهدنى لاحسن الاخلاق لا يهدى لاحسنها الا انت واصرف عنى سيئاتها لا يصرف عنى سيئاتها الا انت ۔ (مسلم باب الدعاء فى الصلوٰة)

O Allah! Guide me in the best of conduct for none but Thee guideth anyone (in) good conduct. Remove sins from me, for none else but thou can remove sins from me.[12]

The importance of good conduct is evident from the words of the above prayer and the fact that the Prophet ﷺ, while in *Salat,* (which is an occasion of closeness to Allah and the most appropriate time for prayer to be accepted) would request Allah to grant him the best of moral conduct.

There is nothing more important in Islam than perfect faith. The Prophet ﷺ has said:

اكمل المؤمنين ايمانا احسنهم خلقا ۔

The believers whose faith is most perfect are those who have the best character.[13]

This *hadith* is present in the books of traditions of *Tirmidhi, Ibn Hanbal, Abu Dawud, Hakim,* and *Ibn Hibban.* From this *hadith* it is apparent that achieving perfection of faith in Islam depends upon good conduct, for this is the fruit by which the tree of faith is identified.

The importance of *Salat* and *sawm* in Islam is obvious to everyone, but moral conduct also has the same importance. The Prophet ﷺ said:

ان الرجل ليدرك بحسن خلقه و درجة قائم اليل وصائم النهار ۔

A person can attain through moral conduct the same status which is gained by fasting during the day and worshipping all through night.

Although presented in slightly different ways, this *hadith* occurs in the books of traditions of *Abu Dawud, Ibn Hanbal, Hakim, Ibn Hibban* and *Tabarani.* From this it is apparent that the status which can be gained by the hardships of *nafl Salats* during the night, and by *nafl sawms* during the day, can also be attained by good conduct. Good conduct thus has, in a way, the same high status as the performance of excessive worship. Thus, in Islam moral conduct is that yardstick by which a person's status and honour can be

measured. The Prophet ﷺ said:

خیارکم احسنکم اخلاقا۔

Among the best of you are those of you who have the best character.[14]

It is stated in the *Sunan Abu Dawud* that the Prophet ﷺ said:

ما من شئ یوضع فی المیزان اثقل من حسن الخلق فان صاحب حسن الخلق لیبلغ به درجة صاحب الصوم والصلوٰة۔

The heaviest thing which will be put in the believer's scale on the day of resurrection will be good character. By his good character a believer will attain the degree of one who prays during the night and fasts during the day.

Thus it has been explained fully that in the scale of Islam there is nothing weightier than good character. In another *hadith* it has been stated:

خیر ما اعطی الناس خلق حسن ۔

All the things which human beings have been given by Allah, the best is the gift of good conduct.

This *hadith* occurs in different forms in the books of *hadiths* of Hakim, *Nasa'i, Ibn Majah, Ibn Hanbal, Tabarani,* and *Ibn Abi Shaiba,* which all tell that good character is better than any other gifts or favours of Allah. In another *hadith* the Prophet ﷺ said:

احب عباد الله الی الله احسنهم اخلاقا ۔ (طبرانی)

Among those of you who are dearest to Allah are those who have the best character.[15]

This shows that good conduct is a means of gaining the love of Allah; and in fact, is also a means of gaining the Prophet's love, for the Prophet ﷺ said:

ان احبکم الی واقربکم منی فی الاخرة مجالس محاسنکم اخلاقا و ان ابغضکم الی وابعدکم منی فی الاخرة مساویکم اخلاقا ۔(ادب المفرد ،امام البخاری باب من لا یوذی جارہ)

Among my followers the most beloved and nearest to me are the ones who possess good conduct and manners, and I dislike those who possess bad characters and they will be far away from me on the Day of Judgement. (*Adab-ul-mufrad*)[16]

During the time of the Prophet ﷺ there were two women. One of them performed *nafl Salat* throughout the night, fasted during the day and practised charity, but at the same time her tongue was a source of trouble to neighbours. The other woman performed her obligatory *Salats* only but then clothed the needy and was careful not to annoy the neighbours with her tongue. On being asked about these two women, the Prophet ﷺ said the first did not have any good in her and that she would go to hell, but the second would go to paradise.[17] The different fates based on the behaviour of the two women, as pronounced by the tongue of the Prophet ﷺ, point out clearly the position of moral conduct in Islam.

Bara bin 'Azib رضی اللہ عنہ says that a Bedouin came to the Prophet ﷺ and asked him to teach him something which would gain him access to paradise. The Prophet ﷺ advised him to free slaves, to pay the debts of those who cannot pay, and to stop an unjust relative from committing oppression; and said that if he could not do these, then he should feed the hungry and quench the thirst of the thirsty, enjoin others to do what is right and forbid what is wrong; and if he could not do this, then there should come out nothing from his tongue except good.[18] This *hadith* clearly shows the very high status that moral conduct holds in Islam.

THE QUALITIES AND ESSENTIALS OF FAITH:

In addition to the above *hadiths,* there are numerous others in which the Prophet ﷺ has said that such and such qualities and moral conduct are essentials of faith and he gives super-eminence to moral conduct. The degree of attainment in the essentials and qualities of moral conduct, gives rise to a proportional strength in faith. In other words our moral conduct is the reflection and the yardstick of our faith. The faith within our hearts is like a hidden lamp, from the brightness of which the strength of faith can be assessed, and the light which emanates from it in the form of rays is good conduct. The following are some sayings of the Prophet ﷺ:

1- There are more than seventy branches of faith, one of which is modesty.
2- Faith has numerous branches; the most important of them is to believe in the Oneness of Allah, and the least important is the removal of a harmful object from the path (so that no other brother gets hurt).
3- The faith of a person is strengthened if he has the following three qualities:
(i)Love for Allah and His Messenger ﷺ.

(ii)Love for others for the sake of Allah alone.
(iii)The thought of turning away from faith being as distressful to him as Hell-fire.

4- The one who has the following three qualities will find his faith strengthened.
(i)He who does not oppose Truth.
(ii)He who speaks the truth in spite of opposition.
(iii)He who believes that whatever happened could not have been avoided.

5- The following three things are parts of the faith:
(i)To give in the way of Allah, even in a state of poverty.
(ii)To spread peace and tranquillity in the world.
(iii) To be judicious even against one's own 'self'.

6- None can become a complete believer unless he wishes the same thing for his brother (others) as he wishes for himself.

7- A Muslim is the one who does not hurt any other Muslim with his tongue or actions; and a believer is the one in whom people have such faith that they can entrust him with their wealth and their lives.

8- One man came to the Prophet ﷺ and asked him which act was the best in Islam. The Prophet ﷺ replied that it was to feed the hungry, and to wish Peace (*Salam*) to everyone, whether known or unknown.

9- One man asked the Prophet ﷺ what Islam was. The Prophet ﷺ replied that it was to talk with courtesy, and to feed others. He then asked what *Iman* (faith) was. The Prophet ﷺ answered that it was to be firm and patient, and to be courageous in moral conduct.

10- A *Mumin* (true believer) is one who has affection for others; and one who neither has affection for others, nor others have affection for him, has no goodness in him.

11- A *Mumin* (true believer) neither taunts anyone, nor wishes bad for anyone; he also neither abuses nor speaks rudely to anyone.

12- A Muslim is a brother of every other Muslim; he should neither abuse nor be cruel to another. He who helps a brother will be helped by Allah; he who removes his (Muslim) brother's hardship, will have his own hardship removed by Allah.

13- A *Mumin* is the one who is regarded trustworthy by the people. A Muslim is the one from whose tongue and actions people feel safe. A *Muhajir* (a migrant from Mecca to Medina) is the one who has left evils behind. The Prophet ﷺ vowed in the name of Allah and said that none can have entry into Paradise unless his neighbours have remained safe from his fury and rage.

14- A believer must honour his guest.

15- There are three signs of a hypocrite: he always tells lies, breaks his promises and breaches trust.

One should ponder over every one of the *hadiths* mentioned above, and realise the highest regard in which moral conduct is held by Islam.

GOOD CONDUCT IS THE REFLECTION OF ATTRIBUTES OF ALLAH:

Good conduct is, in fact, a reflection of the attributes of Allah, being infinitesimal manifestations of His perfect qualities. It is told in a *hadith* [حسن الخلق خلق اللہ الا عظم (طبرانی)] that Allah's greatest creations are good conduct and manners.[19] In Islam only conduct which reflects Allah's attributes is called good conduct. However, it is obvious that there are certain attributes of Allah which are specific to Him and which cannot even be imagined to be possessed by anyone else. Such as His being One, His being the Creator, and such other beneficent attributes which are applicable to Allah alone, for example His Grandeur and Greatness, etc. A votary can gain a high degree of attainment by producing in himself the qualities opposite to these unique attributes. For instance, against the Grandeur of Allah there ought to be humility and lowliness, and against the Greatness of Allah there should be submissiveness and meekness in the votary. Islam regards moral conduct to be the means of perfecting the human soul. It is the primary source for attaining the blessings of Allah and achieving benefits. As long as we progress and keep gaining the blessings, the process of the advancement of our souls will continue; and this is the ultimate object of our spiritual life. It is impossible to have a loftier concept of moral conduct than this.

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THE DISTINCTION OF THE PROPHET MUHAMMAD ﷺ

AMONG THE TEACHERS OF MORAL CONDUCT

A number of great teachers of moral conduct have been born into this world, and many important nations have been guided by their teachings still remembered after hundreds of years. Wherever good conduct is to be found it is attributable to those teachings. A critical review will assist in drawing a comparison between these different teachers. It will help us to understand the principles on which their teachings are based, and what distinction the last teacher [The Prophet Muhammad ﷺ] holds in this world.

Before the time of the Prophet Muhammad ﷺ, there were basically two groups of teachers who instructed the human race in morality. One group based its teachings on some divinely inspired religion: the well-known apostles, for example, and the founders of certain religions. The second group consisted of those who based their teachings on their own philosophy, wisdom, intellect and learning. We may call those of the first group prophets or religious reformers, and those of the second, philosophers or men of knowledge. These two groups of teachers adopted different principles and methods for their teachings. The prophets and founders of religions derived their teachings directly from the Commandments of God and based their instruction on nothing else besides. They neither discussed the concept of cause and effect, nor the philosophical complex problems relating to moral conduct, nor did they explain the moral expedience and intellectual wisdom of their teachings. In the teachings of the second group [the philosophers] there is investigation of cause and effect, there is discussion on psychological properties, there is an aim, purpose and object of moral conduct, and there is delineation of action and the like. But beyond theory and discussion, the practical application is non-existent.

یارِ ما ایں دارد و آں نیز ہم

In the teachings of the world's last teacher Muhammad ﷺ, there is Godly wisdom. There are intellectual explanations for delicate questions, there is elaboration on the Will and Command of Allah. There is depth of consideration regarding morality, and knowledge concerning natural phenomena. Thus, these teachings are comprised of Allah's Quranic revelations as well as intellectual wisdom.

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The fundamental difference which distinguishes prophets from intellectuals, is that the prophets, in addition to giving moral guidance, provide practical examples from their sinless lives. From each action, influence and achievement of the prophets, there flows out a variety of blessings and benefits that serve the needs of seekers of truth.

When examined from a practical point of view the life of a great intellectual and expert on morality, whose knowledge and discourses may have astonished the world, and who may have studied the nature of morality and explored every internal feeling and latent ability of the human race, appears, in fact, to be no better than the life of an ordinary person. Although he may illumine others he himself scarcely ever emerges from darkness. He may claim to lead others towards good, but often, himself, will wander astray. He may possess in-depth knowledge and understanding of mercy and love, yet seems not to pity the poor or love his enemy. He may deliver dazzling lectures on veracity and righteousness, but himself be scarcely truthful or righteous.

An intellectual, who uses only his brain, his tongue and his pen, but is otherwise devoid of spirit and action, his writings and lectures leave no imprint upon a person's heart. But because, on the contrary, prophets act according to what they preach, and have in their hearts what they say with their tongues, their followers benefit profoundly from their teachings and from associating with them. This is the prominent difference that divides and elevates the prophets from the intellectuals: Moses عليه السلام , Jesus عليه السلام and Muhammad ﷺ are on the one side, and Socrates, Plato and Aristotle on the other. There is no evidence that anyone came to practise good moral conduct by perusing the dialogues of Socrates and Plato, or by reading Aristotle's treatises on morality. But nation after nation has attained great status and honour by following the moral teachings and sermons of Moses عليه السلام, Jesus عليه السلام , and Muhammad ﷺ. Even today, wherever a ray of good conduct falls on the face of this earth, it emanates from the luminous source of the prophets.

Not all the prophets, however, hold the same status as far as setting practical examples is concerned; in this matter, they differ in rank. In addition to their being perfect, every detail of their perfection ought to be manifest in the form of practical actions, so that the people of every habit and inclination, according to capability, may be influenced. It is also desirable that their practical examples be preserved in the pages of history, so that later generations, too, may follow their footsteps and

attain the desired goal. In short, it is essential for a perfect teacher to meet the following requirements, particularly if prophethood is to end with him:

1- No aspect of his life should be hidden from peoples' eyes.

2- In accordance with his teachings, he should, himself, set practical examples.

3- His moral life should be comprehensive, offering material that every community may imitate and follow.

Let us now discuss the above three points in detail:

1- AN OPEN LIFE:

When we critically examine the lives of all the prophets and founders of world-religions, we find none of them to be as fully comprehensive as that of the Prophet ﷺ of Islam. There has not been any one, apart from Muhammad ﷺ, whose every aspect of moral life is fully available for us to see. From among the prophets of the Old Testament (the Torah), there is not a single one whose every moral achievement is known to us. The immoral stories which the narrators of the Torah have included in their description of the lives of those sinless and venerable men, should better be avoided here. The Holy Qur'an regards these prophets, in every instance, to be devoid of all the offending censure levelled against them. When one looks at the lives of these prophets, from Noah عليه السلام to Moses عليه السلام, there is found little in the Torah which can assist in compiling a complete picture of their moral conduct. Out of the thirty three years of the life of Jesus عليه السلام, we know of the events of only three of those years. Apart from the miracles, very little is known even about these three years. Under the circumstances, it is scarcely possible to say that every aspect of his life is known.

If one wishes to examine the moral lives of the founders of the ancient religions of India, Iran and China, one finds no material at all on the matter. Every aspect of their moral life is unknown.

It is only the life of the Teacher of Islam which has even its minutest details preserved for everyone to know. According to Bosworth Smith,[1] everything about Islam is different. He writes: "Here instead of the shadowy and the mysterious we have history. We know as much of Muhammad as we do even of Luther and Milton..... Nobody here is the dupe of himself or of others; there is the full light of day upon all that that light can ever reach at all." In other words, the life of Muhammad ﷺ is as bright as the broad light of day, every aspect of his life being clearly visible.[1] It was the Prophet's own

command that his every word and action be passed from one person to another. Those close to him were exhorted to state openly in public what they heard him say and what they saw him do in private; they were instructed by the Prophet ﷺ himself to announce openly from the roof-tops whatever they heard or saw in private or in his living quarters.

الا فليبلغ الشاهد الغائب

2- ACTIONS IN ACCORDANCE WITH TEACHINGS:

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command that his every word and action be passed from one person to another. Those close to him were exhorted to state openly in public what they heard him say and what they saw him do in private; they were instructed by the Prophet ﷺ himself to announce openly from the roof-tops whatever they heard or saw in private or in his living quarters.

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And thou (standest) on an exalted standard of character. [*al-Qalam* 4]

3- PERFECT AND COMPLETE:

Another criterion for the perfect moral teacher is that his method of teaching should be able to influence others and produce good results in them. In other words, he should be perfect himself and be able also to bring out perfection in others. He himself should be pious and able to produce piety in others. Let us examine the list of moral teachers that the world produced and see which of them possessed the distinction of perfection. Was it possessed by Moses عليه السلام, the one who complained at every step of the way about the hard-heartedness and evil ways of the *Bani Isra'il;* or was it possessed by Jesus عليه السلام, the one whose eleven disciples did not assist at all at the time of his tremendous test? Or was it possessed by Muhammad ﷺ, the one whose Book of Revelation pronounces repeatedly the like of the following:

يَتْلُوْا عَلَيْهِمْ اٰيٰتِهٖ وَيُزَكِّيْهِمْ وَيُعَلِّمُهُمُ الْكِتٰبَ وَالْحِكْمَةَ (سورہ جمعہ: ٢)

(He it is Who hath sent among the unlettered ones a messenger of their own), to recite unto them His revelations and (sanctify them) to make them grow, and to teach them the Scripture and Wisdom, [*al-Jumu'a* 2]

It should be especially noted that this pronouncement asserts not only that the teacher of Islam taught Scripture and Wisdom to the people and recited to them the revelations of Allah, but that he also sanctified them through his beneficial moral influence. He transformed the faulty into perfect human beings; turned the sinners into righteous believers; made the foolish discerning, and filled dark hearts with light. Thus, by the time his life came to an end, there were already thousands upon thousands of people who had, in practical terms, derived benefit from his moral teachings. The Arabs, who before him had sunk to the lowest depths of iniquity, attained the greatest possible heights of morality within the twenty-three years of his prophethood.

MORAL INSTRUCTION IN EVERY FIELD OF EDUCATION:

Even if a teacher possesses the efficacy mentioned above in respect of perfecting his pupils, it should be borne in mind that for the perfection, maintenance and administration of this world people must be trained not only in one talent, but in numerous different disciplines. When one looks at the various learning fields of other moral guides,

one finds none where students were trained in more than one skill. The institution of the Prophet Moses عليه السلام, for example, was nothing more than a military school; the Prophet Jesus عليه السلام educated his followers only in forgiveness and propitiation. In the monastery of Buddha, aspirants were trained only to beg. But when one looks at the great learning institution of the Prophet Muhammad ﷺ, one finds it a place for all kinds of education that nurtured and trained people in the advancement of every human faculty. The teacher himself was equivalent to a whole university in which every department of art and science had a place, and present before him were students of every taste and inclination acquiring knowledge according to their individual capabilities.

The Prophet Muhammad ﷺ can be seen as a human being, a father, a husband and a friend; as a householder, trader, officer and a ruler; a judge, a commander and a king. He can be seen as a teacher, a preacher and spiritual guide; a devotee, a worshipper, and finally, a prophet. People of various different vocations came to him seeking advice and then benefited from his guidance. If one looks at the Prophet's great institution of learning, Masjid-e-Nabawi (the Prophet's Mosque), one finds its roof to have been made of date-palm leaves, the trunks of date trees serving as pillars, where different groups of people would take instruction in its various parts. In one section were the future rulers such as Abu Bakr, 'Umar, Uthman and 'Ali رضی اللہ عنہم in another, were people of sound opinion and judgement such as Talhah, Zubair, Mu'awiyah, Sa'd bin Mu'adh and Sa'd bin Jabir رضی اللہ عنہ. Elsewhere, there were future commanders such as Khalid, Abu 'Ubaydah, Sa'd bin Abi Waqqas and 'Amr bin al-'As رضی اللہ عنہم, whilst in a certain other part, were those who later became provincial governors, court judges and experts in jurisprudence. In another part, there were those votaries whose nights were spent in performing *salat* and their days in *sawm* (fasting). A different area drew such humble people as Abu Dhar, Salman and Abu Darda رضی اللہ عنہ, whilst yet another drew those students called the people of *Suffah*. These latter people earned their sustenance by selling firewood collected from the forest and were, for the rest of the time, engaged in acquiring knowledge. Another part was the gathering place of such experts of Islamic jurisprudence and traditions as 'Ali, 'Aisha, Ibn 'Abbas, Ibn Mas'ud and Zaid bin Thabit رضی اللہ عنہم, who endeavoured to spend their time in the service and propagation of knowledge. Amongst them, some were slaves and some were masters, some were poor and others rich, but between them there was no

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apparent difference in worldly honour and dignity. They were all exactly equal, gathered around the one same source of Truth (the Prophet ﷺ). Each one of them was filled with the same ecstasy of the Unity of Allah and in everyone's heart was the one same yearning for seeking the Truth. Every one of them was trying to achieve perfection in moral conduct by adopting reflections of the Attributes of Allah.

THE ISLAMIC PHILOSOPHY OF ETHICS

In order to explain and give details of ethics or moral conduct as presented by Islam we shall have to apply ourselves, for a while, to understanding the various difficult doctrines of moral philosophies in general. There is no doubt that moral conduct has been an issue since the time that human life, with its intellectual and physical activities, began. Discussions and evaluations of the purpose of moral activities, inquiries into their cause and effects, investigations of their laws and principles were begun, however, in the time of the Greeks. In the present age, the old hypotheses have been reviewed under the auspices of the science of psychology. In the investigation of their cause and effects, of their principles and laws, and of their intent and motives, differences have arisen among the moral philosophers at every stage from the beginning of their discipline until today. In answer to various questions, numerous hypotheses have been formed and rejected and various new schools of thought (in moral philosophy) have continued to appear, each one known by a specific name. If, however, we wish to put their studies together, the sum total of all the doctrines in the final analysis is nothing more than elucidation and explanation of the same two theories which were derived from the Greeks and are called Stoicism and Epicureanism. In Arabic, the former may be called *Rawaqiyah* and the latter *Lazzatiyah*. In modern terminology, the first is called Asceticism and the second, Hedonism or Utilitarianism. In other words, the former group bases morality on intuition and the latter on reason. In the course of attempts to explain these theories in various ways, many other groups appeared. Aristotle and his followers regard self-realisation to be the foundation of ethics.

There are many different theories relating to the laws of morality and their precise sources. Different groups of experts on ethics have based their theories on a variety of concepts, such as the law of the tribe or its chief, the law of God, the law of Nature, moral sense, the law of conscience, intuition, and the law of reason. But all these groups can, in fact, be divided into two main categories: the laws of ethics are derived either from revelation or from an external source. Philosophers who did not believe in revelation, have tried to attribute the principle of morality to some external source. Certain of them sought this external source within the human being himself and others searched for it outside. Those who sought it within the human being, in accordance with their tastes and inclinations, regarded moral sense, intuition,

conscience and intellect to be that source. Those who sought it outside the human being regarded the order of the tribal chief, the edict of the king, and the customs of the society to be the source of morality. The question as to what were the principles and bases upon which the order of a tribal chief, or the command of a king, or the custom of a society were themselves founded, remains unanswered. There is, therefore, left no other recourse but to regard some internal source to be the basis of morality. Otherwise, the moral principle would have to be held to be artificial instead of natural and that would be entirely unacceptable as a basis providing solutions to the fundamental problems of moral conduct.

There is no religion in the world which accepts anything but the Commandments of God to be the source of moral conduct. Islam regards the source of morality to lie in the revealed Commandments of Allah, and that Allah has also imbued human nature with the instinct for morality. Thus, should a person's sense of morality for some reason be inert, His revealed Commandments may activate it. Leaving aside hair-splitting philosophic discussion, if one thinks from a practical perspective, one finds that although viewpoints differ, they are not so contradictory that they cannot together be accommodated. It may be that the source of morality lies not only in the Commandments of Allah, but also in the conscience, natural instinct, intuition, and intellect. In the same way, it is conceivable also to accommodate the differences in ethical standards. It is possible that a person having no motive of personal gain or advantage may perform an action because of his innate natural urge, or because of his conscience, or because he regards it in some way obligatory. On the other hand, such an act may involve some utilitarian aspect that is for the common good, and the relevant person may regard this as a means of spiritual perfection. In the Islamic philosophy of ethics, all these reasons may converge in the performance of an act.

Let us take an example. Helping the oppressed is obligatory by decree of Allah. Human nature and human conscience also demand the same. In the same way as instinct regards a beautiful thing as beautiful, intuition regards assisting the oppressed as a righteous act. Such an act brings with it, furthermore, common benefits and expediences. We derive pleasure from it and the intellect also backs it. Undoubtedly, there may be occasions when the Commandments of God, moral sense, conscience, intuition and sentiments might urge us to provide assistance, but the dictates of a grasping selfish intellect oppose it. With

regard to moral conduct, in such a situation where a selfish intellect desires us to go against that which our combined faculties command, it needs to be corrected.

In addition to considering the Commandments of Allah to be the source of moral conduct, Islam believes that it is the "inner voice" of a human being which is also at work. Whether this "inner voice" be called nature, intuition, conscience, or a sense of morality, Islam is not concerned with its philosophical names. It is certainly proven that despite numerous differences in climate, country, language, religion, customs and types of government, all the nations of the world are unequivocally united and agreed on many principles of ethics. It must, therefore, surely be accepted that this moral sensibility is imbued in us in the same way as are our other faculties and senses. Just as for seeing, hearing, and tactility we have within us the separate senses of vision, audition and touch, so in the same way, in order to make moral judgement, we have within us a certain ethical sense with which we perceive and distinguish good conduct from bad. Or, to put it differently, we have within us a certain ethical intuition with the help of which we distinguish moral conduct in the same way as we differentiate merit and demerit, beauty and imperfection. Or, it is that within us there is some spiritual force that continues to remind us, at appropriate times, of our obligations and the virtues and vices of some given act.

The teachings of the Prophet Muhammad ﷺ mention, sometimes in brief and sometimes in detail, ethical principles and their sources. They do not, however, ignore the point that the merits of morality lie not in philosophical theorisations but, rather, in following these principles in practice. In the eyes of Islam, "knowledge without practice" has no value. Yet, at the same time "action without knowledge" is not approved either. Islam undoubtedly points out the principles of ethical conduct, but does not consider it important to investigate and research the subject philosophically.

Islam regards it to be the acme of morality when a person performs a good deed believing himself to be following the Commandments of Allah, and believing that Allah has endowed each human being with the source of morality in the same way as He has endowed him with other faculties. Whether our conscience, intuition, moral sense, and intellect are used collectively or individually, they should be used in accordance with Allah's commands. The greater the degree of mutual agreement and concurrence between them, the greater the spiritual attainment. Conversely, the less the degree of agreement between them, the less the

spiritual achievement.

If someone helps a traveller or tends the sick, for example, with the intention of obeying the Will of Allah, and his conscience agrees, and his intuition supports him; if he regards it as his duty, feels pleasure in doing so, and thinks his action to be beneficial to society, then this is indeed a great spiritual achievement. In fact, the greater the agreement and concurrence between his different faculties, the greater his spiritual achievement. On the other hand, if he does a good act because Allah's command says so, but his conscience and intuition do not support it, or his intellect opposes it, then it is clear that he does not have absolute faith in the command of Allah. In other words, his faith is faulty. The less the agreement, the weaker his faith and spiritual achievement. In the same way, if a person does an extremely good deed due to the urge of his conscience or intuition, or because he derives pleasure from it, or because it is beneficial for society, but does not do it to please Allah or because it is Allah's command, then such an act in the sight of Islam is not worthy of any reward and is not a means to the soul's sanctification.

UNSELFISHNESS:

In Islam, moral acts, like other religious acts, are considered to constitute worship and therefore their purposes and motives should be free from any kind of selfish consideration for personal worldly gain. When this is not the case, moral acts are not considered as worship, nor regarded as righteous or worthy of any reward. Religious acts aside, if worldly acts are considered, it is obvious that the greater the sincerity of a deed, the more valuable it is. However much one may entertain a guest, for example, and serve him with every kind of fine dish, if the guest learns that behind this lavish entertainment lies some personal motive, hypocrisy, show or flattery, then in his sight all the respect and entertainment becomes worthless. On the other hand, if one serves someone with only dry bread, but with love, sincerity and without selfish motive, the value of this act will be regarded by the guest as most hospitable and praiseworthy. If such are the results of selfishness and sincerity in worldly affairs, one can only imagine their results in the spiritual world.

INTENTION:

In his teachings, the Prophet ﷺ has regarded the intentions of a person, i.e. the heartfelt desire, the intent and motive, to be the foundation of a righteous or evil act. In fact, from a spiritual point of view, the result of a person's deed cannot, in itself, be regarded as good

or bad without that person's heartfelt desire and inner motive being taken into consideration. This may be clarified with a few examples. Suppose that one person invited another to his house for a feast at night with the intention that he might be killed or come to harm on the danger-infested route, but, by accident, the invited person lost his way, followed a different route, and found a bagful of money on the way; the result of the journey was very gainful for the invited person, but the evil intentions of the host cannot be doubted. It cannot be said that by inviting him in the darkness of the night he did the one he invited a favour. On the other hand, if somebody invited a person in the darkness of the night with the good intention of doing him some favour, but the invited person accidentally fell into a well and died, the host would not be blamed for the accident. This is because his intention was not evil like that of the person in the first example.

Let us take another example: Suppose someone was carrying in his pocket a wallet full of money which he accidentally dropped somewhere along the way. On his way back, he sees a wallet on the road, and, thinking that it belongs to somebody else, he quietly picks it up and conceals it. As far as this event is concerned, he did no wrong to anyone. But, as far as his intention is concerned, he committed an evil deed. Now, suppose instead he found a wallet similar to his own on the road and, thinking it to be his, he picked it up, but later found that it did not belong to him. In this situation, he cannot be regarded as having committed a sinful act, because his intention was not evil.

Let us take a third example: A man saw a woman and, thinking her to be a stranger, made advances to molest her, but found to his surprise that she was his own wife. Then, suppose another man came across a woman and, thinking her to be his wife, made advances and touched her, but found that she was not his wife. In the first case, the man would be considered guilty of committing an evil deed, whereas in the second, the man did not commit any sin. Here is another example: *Salat* is an extremely righteous act, but if it is performed for the purpose of show, pride, or hypocrisy, then this act, instead of being a source of reward will become a source of punishment. And suppose one were to help the poor with the intention of gaining the praise of others; this act would not be regarded in the sight of Islam as a righteous act worthy of any reward. It is stated in the Holy Quran:

وَمَنْ يُّرِدْ ثَوَابَ الدُّنْيَانُؤْتِهٖ مِنْهَا ۚ وَمَنْ يُّرِدْ ثَوَابَ الْاٰخِرَةِ نُؤْتِهٖ مِنْهَا ۭ (سورہ ال عمران: ۱۴۵)

If any do desire a reward in this life, We shall give it to him; and if

any do desire a reward in the Hereafter, We shall give it to him.
[*Al-i-'Imran* 145]

In another verse it is explained that if the purpose of a deed is only exhibition and show then the reality of it is no more than a deception.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تُبْطِلُوْا صَدَقٰتِكُمْ بِالْمَنِّ وَالْاَذٰى ۙ كَالَّذِيْ يُنْفِقُ مَالَهٗ رِئَآءَ النَّاسِ وَلَا يُؤْمِنُ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ (بقرہ:۲٦٤)

O ye who believe! Cancel not your charity by reminders of your generosity or by injury, - like those who spend their substance to be seen of men, but believe neither in Allah nor in the Last Day.
[*al-Baqara* 264]

There are many other similar verses which were most concisely and meaningfully explained by the Prophet ﷺ when he said that the reward of a person's action depends upon his intention. In explaining this further, the Prophet ﷺ used the following words:

انما الاعمال بالنيات (صحیح بخاری باب اول)

The rewards of deeds depend upon intention. [*Sahih Bukhari*]

And further elucidated it:

ولكل امرئ ما نوى فمن كان هجرته الى الله و رسوله فهجرته الى الله ورسوله و من كانت هجرته الى دنيا يصيبها او امرأة يتزوجها فهجرته الى ماهاجراليه (صحیح بخاری جلد اول باب ما جاء ان العمل بالنية)

Every person would get the reward according to what he has intended. So whoever emigrated for Allah and His messenger, his emigration is for Allah and His apostle, and whoever emigrated for worldly benefit or for a woman to marry, his emigration is for what he migrated. [*Sahih Bukhari*]

In short, the righteousness or evil of an action depends wholly upon the intention. Therefore, in a discussion of ethics, intention has a very important place. Where good intention is lacking, the performance of even the greatest good deed is excluded from the domain of good conduct. The performer is not regarded worthy of any praise and is deprived of rewards and spiritual blessings.

SUPPORT FOR INTENTION IN THE MODERN PHILOSOPHY OF ETHICS:

The principle of intention in the moral teachings of the Prophet ﷺ is entirely supported by the modern Philosophy of Ethics. John S. Mackenzie, in his book "A Manual of Ethics" [*Book I, Chapter 6*] writes:

> "In a general way the nature of the object upon which the moral judgement is passed is clear enough. The object is voluntary action. It is with this, as we have seen, that Ethics is concerned throughout. It has to do with the right direction of the will. The moral judgements which we pass are, in like manner, concerned with the will. Whatever is not willed, has no moral quality....."

After offering some examples in support of this, he cites Kant's opinion, saying:

> "We are thus led to the famous declaration with which Kant opened his great treatise on Ethics. He begins it by saying that `there is nothing in the world, or even out of it, that can be called good without qualification, except a good will'."

MORAL CONDUCT IS DEPENDENT UPON FAITH:

It has been shown that good conduct is founded entirely upon intention i.e. on heartfelt will. In order to attain the correct inner state and condition of the heart, it is essential to believe that there is some Being Who watches us all the time, from every quarter. Whether we are in a crowd or alone by ourselves, whether in daylight or darkness, we must believe that there is One Being Who is watching the innermost depths of our hearts and that He is the Supreme Controller. Furthermore, it is essential that one believes oneself to be answerable to this Being for every action, and that there will come a day when everyone will be rewarded or punished according to his deeds. Unless these two beliefs are rooted firmly in our hearts and minds, it is absolutely impossible that good deeds accompanied by good intentions may be performed. Therefore, the Holy Quran considers belief in Allah and belief in the Day of Judgement to be the foundation of every good act, and that without these beliefs every act becomes hypocrisy and show. As mentioned earlier, the Holy Quran says:

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تُبْطِلُوْا صَدَقٰتِكُمْ بِالْمَنِّ وَالْاَذٰى ۙ كَالَّذِيْ يُنْفِقُ مَالَهٗ رِئَآءَ النَّاسِ وَلَا يُؤْمِنُ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ ؕ (سورہ بقرہ:۲٦٤)

O ye who believe! Cancel not your charity by reminder of your

generosity or by injury,- like those who spend their substance to be seen of men, but believe neither in Allah nor in the Last Day. [*al-Baqara* 264]

True faith which produces good intentions is that fountainhead of life without which our actions are no more than the illusion of a mirage.

وَالَّذِيْنَ كَفَرُوْٓا اَعْمَالُهُمْ كَسَرَابٍ ۢ بِقِيْعَةٍ يَّحْسَبُهُ الظَّمْاٰنُ مَآءً ۭ حَتّٰٓى اِذَا جَآءَهٗ لَمْ يَجِدْهُ شَيْـــًٔا ۔ (سورہ نور: ۳۹)

But the Unbelievers,- their deeds are like a mirage in sandy deserts, which the man parched with thirst mistakes for water; until when he comes up to it, he finds it to be nothing: [*al-Nur* 39]

This is the torch that brings light into the darkness of our lives and without which there would be darkness all around and all our actions would seem purposeless.

اَوْ كَظُلُمٰتٍ فِيْ بَحْرٍ لُّجِّيٍّ يَّغْشٰىهُ مَوْجٌ مِّنْ فَوْقِهٖ مَوْجٌ مِّنْ فَوْقِهٖ سَحَابٌ ۭ ظُلُمٰتٌۢ بَعْضُهَا فَوْقَ بَعْضٍ ۭ اِذَآ اَخْرَجَ يَدَهٗ لَمْ يَكَدْ يَرٰىهَا ۭ وَمَنْ لَّمْ يَجْعَلِ اللّٰهُ لَهٗ نُوْرًا فَمَا لَهٗ مِنْ نُّوْرٍ ۝ (سورہ نور: ۴۰)

Or (the Unbelievers' state) is like the depths of darkness in a vast deep ocean, overwhelmed with billow topped by billow, topped by (dark) clouds: depths of darkness, one above another: if a man stretches out his hand, he can hardly see it! For any to whom Allah giveth not light, there is no light! [*al-Nur* 40]

Until we believe that there is a Being who is the Knower of all secrets, omniscient and aware of every movement and action of our hearts; and until we believe that we shall be accountable and answerable to that Being for our deeds, no sincerity of purpose or detachment from worldly desire can be produced in our hearts, and, as a result no noble and unselfish conduct can ensue.

PURPOSE AND MOTIVE:

Thus, the perfect religion of Islam does not lay emphasis only on a given action, but also demands that its purpose and motive be correct. The action is a body, and the correct purpose and motive is its soul. If there is no soul, the lifeless body is of no use. The assertion of the philosophers of Ethics that no work of a human being is without its purpose and motive is absolutely correct. But what actually is the purpose and motive of morality? Till today, the philosophers have been

unable to agree upon this. From the times of Socrates, Plato and Aristotle until the present, numerous hypotheses have been put forward, but what actually is the truth has not been unravelled.

Islam does not concern itself with the question, "What is the purpose and motive of Ethics?" It concerns itself with the question, "What should be the purpose and motive of Ethics?" There can be, in fact, numerous purposes and motives for our acts; some inferior and some superior, some lowly and some high. When someone, for example, relieves an old man of his load and carries it safely to his home, he may have a number of any one of the following motives in mind: one motive could be that the old man, after reaching home comfortably, might give him some reward for his labour; another motive could be that people who see him helping the old man would praise him, support him and elect him to a public position; another object in mind could be that people would think of him as a good and religious person; alternatively, he may think that if he helps someone in his youth then in his old age other young people will help him. The motive of a good person could be the pleasure he derives from it; otherwise it could be that the helper takes pity on the old man and therefore assists him. In short, the same deed done by different people could be from different incentives, for different purposes and motives. If one looks carefully at the list above, one will see that the motives put forward for the same act of assistance progress by degrees to a higher level. The freer a deed is from the motive of personal gain, the more valuable and honourable it becomes. Doing a good deed for the sake of financial or any other personal gain is an act of the lowest moral order. The desire for honour, repute and fame is also a lowly purpose, but it is higher in rank than the last. The motive to satisfy the desire for spiritual happiness also contains an element of personal gain, but ranks higher than the latter one. No matter how magnificent the treatment of one person is of another, if the receiver comes to know that the giver has a particular personal incentive, then the deed loses its value.

To take this a step further, religious people may regard the gaining of paradise to be the intention and purpose of their deeds, but, in truth, such a purpose also reveals a desire for personal gain; not gain in this world, but in the world after death. Although the purpose is good, it is nonetheless not of the highest order. It is therefore worth remembering the point that although in the teachings of the Prophet Muhammad ﷺ it is related that paradise is the reward for a believer's righteous deeds, the purpose and motive for a righteous action should not be to gain

paradise, but to please Allah.

THE VOICE OF CONSCIENCE:

Conscience is that perception in a human being's heart by which he distinguishes good from bad, and as a result of which there arises inside his heart the voice that urges him toward good conduct. When one sees a helpless and indigent man one naturally takes pity on him; and when one comes across a cruel and brutal person, one feels rancour in the heart towards him. This natural feeling is present in everyone. In response to a righteous or evil act, there arises in every person's heart a voice of appreciation or detestation. But this voice and its effect may be subdued through the influence of bad company, bad upbringing or certain extreme sentiments and emotions. On committing a sin for the first time one is frightened, one's limbs tremble, and the thought of the sin creates a feeling of intense distress. Sometimes, a person is so overwhelmed by the feeling of regret that any mention of the act causes him great shame. But if he repeatedly subdues the voice of his conscience, the voice becomes permanently quiescent and the feelings of regret and shame disappear.

From where does this voice of conscience come? According to the ethical principle of Islam, the answer is that Allah has inspired human beings with inner feelings of good and bad, and it is this "inner feeling" which is called voice of conscience. The Holy Quran says:

فَاَلْهَمَهَا فُجُوْرَهَا وَتَقْوٰهَا (سورہ الشمس:٨)

And its enlightenment as to its wrong and its right; [*al-Shams* 8]

That spirit of the self which is called conscience, and which always warns us on the occasion of any wrongful act is called, in Quranic terminology, *Nafs Lawwamah* [the self-reproaching spirit] and this resides inside our hearts. It is stated in the Holy Quran:

وَلَآ اُقْسِمُ بِالنَّفْسِ اللَّوَّامَةِ (سورہ قیامۃ:٢)

And I do call to witness the self-reproaching spirit: [*al-Qiyamat* 2]

Further on, it is stated:

بَلِ الْاِنْسَانُ عَلٰى نَفْسِهٖ بَصِيْرَةٌ ○ وَلَوْ اَلْقٰى مَعَاذِيْرَهٗ ○ (سورہ قیامۃ:١٤،١٥)

Nay, man will be evidence against himself, even though he were to put up his excuses. [*al-Qiyamah* 14-15]

Nawwas bin Sam'an al-Ansari رضی اللہ عنہ waited one year in Medina to learn and understand the reality of virtue and vice personally from the

Prophet ﷺ. One day he had, at last, an opportunity to enquire. The Prophet ﷺ told him that virtue is good conduct, and that anything which offends one's own heart and which one would not like to be known by others is vice.

Similarly, a man called Wabisah bin Ma'bad رضی اللہ عنہ came to the Prophet ﷺ in order to understand virtue and vice. The Prophet ﷺ was surrounded by a crowd of his followers and Wabisah رضی اللہ عنہ was pushing his way through the crowd in order to reach him. When the Prophet ﷺ saw him, he called him by name and asked him to approach. Once he had come near and was seated, the Prophet ﷺ asked him whether he (the Prophet ﷺ should tell him for what purpose he had come, or whether Wabisah himself would tell the Prophet ﷺ. Wabisah asked the Prophet ﷺ to tell him the purpose. The Prophet ﷺ told him that he had come to enquire as to the reality of virtue and vice. Wabisah affirmed this. The Prophet ﷺ addressed him by name and advised him to consult his heart and let his conscience decide. Virtue is that which satisfies the heart and the soul, and vice is that which offends the heart and distresses the soul, even though people may say that it is permissible.[1]

It is this sense of morality which has been called 'The voice of conscience'. When a person does anything against the voice of his conscience for the first time, a black spot appears on his heart. If after realising his mistake, however, he feels shame and regret and repents, the spot will disappear. But, if a person continues to commit the sinful act, the spot increases in size until it covers the whole of his heart, darkens it, and deprives it of every conscientious feeling. The Prophet ﷺ expressed this in a *hadith* and called the black spot "the rust of the heart". This is also mentioned in the following verse:[2]

كَلَّا بَلْ ۜ رَانَ عَلٰى قُلُوْبِهِمْ مَّا كَانُوْا يَكْسِبُوْنَ ○ (سورہ المطففین: ١٤)

Nay, but that which they have earned is rust upon their hearts. [*al-Tatfif* 14]

The Prophet ﷺ said, "Allah has propounded as a parable a straight path on the sides of which are walls with open doors over which curtains are hanging down. At the top of the path there is one who calls, `Go straight on the path and do not follow an irregular course.' Above that one is another who calls out as often as anyone tries to open any of those doors, `Woe to you! do not open it, for if you open it you will go through it.'" He then interpreted it saying that the path is Islam, the open doors are the things Allah has forbidden, the curtains hanging

down are the limits Allah has set, the crier at the top of the path is the Quran, and the one above him is...

هو واعظ الله فی قلب کل مؤمن (مشکوٰۃ باب الاعتصام بالکتاب والسنۃ بحوالہ احمد و بیہقی فی شعب الایمان و رزین و ترمذی مختصراً)

Allah's monitor (aspiration) in every believer's heart.[3]

Even the greatest proponent of the morality of conscience has not given a better explanation of it than the one above.

JOY AND HAPPINESS:

One does indeed derive joy from a worthy act and feel regret at doing a wrongful deed, but these feelings of joy and unhappiness should not, of themselves, be the incentives for or against good and bad deeds. They should not be the purpose and motive of one's acts because this would be considered selfishness. For example, we undoubtedly feel happy at helping a poor and indigent person, and this feeling of happiness is the inevitable and natural result of sincere effort, but this happiness is neither what drives nor what activates the effort. These feelings are, in fact, the natural end-results of our acts. In Islam, there is only one purpose and motive for the act of a Muslim, and that is to do according to Allah's Will and seek His pleasure.

The foregoing explanation shows clearly that the teachings of the Prophet ﷺ makes a slight modification to the view of those philosophers of Ethics who laid their foundation of morality on the principle of spiritual happiness or grief. The correction is that the motive for righteous deeds is not to obtain happiness or to avoid sorrow and grief, although pleasure and sorrow are the inevitable natural end result of the deeds. In the present day, a large number of philosophers of Ethics agree with this, believing that pleasure and happiness are not what motivate worthy deeds. The Holy Quran expresses this point as follows:

وَلٰكِنَّ اللّٰهَ حَبَّبَ اِلَيْكُمُ الْاِيْمَانَ وَ زَيَّنَهٗ فِیْ قُلُوْبِكُمْ وَ كَرَّهَ اِلَيْكُمُ الْكُفْرَ وَ الْفُسُوْقَ وَالْعِصْيَانَ ط اُولٰٓئِكَ هُمُ الرَّاشِدُوْنَ O (سورہ حجرات: ۷)

But Allah has endeared the Faith to you, and has made it beautiful in your hearts, and He has made hateful to you unbelief, wickedness, and rebellion: such indeed are those who walk in righteousness. [*al-Hujurat* 7]

This verse is explained by the Prophet ﷺ thus:

اذا سرتك حسنتك وساء تك سيئتك فانت مؤمن (مسند احمد بن حنبل عن ابی امامۃ الباهلی، جلد ۵، صفحہ ۲۵۱، ۲۵۲ و مستدرک حاکم کتاب الایمان جلد اول صفحہ ۱۴ حیدرآباد و مختصر شعب الایمان)

When your good deed pleases you and your evil deed grieves you, you are a believer.[4]

In another *hadith,* the Prophet ﷺ says the same thing in different words:

من سرته حسنة و ساء ته سيئة فهو مؤمن (طبرانی فی الکبیر عن ابی موسی، کنز العمال ج ۱، ص ۳۷)

If a person becomes happy by doing a good deed and sorrowful by doing a bad deed, then he is a believer.[5]

There is another *hadith* of similar wording:

من عمل سيئة فكرهها حين يعمل وعمل حسنة فسر فهو مؤمن (مستدرک حاکم کتاب الایمان ج ۱، ص ۱۳۔ حیدرآباد)

When someone does a bad deed and despises it, and when he does good deed and feels pleasure at it, then he is a believer.[6]

In short, the joy and happiness that one derives from doing a righteous deed is regarded by Islam as a sign of faith. Accordingly, it would not be wrong to say that Islam, having made the aforementioned correction, does leave some room that accommodates the Epicureans school of philosophers, and that this viewpoint did not remain hidden from the far-seeing eyes of the Prophet ﷺ of Islam. Whatever defect this viewpoint had, it has been corrected.

SEEKING THE PLEASURE OF ALLAH:

In Islam, only one thing is regarded to be the appropriate intention and motive for any act, and that is seeking the Will and Pleasure of Allah. A true Muslim's every act should be for this purpose only. The non-Muslim philosophers of Ethics, on the other hand, are still searching the intention and purpose of moral conduct. It is at this point that the distinction between other philosophies of Ethics and that of Islam becomes prominent. A human being possesses only two valuable assets: life and wealth. To spend both of these in the way of Allah (according to His Will) is sacrifice and good conduct. The Holy Quran says first of the life of a believer:

وَمِنَ النَّاسِ مَنْ يَّشْرِیْ نَفْسَهُ ابْتِغَآءَ مَرْضَاتِ اللّٰهِ ط وَاللّٰهُ رَءُوْفٌ بِالْعِبَادِ (سورہ بقرہ: ۲۰۷)

And there is the type of man who gives his life to earn the pleasure of

down are the limits Allah has set, the crier at the top of the path is the Quran, and the one above him is...

هو واعظ الله فی قلب کل مؤمن (مشکوٰۃ باب الأعتصام بالکتاب والسنة بحواله احمد و بیهقی فی شعب الایمان و رزین و ترمذی مختصراً)

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Even the greatest proponent of the morality of conscience has not given a better explanation of it than the one above.

JOY AND HAPPINESS:

One does indeed derive joy from a worthy act and feel regret at doing a wrongful deed, but these feelings of joy and unhappiness should not, of themselves, be the incentives for or against good and bad deeds. They should not be the purpose and motive of one's acts because this would be considered selfishness. For example, we undoubtedly feel happy at helping a poor and indigent person, and this feeling of happiness is the inevitable and natural result of sincere effort, but this happiness is neither what drives nor what activates the effort. These feelings are, in fact, the natural end-results of our acts. In Islam, there is only one purpose and motive for the act of a Muslim, and that is to do according to Allah's Will and seek His pleasure.

The foregoing explanation shows clearly that the teachings of the Prophet ﷺ makes a slight modification to the view of those philosophers of Ethics who laid their foundation of morality on the principle of spiritual happiness or grief. The correction is that the motive for righteous deeds is not to obtain happiness or to avoid sorrow and grief, although pleasure and sorrow are the inevitable natural end result of the deeds. In the present day, a large number of philosophers of Ethics agree with this, believing that pleasure and happiness are not what motivate worthy deeds. The Holy Quran expresses this point as follows:

وَلٰكِنَّ اللّٰهَ حَبَّبَ اِلَيْكُمُ الْاِيْمَانَ وَ زَيَّنَهٗ فِیْ قُلُوْبِكُمْ وَ كَرَّهَ اِلَيْكُمُ الْكُفْرَ وَ الْفُسُوْقَ وَالْعِصْيَانَ ط اُولٰٓئِكَ هُمُ الرَّاشِدُوْنَ O (سورہ حجرات: ۷)

But Allah has endeared the Faith to you, and has made it beautiful in your hearts, and He has made hateful to you unbelief, wickedness, and rebellion: such indeed are those who walk in righteousness. [*al-Hujurat* 7]

This verse is explained by the Prophet ﷺ thus:

اذا سرتك حسنتك وساء تك سيئتك فانت مؤمن (مسند احمد بن حنبل عن ابی امامة الباهلی ،جلد ۵،صفحه ۲۵۱،۲۵۲ و مستدرك حاكم كتاب الايمان جلد اول صفحه ۱٤ حيدرآباد و مختصر شعب الايمان)

When your good deed pleases you and your evil deed grieves you, you are a believer.[4]

In another *hadith,* the Prophet ﷺ says the same thing in different words:

من سرته حسنة و ساء ته سيئة فهو مؤمن (طبرانی فی الكبير عن ابی موسی ، كنزالعمال ج ۱،ص ۳۷)

If a person becomes happy by doing a good deed and sorrowful by doing a bad deed, then he is a believer.[5]

There is another *hadith* of similar wording:

من عمل سيئة فكرهها حين يعمل وعمل حسنة فسر فهو مؤمن (مستدرك حاكم كتاب الايمان ج ۱،ص ۱۳- حيدرآباد)

When someone does a bad deed and despises it, and when he does good deed and feels pleasure at it, then he is a believer.[6]

In short, the joy and happiness that one derives from doing a righteous deed is regarded by Islam as a sign of faith. Accordingly, it would not be wrong to say that Islam, having made the aforementioned correction, does leave some room that accommodates the Epicureans school of philosophers, and that this viewpoint did not remain hidden from the far-seeing eyes of the Prophet ﷺ of Islam. Whatever defect this viewpoint had, it has been corrected.

SEEKING THE PLEASURE OF ALLAH:

In Islam, only one thing is regarded to be the appropriate intention and motive for any act, and that is seeking the Will and Pleasure of Allah. A true Muslim's every act should be for this purpose only. The non-Muslim philosophers of Ethics, on the other hand, are still searching the intention and purpose of moral conduct. It is at this point that the distinction between other philosophies of Ethics and that of Islam becomes prominent. A human being possesses only two valuable assets: life and wealth. To spend both of these in the way of Allah (according to His Will) is sacrifice and good conduct. The Holy Quran says first of the life of a believer:

وَمِنَ النَّاسِ مَنْ يَّشْرِیْ نَفْسَهُ ابْتِغَآءَ مَرْضَاتِ اللّٰهِ ط وَاللّٰهُ رَءُوْفٌ بِالْعِبَادِ (سورہ بقرہ: ۲۰۷)

And there is the type of man who gives his life to earn the pleasure of

Allah: and Allah is full of kindness to (His) devotees. [*al-Baqara* 207]

Then says of the wealth of a believer:

وَ مَثَلُ الَّذِيْنَ يُنْفِقُوْنَ اَمْوَالَهُمُ ابْتِغَآءَ مَرْضَاتِ اللّٰهِ (سورہ بقرۃ:۲۶۵)

And the likeness of those who spend their substance, seeking to please Allah .... [*al-Baqara* 265]

وَمَا تُنْفِقُوْنَ اِلَّا ابْتِغَآءَ وَجْهِ اللّٰهِ (سورہ بقرہ: ۲۷۲)

(And whatsoever good thing ye spend), ye spend not save in search of Allah's countenance. [*al-Baqara* 272]

وَمَنْ يَّفْعَلْ ذٰلِكَ ابْتِغَآءَ مَرْضَاتِ اللّٰهِ فَسَوْفَ نُؤْتِيْهِ اَجْرًا عَظِيْمًا (سورہ نساء:۱۱۴)

To him who does this, seeking the good pleasure of Allah, We shall soon give a reward of the highest (value). [*al-Nisaa* 114]

وَالَّذِيْنَ صَبَرُوا ابْتِغَاءَ وَجْهِ رَبِّهِمْ وَاَقَامُوا الصَّلٰوةَ وَاَنْفَقُوْا مِمَّا رَزَقْنٰهُمْ سِرًّا وَّعَلَانِيَةً وَّ يَدْرَءُوْنَ بِالْحَسَنَةِ السَّيِّئَةَ اُولٰٓئِكَ لَهُمْ عُقْبَى الدَّارِ (سورہ رعد:۲۲)

Those who patiently persevere, seeking the countenance of their Lord; establish regular prayers; spend, out of (the gifts) We have bestowed for their sustenance, secretly and openly; and turn off Evil with Good: for such there is the final attainment of the (Eternal) Home. [*al-Ra'd* 22]

اَلَّذِىْ يُؤْتِىْ مَالَهٗ يَتَزَكّٰى ○ وَمَا لِاَحَدٍ عِنْدَهٗ مِنْ نِّعْمَةٍ تُجْزٰى ○ اِلَّا ابْتِغَآءَ وَجْهِ رَبِّهِ الْاَعْلٰى (سورہ لیل:۱۸-۲۰)

Those who spend their wealth for increase in self-purification, and have in their minds no favour from anyone for which a reward is expected in return, but only the desire to seek for the Countenance of their Lord Most High;... [*al-Lail* 18-20]

Explanations of these verses are given in numerous *hadiths* of the Prophet ﷺ. A man came to the Prophet ﷺ and asked, "A man fights for a war booty; another fights for fame and a third fights to show off; which of them fights in Allah's Cause?" The Prophet ﷺ said, "He who fights that Allah's Word (Islam) should be superior, fights in Allah's Cause."[7] It is narrated that the Prophet ﷺ said, "Horses are kept for one of three purposes; for some people they are a source of reward, for some they are a means of shelter (earning) and for others they are a source of sin. The one for whom they are a source of reward, is he who keeps a horse for Allah's Cause (*jihad*)." It is mentioned further that

every act of the horse that was kept for *jihad* would earn a reward for its owner, whether that be its grazing of grass, its drinking of water, or its passing of dung. "As for the man for whom horses are a source of sin, he is the one who keeps a horse for the sake of pride and pretence and for showing enmity to Muslims. Such a horse will be a source of sin for him."[8]

The most effective narration of this teaching is the one which is quoted in the Jame' Tirmidhi from Abu Huraira رضی اللہ عنہ, during the narration of which Abu Huraira رضی اللہ عنہ fainted three time and Mu'awiyah رضی اللہ عنہ cried profusely as he listened. Abu Huraira رضی اللہ عنہ vowed and narrated that the Prophet ﷺ said that when, on the Day of Judgement, Allah begins His reckoning, and when the followers of every religion have respectfully taken their positions, Allah will order, first of all, that there be presented before Him one who had learnt to recite the Quran, one who was wealthy, and one who was killed in *jihad*. Allah would ask the one who had learnt the Quran whether He had not taught him everything that He had revealed to His Messenger, and how he had responded to it. The *Qari* would reply that he used to recite Quran day and night in his *salat*. Allah would say that he was telling a lie. The angels would also say that he lied. Allah would then tell him that he used to do this for fame so that people may call him a *Qari* (reciter of the Quran), and that he had been called so in his worldly life (i.e. he had already been recompensed for it). Then Allah would ask the wealthy man whether He had not made him so wealthy that he had not needed the help of anyone. After hearing his affirmative answer, Allah would ask him as to what he had done with the wealth He had given him. The wealthy man would answer that he had given it to the deserving as their due right, and used it to spend for charity. Allah would say that he was a liar. The angels would also say that he was telling a lie. Allah would then tell him that he had done so in order that people might call him a very generous person, and this he had been called (generous) in his worldly life (so he had already been recompensed). Then the one who had been killed in *jihad* would be brought forward, and Allah would enquire as to the purpose for which he had been killed. He would answer that as Allah had commanded, the *jihad* in His cause, so he had fought and so he was killed. Allah would say that he was a liar. The angels would also say the same. Allah would then tell him that he had fought so that people might call him brave, and he had already been called so in the world. The Prophet ﷺ then said that these three people would be the first to be put into Hell-fire.[9]

On listening this *hadith,* Mu'awiyah رضی اللہ عنہ wept profusely. He remarked that the Messenger of Allah had spoken truly, and quoted the following in support of it:

مَنْ كَانَ يُرِيْدُالْحَيٰوةَ الدُّنْيَا وَ زِيْنَتَهَا نُوَفِّ اِلَيْهِمْ اَعْمَالَهُمْ فِيْهَاوَهُمْ فِيْهَا لَايُبْخَسُوْنَ ۝

اُولٰئِكَ الَّذِيْنَ لَيْسَ لَهُمْ فِى الْاٰخِرَةِ اِلَّا النَّارُ ۖ وَحَبِطَ مَاصَنَعُوْا فِيْهَا وَ بَاطِلٌ مَّا كَانُوْا

يَعْمَلُوْنَ (سورہ ھود:۱۵،۱۶)

Those who desire the life of the Present and its glitter,- to them We shall pay (the price of) their deeds therein,- without diminution. They are those for whom there is nothing in the Hereafter but the Fire: vain are the designs they frame therein, and of no effect are the deeds that they do! [*Hud* 15-16]

In Short, if the motive behind our good conduct and actions is self-interest or some kind of personal gain, then that conduct is devoid of the beneficial spirit of morality. The ethical teachings of Islam are far removed from such base purposes. In Islam, there comes a stage, in fact when the purpose of good deeds is not confined merely to seeking the pleasure of Allah but becomes the seeking of His Countenance:

وَمَا تُنْفِقُوْنَ اِلَّا ابْتِغَآءَ وَجْهِ اللّٰهِ (سورہ بقرہ: ۲۷۲)

(And whatsoever good thing ye spend), ye spend not save in search of Allah's countenance. [*al-Baqara* 272]

وَالَّذِيْنَ صَبَرُوا ابْتِغَآءَ وَجْهِ رَبِّهِمْ (رعد:۲۲)

Those who patiently persevere, seeking the countenance of their Lord; [*al-Ra'd* 22]

وَمَا لِاَحَدٍ عِنْدَهٗ مِنْ نِّعْمَةٍ تُجْزٰٓى ۝ اِلَّا ابْتِغَآءَ وَجْهِ رَبِّهِ الْاَعْلٰى (سورہ لیل: ۱۹،۲۰)

And have in their minds no favour from anyone for which a reward is expected in return, but only the desire to seek for Countenance of their Lord Most High. [*al-Lail* 19-20]

In connection with the demands of moral conduct and the discharging of obligations, the Holy Quran says:

فَاٰتِ ذَا الْقُرْبٰى حَقَّهٗ وَالْمِسْكِيْنَ وَابْنَ السَّبِيْلِ ۭ ذٰلِكَ خَيْرٌ لِّلَّذِيْنَ يُرِيْدُوْنَ وَجْهَ اللّٰهِ ۠ وَ

اُولٰئِكَ هُمُ الْمُفْلِحُوْنَ (سورہ الروم: ۳۸)

So give what is due to kindred, the needy, and the wayfarer. That is best for those who seek the Countenance of Allah, and it is they who will prosper. [*al-Rum* 38]

THE BASIC PRINCIPLES OF ETHICS IN DIFFERENT RELIGIONS:

The perfection of moral conduct achieved in Islam through the teachings of the Prophet ﷺ can be fully understood when one compares it with the basic ethical principles of other religions. The Torah has presented its ethical teachings with the grandeur befitting royal edicts. It presents no basic principles and gives no explanation of intent and motive. In the Bible, outside rhetorical figures of speech, no other bases have been established for moral conduct. In Christianity, while there do exist some factors that lead towards goodness, their bases are, nonetheless, very weak. Foremost among these is the very creation of human beings.

The question centres on whether, in reality, a human being is created sinless when he is born or whether he is already stained with sin. According to the teachings of Christianity, a human being is, in fact, born sinful and sin is his inborn nature. This is supposedly because his first father and mother, Adam and Eve, were sinners, and inherited sin continues to be transferred to the nature of every newborn person, it is therefore impossible for any human being to rid himself of sin. This Christian teaching takes such an extremely exaggerated view that it considers no newborn child to be pure and clean, and does not regard it free from sin until it has been baptised. If the child of a Christian happens to die before it has been baptised, it dies a sinner. It does not enter the kingdom of heaven, but goes to hell because it was not baptised in the name of Christ.

The Islamic view on this subject is entirely different. According to Islam, the human being is imbued with the nature of Allah:

فِطْرَتَ اللّٰهِ الَّتِىْ فَطَرَ النَّاسَ عَلَيْهَا (روم: ۳۰)

that (up-right) nature of Allah on which He created human beings [*al-Rum* 30].

At the time of creating mankind, the very first question Allah asked the human being was:

اَلَسْتُ بِرَبِّكُمْ

"Am I not your Lord?"

The human being answered:

On listening this *hadith,* Mu'awiyah رضی اللہ عنہ wept profusely. He remarked that the Messenger of Allah had spoken truly, and quoted the following in support of it:

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THE BASIC PRINCIPLES OF ETHICS IN DIFFERENT RELIGIONS:

The perfection of moral conduct achieved in Islam through the teachings of the Prophet ﷺ can be fully understood when one compares it with the basic ethical principles of other religions. The Torah has presented its ethical teachings with the grandeur befitting royal edicts. It presents no basic principles and gives no explanation of intent and motive. In the Bible, outside rhetorical figures of speech, no other bases have been established for moral conduct. In Christianity, while there do exist some factors that lead towards goodness, their bases are, nonetheless, very weak. Foremost among these is the very creation of human beings.

The question centres on whether, in reality, a human being is created sinless when he is born or whether he is already stained with sin. According to the teachings of Christianity, a human being is, in fact, born sinful and sin is his inborn nature. This is supposedly because his first father and mother, Adam and Eve, were sinners, and inherited sin continues to be transferred to the nature of every newborn person, it is therefore impossible for any human being to rid himself of sin. This Christian teaching takes such an extremely exaggerated view that it considers no newborn child to be pure and clean, and does not regard it free from sin until it has been baptised. If the child of a Christian happens to die before it has been baptised, it dies a sinner. It does not enter the kingdom of heaven, but goes to hell because it was not baptised in the name of Christ.

The Islamic view on this subject is entirely different. According to Islam, the human being is imbued with the nature of Allah:

فِطْرَتَ اللّٰهِ الَّتِىْ فَطَرَ النَّاسَ عَلَيْهَا (روم: ۳۰)

that (up-right) nature of Allah on which He created human beings [*al-Rum* 30].

At the time of creating mankind, the very first question Allah asked the human being was:

اَلَسْتُ بِرَبِّكُمْ

"Am I not your Lord?"

The human being answered:

بَلٰى

"Yes, verily (you are our Lord)" [*al-A'raf* 172].

The acceptance and acknowledgement of Allah by human beings was enough to ensure his sinlessness at birth. Thus, at the time of birth, the nature of the human being is sinless. When he reaches the age of understanding, it is his own choice whether to illumine his nature with virtuous acts, or whether to tarnish it with sin. The Holy Quran says:

لَقَدْ خَلَقْنَا الْاِنْسَانَ فِيْٓ اَحْسَنِ تَقْوِيْمٍ (سورہ التین: ٤)

We have indeed created man in the best of moulds. [*al-Tin* 4]

This means that Allah created mankind according to the best and purest nature. In another *Sura*, Allah says:

اَلَّذِيْ خَلَقَكَ فَسَوّٰكَ فَعَدَلَكَ ○ فِيْٓ اَيِّ صُوْرَةٍ مَّا شَآءَ رَكَّبَكَ (سورہ انفطار: ٧، ٨)

Him Who created thee. Fashioned thee in due proportion, and gave thee a just bias (through reason and spiritual faculties); in whatever Form (shape) He wills, does He put thee together. [*al-Infitar* 7-8]

In *Sura al-Infitar*, before the verse above, there is first given an account of the reward and punishment for human deeds on the Day of Judgement. Commentators such as Nishapuri have explained "Fashioned in due proportion" to mean that Allah created mankind with extraordinary capacities. "Due proportion", when spoken in a general way, includes both physical and spiritual capabilities. There is another verse in the Holy Quran which states this more clearly:

سَبِّحِ اسْمَ رَبِّكَ الْاَعْلَى ○ الَّذِيْ خَلَقَ فَسَوّٰى ○ وَالَّذِيْ قَدَّرَ فَهَدٰى (سورہ الاعلیٰ: ١-٣)

Glorify the name of thy Guardian-Lord Most High, Who hath created, and further, given order and proportion; Who hath ordained laws, and granted guidance. [*al-A'la* 1-3]

The faculty for obtaining "guidance" is imbued by Allah in the nature of human beings in the same way as He has imbued them with numerous other faculties. In *Sura al-Dahr* this is made even more clear:

اِنَّا خَلَقْنَا الْاِنْسَانَ مِنْ نُّطْفَةٍ اَمْشَاجٍ ۖ نَّبْتَلِيْهِ فَجَعَلْنٰهُ سَمِيْعًا ۢ بَصِيْرًا ○ اِنَّا هَدَيْنٰهُ السَّبِيْلَ اِمَّا شَاكِرًا وَّاِمَّا كَفُوْرًا ○ (سورہ دھر: ٢، ٣)

Verily We created man from a drop of mingled sperm, in order to try him: So We gave him (the gifts) of Hearing and Sight. We showed him the Way: Whether he be grateful or ungrateful (rests on his will). [*al-Dahr* 2-3]

Thus, man was given guidance from the very first day of his existence. After attaining intellect and understanding, it is up to him to be grateful or ungrateful to Allah and decide to become either good or bad. In *Sura al-Shams* this is made more clear:

وَنَفْسٍ وَّمَا سَوّٰهَا ○ فَاَلْهَمَهَا فُجُوْرَهَا وَتَقْوٰهَا ○ قَدْ اَفْلَحَ مَنْ زَكّٰهَا ○ وَقَدْ خَابَ مَنْ دَسّٰهَا ○ (سورہ الشمس: ٧ تا ١٠)

By the Soul, and the proportion and order given to it; and its enlightenment as to its wrong and its right; truly he succeeds that purifies it, and he fails that corrupts it! [*al-Shams* 7-10]

Thus, according to the teachings of Islam as revealed through the Prophet Muhammad ﷺ human nature is not, of itself, regarded as evil or sinful; human nature is imbued with correct guidance and inspiration. Therefore the Holy Quran says:

فَاَقِمْ وَجْهَكَ لِلدِّيْنِ حَنِيْفًا ۭ فِطْرَتَ اللّٰهِ الَّتِيْ فَطَرَ النَّاسَ عَلَيْهَا ۭ لَا تَبْدِيْلَ لِخَلْقِ اللّٰهِ ۭ ذٰلِكَ الدِّيْنُ الْقَيِّمُ ۙ وَلٰكِنَّ اَكْثَرَ النَّاسِ لَا يَعْلَمُوْنَ ○ (سورہ روم: ٣٠)

So set thy purpose (O Muhammad) for religion as a man by nature upright - the nature (framed) of Allah, in which He hath created man. There is no altering (the laws of) Allah's creation. That is the right religion, but most men know not. [*al-Rum* 30]

This "natural or right" religion is Islam and the basis of its teaching is *tauhid*. In explaining this verse the Prophet ﷺ said, "No child is born except in the *fitra* and then his parents make him Jewish, Christian or Magian."[10] A human child is born with a true and virtuous nature. The Holy Quran narrates this in the form of a dialogue which took place at the time of Creation. Before the succession of physical human birth, as we know it, came into being, Allah enquired of human souls: [اَلَسْتُ بِرَبِّكُمْ] "Am I not your Lord (who cherishes and sustains you)?" Unanimously they answered: [بَلٰى] "Yes, verily (you are our Lord)" [*al-A'raf* 172]. It is this acknowledgement made by human beings at the time of their very inception about which the Holy Quran repeatedly reminds them, warning them not to be misled by Satan.

As an inevitable result of these teachings, a Muslim believes that a human being is born innocent and sinless in nature, and that when he is born he does not bear on his back the burden of his forefathers'

ancestral sins. The Holy Quran declares:

وَلَا تَزِرُ وَازِرَةٌ وِّزْرَ اُخْرٰى ○ (سورہ فاطر: ۱۸)

Nor can a bearer of burdens bear another's burden. *[Fatir 18]*

كُلُّ امْرِىءٍ بِمَا كَسَبَ رَهِيْنٌ ○ (سورہ طور: ۲۱)

Every man is a pledge for that which he hath earned. *[al-Tur 21]*

In explanation of the verses above the Prophet ﷺ said:

الا لا يجنى جانٍ على ولده ولا مولود على والده ○ (سنن ابن ماجه كتاب الحج باب الخطبه يوم النحر)

The son is not responsible for the misdeeds of the father, nor is the father responsible for the misdeeds of the son.[11]

Those religions which lead people to believe in the transmigration of souls also, in a sense, hold the view that man is born sinful. They have loaded a heavy burden on the back of humanity. By considering every birth the consequence of the deeds of an earlier birth, and every life to be the consequence of the deeds of an earlier life, these religions have made mankind into the slave of former deeds. In other words, at birth, a person brings with him a register of deeds already recorded.

The teaching of the Prophet ﷺ that the true nature of the human being is sinless and unstained, constitutes good tidings of the highest order for aggrieved humanity. The teaching of the Prophet ﷺ is free from an unjust and cruel belief that even an innocent child who has not yet committed a single sin in his life could be regarded as sinful and subjected to Hell-fire. The Prophet's teaching is that every child is innocent and sinless until he develops understanding, intellect and the faculty of discrimination. The Prophet ﷺ has said that the pen of Allah is withheld from the register of deeds until a person reaches the age of understanding.[12]

The human-buds of the garden of this worldly life that wither before ever blooming are, in the eyes of Islam, the flowers of Paradise. According to one *hadith*, if three children of a Muslim die in their infancy, these children will request Allah on the Day of Judgement for the remission of the sins of their parents and for them to be taken to paradise.[13]

When the infant son of the Prophet ﷺ died he said: He died as a suckling babe. He will complete his suckling period in paradise.[14] The Prophet ﷺ was once asked about the children of the polytheists who die when young, whereupon he said: It is Allah who knows best. He clarified this point, however, on another occasion. Once he saw in his

dream the Prophet Abraham عليه السلام, sitting in Paradise with a crowd of young children surrounding him. The Prophet ﷺ explained that these were the children who had died in the true religion of Allah. When the Companions asked the Prophet ﷺ whether the pagans' children were also there, he replied in the affirmative.[15] As a result of these explanations, certain Companions began to pronounce by name the children who died young and to say that they were destined for paradise. But, because knowledge of the unknown and unseen is only with Allah, the Prophet ﷺ did not consider it appropriate to mention any particular child in this way. The views of Christianity and Islam are completely opposed to each other on this subject. Christianity casts young children into Hell if they die before baptism, whereas Islam opens the doors of Paradise for them, and teaches Muslim parents to say the following prayer at a child's funeral:

> "O Allah make him (the deceased child) a forerunner for our salvation and make it (the affliction of separation) a thing of reward and a deposit for us; and make him the one who will intercede on our behalf and whose intercession is accepted by Thee."

On such occasions as when a certain good deed was performed by a person and a remission of all his sins took place, the Prophet ﷺ often said something similar to: "Then he becomes as innocent as if he were born anew."[16]

FEAR AND HOPE:

This is another subject very similar to the one that precedes. There have been two particular groups of Greek philosophers; one is called the Pessimists, and the other, the Optimists. The first group views every event with hopelessness and disappointment. The world to them appears, by and large, to be a dark and thorn-ridden place. The second group sees nothing in the world but bustling excitement, comfort, luxury, pleasure and enjoyment. The first group counsels that one should make one's life as complaint-free and lifeless as death itself, since this is a person's last destination. The second group adopts the view that life is all for enjoyment: eating, drinking and making merry, not for bothering with the morrow and being sad. From an ethical viewpoint, both these stances deserve correction. If one were to believe in the first, then all a person's faculties would be dampened and he would become incapable of achieving anything at all. The person who believes in the second, meanwhile, becomes so deeply steeped in carelessness and negligence that he cannot discriminate between good and bad. Islam adopts a middle course. On the one hand, it

reminds us about the mortality of this life and the end of this world so that our hearts do not become neglectful. On the other hand, it does not allow us to despair of the blessings of Allah. Islam teaches a person to seek the support of Allah until the very end of his life. According to Islamic tenets, despair of Allah and disbelief are one and the same. Muslims are not permitted to despair, even during the most difficult of times. According to the Holy Quran the Prophet Abraham علیہ السلام was advised thus:

فَلَا تَكُنْ مِّنَ الْقٰنِطِيْنَ ○ (سورہ حجر: ۵۵)

So be not thou of the despairing. [*Al-Hijr* 55]

The Prophet Jacob علیہ السلام advised his sons:

وَلَا تَايْئَسُوْا مِنْ رَّوْحِ اللّٰهِ ط اِنَّهٗ لَا يَايْئَسُ مِنْ رَّوْحِ اللّٰهِ اِلَّا الْقَوْمُ الْكٰفِرُوْنَ ○ (سورہ یوسف: ۸۷)

And never give up hope of Allah's soothing Mercy: truly no one despairs of Allah's soothing Mercy, except those who have no faith. [*Yusuf* 87]

Witness, too, how lovingly the followers of Islam who have done wrong have been addressed!:

يٰعِبَادِيَ الَّذِيْنَ اَسْرَفُوْا عَلٰٓى اَنْفُسِهِمْ لَا تَقْنَطُوْا مِنْ رَّحْمَةِ اللّٰهِ ط (سورہ زمر: ۵۳)

O my Servants who have transgressed against their souls! Despair not of the Mercy of Allah: (for He is Oft-Forgiving, Most Merciful). [*al-Zumar* 53]

According to the traditions, the Prophet ﷺ urged mankind always to be hopeful. He said that Allah is always near his votary to answer his prayers.[17] The following holy verse reflects a Muslim's faith towards hope:

اَمَّنْ هُوَ قَانِتٌ اٰنَآءَ الَّيْلِ سَاجِدًا وَّقَآئِمًا يَّحْذَرُ الْاٰخِرَةَ وَيَرْجُوْا رَحْمَةَ رَبِّهٖ ط (سورہ زمر: ۹)

Is one who worships devoutly during the hours of the night prostrating himself or standing (in adoration), who takes heed of the Hereafter, and who places his hope in the Mercy of his Lord - (like one who does not)? [*al-Zumar* 9]

This means that a Muslim harbours in his heart the following two feelings together:

i - the fear of accountability and punishment for wrongdoings and sins;

ii - the hope and belief in Allah's mercy.

To fear the wrath of Allah and hope for His Mercy is the teaching of Islam. Fear does not permit a person to become insolent, neglectful or arrogant; and the hope of mercy does not allow him to become despairing, sorrowful or broken-heartened. Therefore, a Muslim is always afraid of the consequences of doing evil, but is also full of hope for Allah's Mercy. The Holy Quran states this point and addresses it thus to the believers:

وَتَرْجُوْنَ مِنَ اللّٰهِ مَا لَا يَرْجُوْنَ (سورہ نساء: ۱۰۴)

But ye have hope from Allah, while they (the enemy) have none. [*al-Nisaa* 104]

This is the psychological difference that distinguishes a believer from a non-believer in times of hardship. A non-believer is desirous of worldly gain for his every good act or deed, and when he does not get it he becomes despairing. He regards achieving material gain as a sign of his success. When he fails to achieve it he becomes sad. A believer, however, even when he does not meet with worldly and material gain, remains happy and joyful because he believes that he will surely be rewarded - if not in this world, then in the Hereafter. It does not matter if he does not achieve worldly success; he is assured that, all the same, he will receive his reward from Allah. The result of such belief makes a Muslim valiant and brave in his every righteous act. This belief teaches him to work sincerely without expecting material gain.

As a result of failure, disappointment and despondency, suicide is a common practice among individuals of the non-Islamic nations. In India, the cases of non-Muslims killing themselves can be read in the newspapers every day. In the civilised countries of Europe and America committing suicide is common for even the slightest disappointment. As these very lines are being written, news is being published concerning the establishment of a society for the prevention of suicide of young girls in Warsaw. Disappointment and failure in life is the cause of suicide. In a Muslim, however, such extreme feelings of hopelessness do not emerge because he does not lose hope of the mercy and kindness of Allah. Whether he is rich or poor, healthy or sick, with children or childless, successful or unsuccessful, whatever his circumstance, a Muslim is always hopeful. When facing hardship, sickness, indigence or failure, he is always courageous and hopeful of the blessings and mercies of Allah. He knows that in his religion hopelessness is equated with disbelief, and that if he is not rewarded for his deeds in this world, he will surely be rewarded in the next, for this is the promise of Allah:

أَنِّي لَآ أُضِيعُ عَمَلَ عَامِلٍ مِّنكُم (آل عمران: ١٩٥)

Never will I suffer the work of any worker to be lost. [*Al-i-'Imran* 195]

ETHICS AND MONASTICISM:

Ethics is, essentially, a term for the maintenance between human beings of good relations with good intentions. In other words, it concerns the discharging of mutual obligations. It is clear from this that human relationships and fellow feelings are prerequisites for moral conduct. Such relationships are not to be found in monasticism, solitude and asceticism. To remain in seclusion and solitude, leading the life of a recluse, or to cut oneself off from society, ridding oneself of family ties and of relationships with relatives and friends is to lose the very opportunity of practising moral conduct, or at least to reduce it to a very great extent.

This is a question that must be discussed, because severing relationships with people and leading a life of seclusion has often been accorded the distinction of righteousness and piety in religion. Before Islam, the monks, ascetics and their followers who led their lives in seclusion regarded this as a most virtuous and pious act.

The fact is, however, that these religious groups and individuals, for the most part, adopted this veiled way of life for certain selfish reasons. Firstly, by hiding themselves away from the eyes of common people, they knew that they would be esteemed as great personages and that this might help them acquire a dignity with the effective authority like that of kings. Secondly, by keeping their lives behind a screen, they could erect an artificial edifice of false piety and religiousness. Thirdly, they adopted a life of seclusion in order to escape the trouble of discharging the duties and obligations they owed to their society or nation, their friends, relatives and family, without being accused of misconduct.

It is for this reason that Islam has not encouraged a monastic, ascetic or celibate life in its ethical teachings. Muhammad ﷺ spent the entire twenty-three years of his life as a prophet amidst the people, and took part in all their struggles. This was also the course adopted by the first four Caliphs of Islam, and almost all the Companions. The whole of the Holy Quran is replete with accounts of human struggles and teachings concerning good deeds performed for other people. Devoting one's life to celibacy, solitude and seclusion; foregoing practical action and forsaking society is not even remotely suggested in the Holy Quran.

It is quite obvious that social obligations and duties can be discharged only by living within society. Do people who lead their lives far away from populations, in jungles or deserted places, secluded like hermits solve social problems? Do they discharge the duty of looking after the morality of society? Do they support the poor? Do they become guardians of orphans? Do they serve humanity? Do they prevent people straying from the righteous path? Do they earn their living through their own efforts? Do they fulfil their obligation to preach and summon people to the right path? Do they exhort people to do good and forbid them from doing bad? Do they struggle in the way of God? The answer to these questions being certainly no, such people, without doubt, lose the best opportunity to perform righteous deeds and take part in the truest acts of worship. Thus, in the sight of Islam, this reclusive and monastic life is not regarded as a praiseworthy way to seek salvation. The Holy Quran says:

قُوٓا أَنفُسَكُمْ وَأَهْلِيكُمْ نَارًا (سورہ تحریم: ٦)

Save yourselves and your families from a Fire. [*al-Tahrim* 6]

This means that the duty of a human being is to save not only himself from Hell-fire, but others also. The Prophet ﷺ said: كلكم راع وكلكم مسئول عن رعيته "Everyone of you is a guardian and everyone of you is responsible (for his wards). A ruler is a guardian and is responsible (for his subjects); a man is a guardian of his family and responsible (for them); a wife is a guardian of her husband's house and she is responsible (for it), a slave is a guardian of his master's property and is responsible (for that). Beware! All of you are guardians and are responsible (for your wards)."[18]

At the time of a large-scale national catastrophe no one, including the hermit, is spared from affliction. When the fire of catastrophe ignites, everyone, whether inside or outside society, is turned to ashes. The Holy Quran clearly states this point:

وَاتَّقُوا فِتْنَةً لَّا تُصِيبَنَّ الَّذِينَ ظَلَمُوا مِنكُمْ خَآصَّةً (سورہ الانفال: ٢٥)

And fear tumult or oppression, which affecteth not in particular (only) those of you who do wrong. [*al-Anfal* 25]

The consuming fire will affect everyone, whether sinner or non-sinner. Both society and hermits will be subjected to blame; society for indulging in disobedience (to Allah's commandments), and hermits for neglecting their duty to preach and correct people's ways. Thus, in the Holy Quran, those who transgressed in the matter of the *Sabbath* and those who became careless in preaching are all included among the

sinners.

This world, in truth, is a place of struggle and conflict in which people lead their lives with mutual help and understanding. Living together with others, undoubtedly, involves a certain degree of difficulty, and everyone must have regard and consideration for others. A person who is unable to cope with the difficult responsibilities of society, who detaches himself from others, and bears his burden in isolation is a very timid soldier in the battlefield of this world. *Al-Bayhaqi* and *al-Tirmidhi,* in their books, both quote the Prophet ﷺ:

ان المسلم الذى يخالط الناس و يصبر على اذاهم افضل من الذى لا يخالط الناس

ولا يصبر على اذاهم (شعب الايمان ،بيهقى ،جامع ترمذى ،كتاب الزهد ،ص ٤١٢)

A Muslim who lives with others and bears all his afflictions patiently is better than one who keeps himself aloof from others and does not bear any affliction with patience.[19]

Islam permits seclusion and detachment from society in one situation only. That is when the structure of society becomes so disrupted that there is no longer central control over law and order, and when the fire of disturbance and discord becomes so fierce that its blazing cannot be restrained. In these circumstances, people who cannot summon sufficient strength to stop the disturbance and control the situation, can detach themselves from that society. The *hadiths* concerning seclusion relate to precisely such extreme situations. Otherwise, it is the duty of every Muslim to show courage in times of turmoil, expend the greatest energy in preaching and reminding people of what Allah has enjoined on them, and attempt to save the society. This is the example which the Prophet ﷺ set before the world, and all the leading Companions did the same, according to their abilities.

The Prophet ﷺ said: He who amongst you sees something abominable should modify it with the help of his hand; and if he has not strength enough to do it, then he should do it with his tongue, and if he has not strength enough to do it, (even) then he should (abhor it) from his heart, and this is the least of faith.[20]

ENJOIN WHAT IS RIGHT AND FORBID WHAT IS WRONG:

If the ethical principles of Islam, set forth above, are retained in view, another related principle becomes self evident. In Islamic teachings, the burden of duty that rests on every individual in society is to look after each other as far as possible. This moral duty is called in

Islam *Amr bil-Ma'ruf Wa Nahi 'an-al-Munkir* (Enjoin what is right and forbid what is wrong). The Holy Quran regards this duty to be a distinctive feature of the Muslims:

كُنْتُمْ خَيْرَ اُمَّةٍ اُخْرِجَتْ لِلنَّاسِ تَاْمُرُوْنَ بِالْمَعْرُوْفِ وَ تَنْهَوْنَ عَنِ الْمُنْكَرِ (آل عمران: ١١٠)

You are the best of Peoples, evolved for mankind, Enjoining what is right, forbidding what is wrong. [*Al-i-'Imran* 110]

يَاْمُرُوْنَ بِالْمَعْرُوْفِ وَ يَنْهَوْنَ عَنِ الْمُنْكَرِ (سورہ توبہ: ٧١)

They enjoin what is just, and forbid what is evil. [*al-Tauba* 71]

This is then revealed as an express command:

وَ اْمُرْ بِالْمَعْرُوْفِ وَانْهَ عَنِ الْمُنْكَرِ (سورہ لقمان: ١٧)

Enjoin what is just, and forbid what is wrong. [*Luqman* 17]

According to the Holy Quran, the image of Muslims is that they:

وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ (سورہ العصر: ٣)

(join together) in the mutual teaching of Truth, and of Patience and Constancy. [*al-'Asr* 3]

وَتَوَاصَوْا بِالصَّبْرِ وَتَوَاصَوْا بِالْمَرْحَمَةِ (سورہ البلد: ١٧)

And enjoin patience (constancy, and self-restraint), and enjoin deeds of kindness and compassion. [*al-Balad* 17]

This is the teaching of Islam which is lacking in other religions; one which highlights the principle of safeguarding the morality of society. It makes it the duty of stouthearted and courageous individuals that they always safeguard the temperament and structure of society in order to prevent it from becoming corrupted.

The words of the Torah, "Am I my brother's keeper?", uttered by Cain,[21] have become an important principle of Christian morality. In Europe, this same principle has taken legal form, and is called "The restoration of personal freedom". Contrary to this, in the religion of Islam, everyone has, in fact, been made the guardian of his brother. As mentioned earlier, the Prophet ﷺ clearly stated كلكم راع و كلكم مسؤل عن رعيته , that every Muslim is a guardian, and that everyone will have to give an account of the actions of those who were under his charge. In the Holy Quran, it is made obligatory for Muslims to enjoin what is right and forbid what is wrong. Thus, every member of society becomes responsible for protecting his brother and removing him from darkness and evil; for bringing him out into the light to the path of

sinners.

This world, in truth, is a place of struggle and conflict in which people lead their lives with mutual help and understanding. Living together with others, undoubtedly, involves a certain degree of difficulty, and everyone must have regard and consideration for others. A person who is unable to cope with the difficult responsibilities of society, who detaches himself from others, and bears his burden in isolation is a very timid soldier in the battlefield of this world. *Al-Bayhaqi* and *al-Tirmidhi,* in their books, both quote the Prophet ﷺ:

ان المسلم الذى يخالط الناس و يصبر على اذاهم افضل من الذى لا يخالط الناس ولا يصبر على اذاهم (شعب الايمان ،بيهقى ،جامع ترمذى ،كتاب الزهد ،ص ٤١٢)

A Muslim who lives with others and bears all his afflictions patiently is better than one who keeps himself aloof from others and does not bear any affliction with patience.[19]

Islam permits seclusion and detachment from society in one situation only. That is when the structure of society becomes so disrupted that there is no longer central control over law and order, and when the fire of disturbance and discord becomes so fierce that its blazing cannot be restrained. In these circumstances, people who cannot summon sufficient strength to stop the disturbance and control the situation, can detach themselves from that society. The *hadiths* concerning seclusion relate to precisely such extreme situations. Otherwise, it is the duty of every Muslim to show courage in times of turmoil, expend the greatest energy in preaching and reminding people of what Allah has enjoined on them, and attempt to save the society. This is the example which the Prophet ﷺ set before the world, and all the leading Companions did the same, according to their abilities.

The Prophet ﷺ said: He who amongst you sees something abominable should modify it with the help of his hand; and if he has not strength enough to do it, then he should do it with his tongue, and if he has not strength enough to do it, (even) then he should (abhor it) from his heart, and this is the least of faith.[20]

ENJOIN WHAT IS RIGHT AND FORBID WHAT IS WRONG:

If the ethical principles of Islam, set forth above, are retained in view, another related principle becomes self evident. In Islamic teachings, the burden of duty that rests on every individual in society is to look after each other as far as possible. This moral duty is called in

Islam *Amr bil-Ma'ruf Wa Nahi 'an-al-Munkir* (Enjoin what is right and forbid what is wrong). The Holy Quran regards this duty to be a distinctive feature of the Muslims:

كُنْتُمْ خَيْرَ اُمَّةٍ اُخْرِجَتْ لِلنَّاسِ تَأْمُرُوْنَ بِالْمَعْرُوْفِ وَ تَنْهَوْنَ عَنِ الْمُنْكَرِ (آل عمران: ١١٠)

You are the best of Peoples, evolved for mankind, Enjoining what is right, forbidding what is wrong. [*Al-i-'Imran* 110]

يَأْمُرُوْنَ بِالْمَعْرُوْفِ وَ يَنْهَوْنَ عَنِ الْمُنْكَرِ (سورہ توبہ: ٧١)

They enjoin what is just, and forbid what is evil. [*al-Tauba* 71]

This is then revealed as an express command:

وَ أْمُرْ بِالْمَعْرُوْفِ وَانْهَ عَنِ الْمُنْكَرِ (سورہ لقمان : ١٧)

Enjoin what is just, and forbid what is wrong. [*Luqman* 17]

According to the Holy Quran, the image of Muslims is that they:

وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ (سورہ العصر: ٣)

(join together) in the mutual teaching of Truth, and of Patience and Constancy. [*al-'Asr* 3]

وَتَوَاصَوْا بِالصَّبْرِ وَتَوَاصَوْا بِالْمَرْحَمَةِ (سورہ البلد: ١٧)

And enjoin patience (constancy, and self-restraint), and enjoin deeds of kindness and compassion. [*al-Balad* 17]

This is the teaching of Islam which is lacking in other religions; one which highlights the principle of safeguarding the morality of society. It makes it the duty of stouthearted and courageous individuals that they always safeguard the temperament and structure of society in order to prevent it from becoming corrupted.

The words of the Torah, "Am I my brother's keeper?", uttered by Cain,[21] have become an important principle of Christian morality. In Europe, this same principle has taken legal form, and is called "The restoration of personal freedom". Contrary to this, in the religion of Islam, everyone has, in fact, been made the guardian of his brother. As mentioned earlier, the Prophet ﷺ clearly stated كلكم راع و كلكم مسؤل عن رعيته , that every Muslim is a guardian, and that everyone will have to give an account of the actions of those who were under his charge. In the Holy Quran, it is made obligatory for Muslims to enjoin what is right and forbid what is wrong. Thus, every member of society becomes responsible for protecting his brother and removing him from darkness and evil; for bringing him out into the light to the path of righteousness.

On listening this *hadith,* Mu'awiyah رضی اللہ عنہ wept profusely. He remarked that the Messenger of Allah had spoken truly, and quoted the following in support of it:

مَنْ كَانَ يُرِيْدُالْحَيٰوةَ الدُّنْيَا وَ زِيْنَتَهَا نُوَفِّ اِلَيْهِمْ اَعْمَالَهُمْ فِيْهَاوَهُمْ فِيْهَا لَايُبْخَسُوْنَ ○

اُولٰئِكَ الَّذِيْنَ لَيْسَ لَهُمْ فِى الْاٰخِرَةِ اِلَّا النَّارُ ز وَحَبِطَ مَاصَنَعُوْا فِيْهَا وَ بَاطِلٌ مَّا كَانُوْا

يَعْمَلُوْنَ (سورہ ھود:۱۵،۱۶)

Those who desire the life of the Present and its glitter,- to them We shall pay (the price of) their deeds therein,- without diminution. They are those for whom there is nothing in the Hereafter but the Fire: vain are the designs they frame therein, and of no effect are the deeds that they do! [*Hud* 15-16]

In Short, if the motive behind our good conduct and actions is self-interest or some kind of personal gain, then that conduct is devoid of the beneficial spirit of morality. The ethical teachings of Islam are far removed from such base purposes. In Islam, there comes a stage, in fact when the purpose of good deeds is not confined merely to seeking the pleasure of Allah but becomes the seeking of His Countenance:

وَمَا تُنْفِقُوْنَ اِلَّا ابْتِغَآءَ وَجْهِ اللّٰهِ (سورہ بقرہ: ۲۷۲)

(And whatsoever good thing ye spend), ye spend not save in search of Allah's countenance. [*al-Baqara* 272]

وَالَّذِيْنَ صَبَرُوا ابْتِغَآءَ وَجْهِ رَبِّهِمْ (رعد:۲۲)

Those who patiently persevere, seeking the countenance of their Lord; [*al-Ra'd* 22]

وَمَا لِاَحَدٍ عِنْدَهٗ مِنْ نِّعْمَةٍ تُجْزٰٓى ○ اِلَّا ابْتِغَآءَ وَجْهِ رَبِّهِ الْاَعْلٰى (سورہ لیل:۱۹،۲۰)

And have in their minds no favour from anyone for which a reward is expected in return, but only the desire to seek for Countenance of their Lord Most High. [*al-Lail* 19-20]

In connection with the demands of moral conduct and the discharging of obligations, the Holy Quran says:

فَاٰتِ ذَا الْقُرْبٰى حَقَّهٗ وَالْمِسْكِيْنَ وَابْنَ السَّبِيْلِ ط ذٰلِكَ خَيْرٌ لِّلَّذِيْنَ يُرِيْدُوْنَ وَجْهَ اللّٰهِ ز وَ

اُولٰئِكَ هُمُ الْمُفْلِحُوْنَ (سورہ الروم: ۳۸)

So give what is due to kindred, the needy, and the wayfarer. That is best for those who seek the Countenance of Allah, and it is they who will prosper. [*al-Rum* 38]

THE BASIC PRINCIPLES OF ETHICS IN DIFFERENT RELIGIONS:

The perfection of moral conduct achieved in Islam through the teachings of the Prophet ﷺ can be fully understood when one compares it with the basic ethical principles of other religions. The Torah has presented its ethical teachings with the grandeur befitting royal edicts. It presents no basic principles and gives no explanation of intent and motive. In the Bible, outside rhetorical figures of speech, no other bases have been established for moral conduct. In Christianity, while there do exist some factors that lead towards goodness, their bases are, nonetheless, very weak. Foremost among these is the very creation of human beings.

The question centres on whether, in reality, a human being is created sinless when he is born or whether he is already stained with sin. According to the teachings of Christianity, a human being is, in fact, born sinful and sin is his inborn nature. This is supposedly because his first father and mother, Adam and Eve, were sinners, and inherited sin continues to be transferred to the nature of every newborn person, it is therefore impossible for any human being to rid himself of sin. This Christian teaching takes such an extremely exaggerated view that it considers no newborn child to be pure and clean, and does not regard it free from sin until it has been baptised. If the child of a Christian happens to die before it has been baptised, it dies a sinner. It does not enter the kingdom of heaven, but goes to hell because it was not baptised in the name of Christ.

The Islamic view on this subject is entirely different. According to Islam, the human being is imbued with the nature of Allah:

فِطْرَتَ اللّٰهِ الَّتِىْ فَطَرَ النَّاسَ عَلَيْهَا (روم:۳۰)

that (up-right) nature of Allah on which He created human beings [*al-Rum* 30].

At the time of creating mankind, the very first question Allah asked the human being was:

اَلَسْتُ بِرَبِّكُمْ

"Am I not your Lord?"

The human being answered:

بَلٰی

"Yes, verily (you are our Lord)" [*al-A'raf* 172].

The acceptance and acknowledgement of Allah by human beings was enough to ensure his sinlessness at birth. Thus, at the time of birth, the nature of the human being is sinless. When he reaches the age of understanding, it is his own choice whether to illumine his nature with virtuous acts, or whether to tarnish it with sin. The Holy Quran says:

لَقَدْ خَلَقْنَا الْاِنْسَانَ فِیْٓ اَحْسَنِ تَقْوِیْمٍ (سورہ التین: ٤)

We have indeed created man in the best of moulds. [*al-Tin* 4]

This means that Allah created mankind according to the best and purest nature. In another *Sura*, Allah says:

اَلَّذِیْ خَلَقَكَ فَسَوّٰكَ فَعَدَلَكَ o فِیْٓ اَیِّ صُوْرَةٍ مَّا شَآءَ رَكَّبَكَ (سورہ الفطار: ٧،٨)

Him Who created thee. Fashioned thee in due proportion, and gave thee a just bias (through reason and spiritual faculties); in whatever Form (shape) He wills, does He put thee together. [*al-Infitar* 7-8]

In *Sura al-Infitar,* before the verse above, there is first given an account of the reward and punishment for human deeds on the Day of Judgement. Commentators such as Nishapuri have explained "Fashioned in due proportion" to mean that Allah created mankind with extraordinary capacities. "Due proportion", when spoken in a general way, includes both physical and spiritual capabilities. There is another verse in the Holy Quran which states this more clearly:

سَبِّحِ اسْمَ رَبِّكَ الْاَعْلَی o الَّذِیْ خَلَقَ فَسَوّٰی o وَالَّذِیْ قَدَّرَ فَهَدٰی (سورہ الاعلی: ١-٣)

Glorify the name of thy Guardian-Lord Most High, Who hath created, and further, given order and proportion; Who hath ordained laws, and granted guidance. [*al-A'la* 1-3]

The faculty for obtaining "guidance" is imbued by Allah in the nature of human beings in the same way as He has imbued them with numerous other faculties. In *Sura al-Dahr* this is made even more clear:

اِنَّا خَلَقْنَا الْاِنْسَانَ مِنْ نُّطْفَةٍ اَمْشَاجٍ ق نَّبْتَلِیْهِ فَجَعَلْنٰهُ سَمِیْعًا بَصِیْرًا o اِنَّا هَدَیْنٰهُ السَّبِیْلَ اِمَّا شَاكِرًا وَّاِمَّا كَفُوْرًا o (سورہ دھر: ٢،٣)

Verily We created man from a drop of mingled sperm, in order to try him: So We gave him (the gifts) of Hearing and Sight. We showed him the Way: Whether he be grateful or ungrateful (rests on his will). [*al-Dahr* 2-3]

Thus, man was given guidance from the very first day of his existence. After attaining intellect and understanding, it is up to him to be grateful or ungrateful to Allah and decide to become either good or bad. In *Sura al-Shams* this is made more clear:

وَنَفْسٍ وَّمَا سَوّٰهَا o فَاَلْهَمَهَا فُجُوْرَهَا وَتَقْوٰهَا o قَدْ اَفْلَحَ مَنْ زَكّٰهَا o وَقَدْ خَابَ مَنْ دَسّٰهَا o (سورہ الشمس: ٧ تا ١٠)

By the Soul, and the proportion and order given to it; and its enlightenment as to its wrong and its right; truly he succeeds that purifies it, and he fails that corrupts it! [*al-Shams* 7-10]

Thus, according to the teachings of Islam as revealed through the Prophet Muhammad ﷺ human nature is not, of itself, regarded as evil or sinful; human nature is imbued with correct guidance and inspiration. Therefore the Holy Quran says:

فَاَقِمْ وَجْهَكَ لِلدِّیْنِ حَنِیْفًا ط فِطْرَتَ اللّٰهِ الَّتِیْ فَطَرَ النَّاسَ عَلَیْهَا ط لَا تَبْدِیْلَ لِخَلْقِ اللّٰهِ ط ذٰلِكَ الدِّیْنُ الْقَیِّمُ ق وَلٰكِنَّ اَكْثَرَ النَّاسِ لَا یَعْلَمُوْنَ o (سورہ روم: ٣٠)

So set thy purpose (O Muhammad) for religion as a man by nature upright - the nature (framed) of Allah, in which He hath created man. There is no altering (the laws of) Allah's creation. That is the right religion, but most men know not. [*al-Rum* 30]

This "natural or right" religion is Islam and the basis of its teaching is *tauhid*. In explaining this verse the Prophet ﷺ said, "No child is born except in the *fitra* and then his parents make him Jewish, Christian or Magian."[10] A human child is born with a true and virtuous nature. The Holy Quran narrates this in the form of a dialogue which took place at the time of Creation. Before the succession of physical human birth, as we know it, came into being, Allah enquired of human souls: [اَلَسْتُ بِرَبِّكُمْ]"Am I not your Lord (who cherishes and sustains you)?" Unanimously they answered: [بَلٰی] "Yes, verily (you are our Lord)" [*al-A'raf* 172]. It is this acknowledgement made by human beings at the time of their very inception about which the Holy Quran repeatedly reminds them, warning them not to be misled by Satan.

As an inevitable result of these teachings, a Muslim believes that a human being is born innocent and sinless in nature, and that when he is born he does not bear on his back the burden of his forefathers'

ancestral sins. The Holy Quran declares:

وَلَا تَزِرُ وَازِرَةٌ وِّزْرَ اُخْرٰى ○ (سورہ فاطر: ۱۸)

Nor can a bearer of burdens bear another's burden. [*Fatir* 18]

كُلُّ امْرِىءٍ ۢ بِمَا كَسَبَ رَهِيْنٌ ○ (سورہ طور: ۲۱)

Every man is a pledge for that which he hath earned. [*al-Tur* 21]

In explanation of the verses above the Prophet ﷺ said:

الا لا يجنى جانٍ على ولده ولا مولود على والده ○ (سنن ابن ماجه كتاب الحج باب الخطبه يوم النحر)

The son is not responsible for the misdeeds of the father, nor is the father responsible for the misdeeds of the son.[11]

Those religions which lead people to believe in the transmigration of souls also, in a sense, hold the view that man is born sinful. They have loaded a heavy burden on the back of humanity. By considering every birth the consequence of the deeds of an earlier birth, and every life to be the consequence of the deeds of an earlier life, these religions have made mankind into the slave of former deeds. In other words, at birth, a person brings with him a register of deeds already recorded.

The teaching of the Prophet ﷺ that the true nature of the human being is sinless and unstained, constitutes good tidings of the highest order for aggrieved humanity. The teaching of the Prophet ﷺ is free from an unjust and cruel belief that even an innocent child who has not yet committed a single sin in his life could be regarded as sinful and subjected to Hell-fire. The Prophet's teaching is that every child is innocent and sinless until he develops understanding, intellect and the faculty of discrimination. The Prophet ﷺ has said that the pen of Allah is withheld from the register of deeds until a person reaches the age of understanding.[12]

The human-buds of the garden of this worldly life that wither before ever blooming are, in the eyes of Islam, the flowers of Paradise. According to one *hadith*, if three children of a Muslim die in their infancy, these children will request Allah on the Day of Judgement for the remission of the sins of their parents and for them to be taken to paradise.[13]

When the infant son of the Prophet ﷺ died he said: He died as a suckling babe. He will complete his suckling period in paradise.[14] The Prophet ﷺ was once asked about the children of the polytheists who die when young, whereupon he said: It is Allah who knows best. He clarified this point, however, on another occasion. Once he saw in his

dream the Prophet Abraham عليه السلام, sitting in Paradise with a crowd of young children surrounding him. The Prophet ﷺ explained that these were the children who had died in the true religion of Allah. When the Companions asked the Prophet ﷺ whether the pagans' children were also there, he replied in the affirmative.[15] As a result of these explanations, certain Companions began to pronounce by name the children who died young and to say that they were destined for paradise. But, because knowledge of the unknown and unseen is only with Allah, the Prophet ﷺ did not consider it appropriate to mention any particular child in this way.The views of Christianity and Islam are completely opposed to each other on this subject. Christianity casts young children into Hell if they die before baptism, whereas Islam opens the doors of Paradise for them, and teaches Muslim parents to say the following prayer at a child's funeral:

> "O Allah make him (the deceased child) a forerunner for our salvation and make it (the affliction of separation) a thing of reward and a deposit for us; and make him the one who will intercede on our behalf and whose intercession is accepted by Thee."

On such occasions as when a certain good deed was performed by a person and a remission of all his sins took place, the Prophet ﷺ often said something similar to: "Then he becomes as innocent as if he were born anew."[16]

FEAR AND HOPE:

This is another subject very similar to the one that precedes. There have been two particular groups of Greek philosophers; one is called the Pessimists, and the other, the Optimists. The first group views every event with hopelessness and disappointment. The world to them appears, by and large, to be a dark and thorn-ridden place. The second group sees nothing in the world but bustling excitement, comfort, luxury, pleasure and enjoyment. The first group counsels that one should make one's life as complaint-free and lifeless as death itself, since this is a person's last destination. The second group adopts the view that life is all for enjoyment: eating, drinking and making merry, not for bothering with the morrow and being sad. From an ethical viewpoint, both these stances deserve correction. If one were to believe in the first, then all a person's faculties would be dampened and he would become incapable of achieving anything at all. The person who believes in the second, meanwhile, becomes so deeply steeped in carelessness and negligence that he cannot discriminate between good and bad. Islam adopts a middle course. On the one hand, it repeatedly

reminds us about the mortality of this life and the end of this world so that our hearts do not become neglectful. On the other hand, it does not allow us to despair of the blessings of Allah. Islam teaches a person to seek the support of Allah until the very end of his life. According to Islamic tenets, despair of Allah and disbelief are one and the same. Muslims are not permitted to despair, even during the most difficult of times. According to the Holy Quran the Prophet Abraham عليه السلام was advised thus:

فَلَا تَكُنْ مِّنَ الْقٰنِطِيْنَ ○ (سورہ حجر:۵۵)

So be not thou of the despairing. [*Al-Hijr* 55]

The Prophet Jacob عليه السلام advised his sons:

وَلَا تَايْئَسُوْا مِنْ رَّوْحِ اللّٰهِ ط اِنَّهٗ لَا يَايْئَسُ مِنْ رَّوْحِ اللّٰهِ اِلَّا الْقَوْمُ الْكٰفِرُوْنَ ○ (سورہ یوسف:۸۷)

And never give up hope of Allah's soothing Mercy: truly no one despairs of Allah's soothing Mercy, except those who have no faith. [*Yusuf* 87]

Witness, too, how lovingly the followers of Islam who have done wrong have been addressed!:

يٰعِبَادِيَ الَّذِيْنَ اَسْرَفُوْا عَلٰٓى اَنْفُسِهِمْ لَا تَقْنَطُوْا مِنْ رَّحْمَةِ اللّٰهِ ط (سورہ زمر:۵۳)

O my Servants who have transgressed against their souls! Despair not of the Mercy of Allah: (for He is Oft-Forgiving, Most Merciful). [*al-Zumar* 53]

According to the traditions, the Prophet ﷺ urged mankind always to be hopeful. He said that Allah is always near his votary to answer his prayers.[17] The following holy verse reflects a Muslim's faith towards hope:

اَمَّنْ هُوَ قَانِتٌ اٰنَآءَ الَّيْلِ سَاجِدًا وَّقَآئِمًا يَّحْذَرُ الْاٰخِرَةَ وَيَرْجُوْا رَحْمَةَ رَبِّهٖ ط (سورہ زمر:۹)

Is one who worships devoutly during the hours of the night prostrating himself or standing (in adoration), who takes heed of the Hereafter, and who places his hope in the Mercy of his Lord - (like one who does not)? [*al-Zumar* 9]

This means that a Muslim harbours in his heart the following two feelings together:

i - the fear of accountability and punishment for wrongdoings and sins;

ii - the hope and belief in Allah's mercy.

To fear the wrath of Allah and hope for His Mercy is the teaching of Islam. Fear does not permit a person to become insolent, neglectful or arrogant; and the hope of mercy does not allow him to become despairing, sorrowful or broken-heartened. Therefore, a Muslim is always afraid of the consequences of doing evil, but is also full of hope for Allah's Mercy. The Holy Quran states this point and addresses it thus to the believers:

وَتَرْجُوْنَ مِنَ اللّٰهِ مَا لَا يَرْجُوْنَ (سورہ نساء:۱۰۴)

But ye have hope from Allah, while they (the enemy) have none.[*al-Nisaa* 104]

This is the psychological difference that distinguishes a believer from a non-believer in times of hardship. A non-believer is desirous of worldly gain for his every good act or deed, and when he does not get it he becomes despairing. He regards achieving material gain as a sign of his success. When he fails to achieve it he becomes sad. A believer, however, even when he does not meet with worldly and material gain, remains happy and joyful because he believes that he will surely be rewarded - if not in this world, then in the Hereafter. It does not matter if he does not achieve worldly success; he is assured that, all the same, he will receive his reward from Allah. The result of such belief makes a Muslim valiant and brave in his every righteous act. This belief teaches him to work sincerely without expecting material gain.

As a result of failure, disappointment and despondency, suicide is a common practice among individuals of the non-Islamic nations. In India, the cases of non-Muslims killing themselves can be read in the newspapers every day. In the civilised countries of Europe and America committing suicide is common for even the slightest disappointment. As these very lines are being written, news is being published concerning the establishment of a society for the prevention of suicide of young girls in Warsaw. Disappointment and failure in life is the cause of suicide. In a Muslim, however, such extreme feelings of hopelessness do not emerge because he does not lose hope of the mercy and kindness of Allah. Whether he is rich or poor, healthy or sick, with children or childless, successful or unsuccessful, whatever his circumstance, a Muslim is always hopeful. When facing hardship, sickness, indigence or failure, he is always courageous and hopeful of the blessings and mercies of Allah. He knows that in his religion hopelessness is equated with disbelief, and that if he is not rewarded for his deeds in this world, he will surely be rewarded in the next, for this is the promise of Allah:

أَنِّي لَآ أُضِيعُ عَمَلَ عَامِلٍ مِّنكُم (آل عمران: ١٩٥)

Never will I suffer the work of any worker to be lost. [*Al-i-'Imran* 195]

ETHICS AND MONASTICISM:

Ethics is, essentially, a term for the maintenance between human beings of good relations with good intentions. In other words, it concerns the discharging of mutual obligations. It is clear from this that human relationships and fellow feelings are prerequisites for moral conduct. Such relationships are not to be found in monasticism, solitude and asceticism. To remain in seclusion and solitude, leading the life of a recluse, or to cut oneself off from society, ridding oneself of family ties and of relationships with relatives and friends is to lose the very opportunity of practising moral conduct, or at least to reduce it to a very great extent.

This is a question that must be discussed, because severing relationships with people and leading a life of seclusion has often been accorded the distinction of righteousness and piety in religion. Before Islam, the monks, ascetics and their followers who led their lives in seclusion regarded this as a most virtuous and pious act.

The fact is, however, that these religious groups and individuals, for the most part, adopted this veiled way of life for certain selfish reasons. Firstly, by hiding themselves away from the eyes of common people, they knew that they would be esteemed as great personages and that this might help them acquire a dignity with the effective authority like that of kings. Secondly, by keeping their lives behind a screen, they could erect an artificial edifice of false piety and religiousness. Thirdly, they adopted a life of seclusion in order to escape the trouble of discharging the duties and obligations they owed to their society or nation, their friends, relatives and family, without being accused of misconduct.

It is for this reason that Islam has not encouraged a monastic, ascetic or celibate life in its ethical teachings. Muhammad ﷺ spent the entire twenty-three years of his life as a prophet amidst the people, and took part in all their struggles. This was also the course adopted by the first four Caliphs of Islam, and almost all the Companions. The whole of the Holy Quran is replete with accounts of human struggles and teachings concerning good deeds performed for other people. Devoting one's life to celibacy, solitude and seclusion; foregoing practical action and forsaking society is not even remotely suggested in the Holy Quran.

It is quite obvious that social obligations and duties can be discharged only by living within society. Do people who lead their lives far away from populations, in jungles or deserted places, secluded like hermits solve social problems? Do they discharge the duty of looking after the morality of society? Do they support the poor? Do they become guardians of orphans? Do they serve humanity? Do they prevent people straying from the righteous path? Do they earn their living through their own efforts? Do they fulfil their obligation to preach and summon people to the right path? Do they exhort people to do good and forbid them from doing bad? Do they struggle in the way of God? The answer to these questions being certainly no, such people, without doubt, lose the best opportunity to perform righteous deeds and take part in the truest acts of worship. Thus, in the sight of Islam, this reclusive and monastic life is not regarded as a praiseworthy way to seek salvation. The Holy Quran says:

قُوٓا أَنفُسَكُمْ وَأَهْلِيكُمْ نَارًا (سورہ تحریم: ٦)

Save yourselves and your families from a Fire. [*al-Tahrim* 6]

This means that the duty of a human being is to save not only himself from Hell-fire, but others also. The Prophet ﷺ said: كلكم راع وكلكم مسئول عن رعيته "Everyone of you is a guardian and everyone of you is responsible (for his wards). A ruler is a guardian and is responsible (for his subjects); a man is a guardian of his family and responsible (for them); a wife is a guardian of her husband's house and she is responsible (for it), a slave is a guardian of his master's property and is responsible (for that). Beware! All of you are guardians and are responsible (for your wards)."[18]

At the time of a large-scale national catastrophe no one, including the hermit, is spared from affliction. When the fire of catastrophe ignites, everyone, whether inside or outside society, is turned to ashes. The Holy Quran clearly states this point:

وَاتَّقُوا فِتْنَةً لَّا تُصِيبَنَّ الَّذِينَ ظَلَمُوا مِنكُمْ خَآصَّةً (سورہ الانفال: ٢٥)

And fear tumult or oppression, which affecteth not in particular (only) those of you who do wrong. [*al-Anfal* 25]

The consuming fire will affect everyone, whether sinner or non-sinner. Both society and hermits will be subjected to blame; society for indulging in disobedience (to Allah's commandments), and hermits for neglecting their duty to preach and correct people's ways. Thus, in the Holy Quran, those who transgressed in the matter of the *Sabbath* and those who became careless in preaching are all included among the

sinners.

This world, in truth, is a place of struggle and conflict in which people lead their lives with mutual help and understanding. Living together with others, undoubtedly, involves a certain degree of difficulty, and everyone must have regard and consideration for others. A person who is unable to cope with the difficult responsibilities of society, who detaches himself from others, and bears his burden in isolation is a very timid soldier in the battlefield of this world. *Al-Bayhaqi* and *al-Tirmidhi,* in their books, both quote the Prophet ﷺ:

ان المسلم الذى يخالط الناس و يصبر على اذاهم افضل من الذى لا يخالط الناس

ولا يصبر على اذاهم (شعب الايمان ،بيهقى ،جامع ترمذى ،كتاب الزهد ،ص ٤١٢)

A Muslim who lives with others and bears all his afflictions patiently is better than one who keeps himself aloof from others and does not bear any affliction with patience.[19]

Islam permits seclusion and detachment from society in one situation only. That is when the structure of society becomes so disrupted that there is no longer central control over law and order, and when the fire of disturbance and discord becomes so fierce that its blazing cannot be restrained. In these circumstances, people who cannot summon sufficient strength to stop the disturbance and control the situation, can detach themselves from that society. The *hadiths* concerning seclusion relate to precisely such extreme situations. Otherwise, it is the duty of every Muslim to show courage in times of turmoil, expend the greatest energy in preaching and reminding people of what Allah has enjoined on them, and attempt to save the society. This is the example which the Prophet ﷺ set before the world, and all the leading Companions did the same, according to their abilities.

The Prophet ﷺ said: He who amongst you sees something abominable should modify it with the help of his hand; and if he has not strength enough to do it, then he should do it with his tongue, and if he has not strength enough to do it, (even) then he should (abhor it) from his heart, and this is the least of faith.[20]

ENJOIN WHAT IS RIGHT AND FORBID WHAT IS WRONG:

If the ethical principles of Islam, set forth above, are retained in view, another related principle becomes self evident. In Islamic teachings, the burden of duty that rests on every individual in society is to look after each other as far as possible. This moral duty is called in

Islam *Amr bil-Ma'ruf Wa Nahi 'an-al-Munkir* (Enjoin what is right and forbid what is wrong). The Holy Quran regards this duty to be a distinctive feature of the Muslims:

كُنْتُمْ خَيْرَاُمَّةٍ اُخْرِجَتْ لِلنَّاسِ تَاْمُرُوْنَ بِالْمَعْرُوْفِ وَ تَنْهَوْنَ عَنِ الْمُنْكَرِ (آل عمران: ١١٠)

You are the best of Peoples, evolved for mankind, Enjoining what is right, forbidding what is wrong. [*Al-i-'Imran* 110]

يَاْمُرُوْنَ بِالْمَعْرُوْفِ وَ يَنْهَوْنَ عَنِ الْمُنْكَرِ (سورہ توبہ: ٧١)

They enjoin what is just, and forbid what is evil. [*al-Tauba* 71]

This is then revealed as an express command:

وَ اْمُرْ بِالْمَعْرُوْفِ وَانْهَ عَنِ الْمُنْكَرِ (سورہ لقمان: ١٧)

Enjoin what is just, and forbid what is wrong. [*Luqman* 17]

According to the Holy Quran, the image of Muslims is that they:

وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ (سورہ العصر: ٣)

(join together) in the mutual teaching of Truth, and of Patience and Constancy. [*al-'Asr* 3]

وَتَوَاصَوْابِالصَّبْرِ وَتَوَاصَوْابِالْمَرْحَمَةِ (سورہ البلد: ١٧)

And enjoin patience (constancy, and self-restraint), and enjoin deeds of kindness and compassion. [*al-Balad* 17]

This is the teaching of Islam which is lacking in other religions; one which highlights the principle of safeguarding the morality of society. It makes it the duty of stouthearted and courageous individuals that they always safeguard the temperament and structure of society in order to prevent it from becoming corrupted.

The words of the Torah, "Am I my brother's keeper?", uttered by Cain,[21] have become an important principle of Christian morality. In Europe, this same principle has taken legal form, and is called "The restoration of personal freedom". Contrary to this, in the religion of Islam, everyone has, in fact, been made the guardian of his brother. As mentioned earlier, the Prophet ﷺ clearly stated كلكم راع و كلكم مسؤل عن رعيته , that every Muslim is a guardian, and that everyone will have to give an account of the actions of those who were under his charge. In the Holy Quran, it is made obligatory for Muslims to enjoin what is right and forbid what is wrong. Thus, every member of society becomes responsible for protecting his brother and removing him from darkness and evil; for bringing him out into the light to the path of righteousness.

A certain event is related in the Holy Quran concerning the *Bani Isra'il:* Any worldly work was forbidden for the *Bani Isra'il* on the day of the *Sabbath*. There was a township of the *Bani Isra'il* located by the sea. Some of its people, on a certain pretext and ignoring the law of the *Sabbath*, used to catch fish on that day. There were three groups of people in this town. One group, by ignoring the law of the *Sabbath*, would openly commit sin; the second group used to try to make the first group understand and prevent them from breaking the *Sabbath* law; the third group were people who never took part in this sin and never tried to prevent those who were doing wrong. Instead, they used to tell those who attempted to prevent the sin that it was of no avail to advise such heedless people who were surely to be destroyed for their sin. But when the punishment of Allah descended, only the second group, which was performing its duty of preaching, was saved. The first and third groups were both destroyed; the first group, because of its sinful behaviour and the third groups because it forsook its duty to preach the law. This whole episode is told in the section xxi of *Sura al-A'raf*. Towards the end it says:

وَإِذْ قَالَتْ أُمَّةٌ مِّنْهُمْ لِمَ تَعِظُوْنَ قَوْمًا ۙ اللّٰهُ مُهْلِكُهُمْ أَوْ مُعَذِّبُهُمْ عَذَابًا شَدِيْدًا ۭ قَالُوْا مَعْذِرَةً
إِلٰى رَبِّكُمْ وَلَعَلَّهُمْ يَتَّقُوْنَ ○ فَلَمَّا نَسُوْا مَا ذُكِّرُوْا بِهٖٓ أَنْجَيْنَا الَّذِيْنَ يَنْهَوْنَ عَنِ السُّوْٓءِ
وَأَخَذْنَا الَّذِيْنَ ظَلَمُوْا بِعَذَابٍۢ بَئِيْسٍۢ بِمَا كَانُوْا يَفْسُقُوْنَ. (سورہ اعراف: ۱۶۴، ۱۶۵)

When some of them said: "Why do ye preach to a people whom Allah will destroy or visit with a terrible punishment?" - Said the preachers:"To discharge our duty to your Lord, and perchance they may fear Him." When they disregarded the warnings that had been given them, We rescued those who forbade Evil; but We visited the wrongdoers with a grievous punishment, because they were given to transgression. [*al-A'raf* 164-165]

This event tells us how important it is in the sight of Islam to save and support brothers who are going astray, and that this is an important part of a Muslim's moral duty; so much so that if he fails to do this, he is as much a sinner as the sinner himself. Nevertheless, once a wrongdoer has been told and warned of his sin, the adviser's duty is deemed to have been discharged. To make him accept his advice by force is not his duty. This, in fact, is not even the duty of prophets.

مَا عَلَى الرَّسُوْلِ إِلَّا الْبَلَاغُ (سورہ مائدہ: ۹۹، نور: ۵۴)

The Apostle's duty is only to preach (the clear Message).

[*al-Maida* 99, *al-Nur* 54]

Once one has fulfilled this duty, one's responsibility is discharged. So, the following was said in *Sura al-Maida:*

يٰٓأَيُّهَا الَّذِيْنَ اٰمَنُوْا عَلَيْكُمْ أَنْفُسَكُمْ ۚ لَا يَضُرُّكُمْ مَّنْ ضَلَّ إِذَا اهْتَدَيْتُمْ ۭ (سورہ مائدہ: ۱۰۵)

O ye who believe! Guard your own souls: If ye follow (right) guidance, no hurt can come to you from those who stray. [*al-Maida* 105]

Abu Bakr Siddiq رضی اللہ عنہ, once recited the latter verse and remarked that its overt meaning should not deceive people, because he had heard the Prophet ﷺ say that if people see a tyrant perpetrating tyranny and do not stay his hand, then it is possible that they could all become liable for (Allah's) punishment. In another *hadith*, the Companion Abu Tha'albah رضی اللہ عنہ was asked to explain the meaning of this verse. He related that he had himself enquired from the Prophet ﷺ its meaning, and the Prophet ﷺ told him that people should enjoin each other to do what is right and forbid what is wrong. But when greed and avarice become rampant, and indulgence in sensual desires becomes commonplace; when the seeking of worldly gain is preferred over reward in the Hereafter and people become self-conceited, then that is the time when one should leave aside the general populace and look after oneself alone, lest there should follow such a time when keeping steadfast (to the Truth) would otherwise be too difficult.[22]

These teachings thus annulled the erroneous principle that sprang forth as a result of the question: "Am I my brother's keeper?" The fact remains that unless and until moral teachings are controlled by society, the morality of people cannot be safeguarded. People's customs, manners and etiquette are governed by this principle. Moral activities may seem to be a person's own private and personal affair, and although their benefits or disadvantages are apparently limited to the person concerned, a little deeper reflection reveals that their results and effects influence the whole society. The effects pass from one person to a second, from a second to a third, and so on, until it spreads throughout society. Further, if wrongs are not restrained, people begin to treat these wrongs as a commonplace matter, and slowly and surely the poison becomes so widespread and unexceptional that people even begin to doubt as to whether an evil is really an evil. The net result of this is that after a while, the moral disposition of the entire society becomes depraved, and moral standards ebb to the lowest of a low. Once in assembly with the Companions, the Propeht ﷺ described the downfall of the *Bani Isra'il*. He said that when evil started to spread

among the *Bani Isra'il,* their learned men first tried to restrain them, but when they did not desist, the same learned men began to mix and socialise with them, and because of their evil company they too became like them. Allah cursed them through the prophets David عليه السلام and Jesus عليه السلام because they were disobedient and had transgressed. Then the Prophet ﷺ, who was reclining at that time, sat up and advised the Believers always to be ready to prevent the transgressor from committing oppression, and to help the oppressed receive their due.[23] This is the teaching of Muhammad ﷺ on this subject.

CONDITIONS FOR ENJOINING GOOD AND FORBIDDING WRONG:

"Enjoining good and forbidding wrong" is not the duty of every ordinary person because any fault in preaching will produce faulty results. This duty belongs, primarily, to the person who himself avoids committing sins. The Holy Quran says:

اَتَاْمُرُوْنَ النَّاسَ بِالْبِرِّ وَتَنْسَوْنَ اَنْفُسَكُمْ (سورہ بقرہ:٤٤)

Do ye enjoin right conduct on the people, and forget (to practise it) yourselves. [*al-Baqara* 44]

Similarly, it is necessary that advice and exhortation should be offered with elegance, gentleness and prudence. The Prophet ﷺ, himself, was told by Allah:

اُدْعُ اِلٰى سَبِيْلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ (سورہ نحل:١٢٥)

Invite (all) to the Way of the Lord with wisdom and beautiful preaching. [*al-Nahl* 125]

When the prophets Moses عليه السلام and Aaron عليه السلام were sent to Pharaoh, they were told:

فَقُوْلَا لَهٗ قَوْلًا لَّيِّنًا (طٰہٰ:٤٤)

But speak to him mildly. [*Ta-Ha* 44]

In another place it is advised:

وَعِظْهُمْ وَقُلْ لَّهُمْ فِيْٓ اَنْفُسِهِمْ قَوْلًا ۢ بَلِيْغًا (سورہ نساء:٦٣)

But admonish them, and speak to them a word to reach their very souls. [*al-Nisaa* 63]

Due care and caution are required, lest annoyance and stubbornness arise in those who are being advised, and there develops in them sin instead of virtue.

Establishing and maintaining peace and tranquillity is the duty of a leader. Therefore establishing an enforcement agency for issuing enforcement ordinances for enjoining good and forbidding wrong is the responsibility of the government.

PROHIBITION ON BACKBITING AND PRYING:

The true purpose of the invocation of *Amr bil-Ma'ruf wa Nahi 'an-al-Munkir* (enjoin what is good and forbid what is wrong) is to reform society and safeguard its ethics. This is evident from the fact that Islam has prohibited people from looking into each others' personal faults - called inquisitiveness or prying. No Muslim has a right to pry into other Muslims' affairs.

محتسب را درونِ خانہ چہ کار؟

The reason that this is not permitted is that if a method of reform (by prying) were allowed it would open the gates of disturbance and discord and no-one would feel safe even in privacy. Another reason for prohibiting this is that if a person commits a bad act in secret, its effect is limited to his own person and does not affect the society at large. Society need not, therefore, interfere in his privacy. Furthermore, if a person sins in secret, it means that the person concerned realises that what he is doing is wrong. This realisation may later on be a cause for his reform. But if people secretly pry into his affairs, then there is a danger that stubbornness and obstinacy may develop in him and, as a result, any ray of hope for his reform that exists may also be extinguished. It is for this same reason that Islam prohibits anyone from entering anybody else's residence or room without permission. The Prophet ﷺ himself made this plain when he said: انما الاذن لاجل الرؤية , that permission to enter another person's house is sought in order that the outsider may not see the residents' privacy.

Another point in this connection is that nobody should be criticised or talked about badly in his absence. This is not a good method of correction, because when the person concerned comes to know of it, it is possible that he may feel injured and develop a feeling of opposition and obstinacy. As a result, the door of correction could become closed for ever. Thus, in the Holy Quran, Allah has forbidden both prying and backbiting:

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اجْتَنِبُوْا كَثِيْرًا مِّنَ الظَّنِّ اِنَّ بَعْضَ الظَّنِّ اِثْمٌ وَّلَا تَجَسَّسُوْا وَلَا يَغْتَبْ بَّعْضُكُمْ بَعْضًا ۭ اَيُحِبُّ اَحَدُكُمْ اَنْ يَّاْكُلَ لَحْمَ اَخِيْهِ مَيْتًا فَكَرِهْتُمُوْهُ ۭ وَاتَّقُوا اللّٰهَ ۭ اِنَّ

اللّٰهَ تَوَّابٌ رَّحِيْمٌ O (سورہ حجرات: ۱۲)

O ye who believe! Avoid suspicion as much (as possible): for suspicion in some cases is a sin: and spy not on each other, nor speak ill of each other behind their backs. Would any of you like to eat the flesh of his dead brother? Nay, ye would abhor it...But fear Allah: for Allah is Oft-Returning, Most Merciful. [*al-Hujurat* 12]

Speaking ill of someone behind his back is like tearing the flesh from a dead brother and eating it. In the same way as a dead body cannot protect itself, a person who is criticised in his absence is unable to defend himself. This is a very apt simile, since nothing could be more disgusting than eating the flesh of a corpse. This excessive degree of revulsion is suggested in order to deter people from indulging in speaking ill behind another's back. The reform of a person who has been subjected to backbiting cannot be achieved in this way. Furthermore, it shows the moral weakness of the person who speaks ill behind somebody else's back, which is not befitting for the Muslim's faith. On this account, the Prophet ﷺ has said, "If you search for the faults of the people, you will corrupt them" (i.e. if their faults are made public, they might become shameless and commit wrongs openly).[24] Ponder on the many fine ethical points that are hidden in the teachings of the Prophet Muhammad ﷺ.

MODERATION AND ADOPTING A MIDDLE COURSE:

Prior to the mission of the Prophet Muhammad ﷺ, there passed the periods of Judaism and Christianity and the world was waiting for a religion which would encompass the two. Islam came to fulfil this need and joined together the disorganised chains of those two religions.

Fairness and justice are the practices that keep society together, and the addition of kindness, friendship and politeness make that society more attractive. But, before the advent of Islam, these two practices [justice and kindness] were not integrated, with the inevitable result that the social organisation of the world was incomplete.

The social order of Moses علیہ السلام was the embodiment of justice. The ethical application of kindness and forgiveness, however, had very little place in it. On the other hand, Jesus علیہ السلام came as the embodiment of kindness and mercy, but there was little spirit for establishing fairness and justice in the social order he presented. Contrary to the laws which the social order of Moses علیہ السلام established, Jesus علیہ السلام pronounced his moral teachings in the following words:

"Ye have heard that it hath been said, 'An eye for an eye, and a tooth for a tooth': but I say unto you that ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go a mile, go with him twain. Give to him that asketh thee, and from him that would borrow of thee turn not thou away. Ye have heard that it hath been said,'Thou shalt love thy neighbour, and hate thine enemy'. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you,...."[25]

Whatever the world had been told and heard before the Prophet Jesus علیہ السلام was the law established by the Prophet Moses علیہ السلام; a law which was based entirely on the strict principle of justice. Later, however, what the world heard from the holy tongue of the Prophet Jesus علیہ السلام was nothing but the preaching of good conduct, mercy and kindness. But Islam, by combining the both, i.e., justice as well as kindness, has produced and presented a perfect social order for the world to follow:

اِنَّ اللّٰهَ يَأْمُرُ بِالْعَدْلِ وَالْاِحْسَانِ (سورہ نحل: ۹۰)

Lo! Allah enjoineth (both) justice and kindness. [*al-Nahl* 90]

In accordance with the latter command, Islam has, in its teachings, combined together the features of social order of both Judaism and Christianity.

JUSTICE AND KINDNESS ('ADL AND IHSAN):

To understand the real meaning of *'Adl* and *Ihsan,* a little elaboration is needed. The foundation of law and order rests on *'Adl* [justice]. *'Adl* means "Equity". If a person wrongs someone else, then that person should receive in return something of the same proportion. This is what justice is. To pardon and forgive that person is *Ihsan* [kindness]. In Islam, these two concepts have different roles to play. Islam places "the law of justice" only in the hands of society or government, whereas "kindness" is in the hands of every individual and is a personal matter. The organisational system of society is founded and established on the law of justice. If this were to be done away with, then society and government would fall apart and nobody's life, property or honour would be safe. Therefore, putting an end to the law of justice of the Torah, as undertaken by St. Paul in Christianity, has never proved practicable. The whole history of Christian rule bears

witness to the fact that relying solely on kindness without having recourse to the law of justice has not succeeded in establishing law and order in any place, and preventing or controlling evils has been impossible.

Another point worthy of consideration is that when somebody wrongs another person, it is not, truly speaking, a wrong against the individual but against society as a whole. If the wrongdoer is not reprimanded the very first time he commits the offence, he may feel encouraged to do the same against some other member of society. This is the reason that an injured person does not have sole right to pardon the wrongdoer, because by this action, albeit good, he is encouraging the wrongdoer to commit more offences against society at large. Replacing the "law of justice" with "moral kindness", therefore, requires a great deal of thought, consideration and care. Only the social order of Islam presented the "law of justice" complete with the necessary kindness, for this was to become the permanent social order of the world in future.

Not everyone in this world, furthermore, is born with the same nature. Some are born gentle, patient, forbearing and soft-hearted. For them it is an easy matter to forgive, overlook and forgo revenge. Others, however, are born wrathful, fierce and hard-natured, and they cannot rest till they take revenge. For the latter, it is sufficient reform that they be prevented from taking excessive revenge, and be made to agree to the principle: "Revenge only to the extent of the wrong done". So, for the social order of Islam, which had come to reform the whole world, a combination of "justice and kindness" was necessary.

LAW AND ETHICS:

What precedes means, in other words, that to establish peace and tranquillity, to maintain justice and fairness, and to prevent evil, disturbance and discord, two things are required: Law and Ethics. Although the purpose of both is the same, they represent different paths to their goal, and the shortcoming of each by itself is compensated by the other. Law, undoubtedly, prevents evil, but it does not produce the revulsion in the wrongdoer's heart against the evil which is necessary for the correction of every member of society. On the other hand, morality does produce this feeling in the heart, but nobody can forcibly be compelled to practise kindness, and therefore justice, fairness and the complete eradication of social evils cannot be effected through ethics alone. The Torah teaches only law and the Bible teaches only ethics. Each by itself, therefore, is not adequate to establish peace,

justice and fairness, and to prevent disturbance, disorder, vice and evil. Only the Prophet ﷺ of Islam presented a social order that contains both "law" and "ethics" *('Adl* and *Ihsan).*

Only the social order of Islam presents a combination of the two. Unlike Judaism, Islam has not given morality the form of law; and like Christianity, it has not excluded justice from every part of its religion and has not converted justice into ethics. Furthermore, Islam has established boundaries between the two and given each a set of criteria, and by giving law and ethics their due places in its Book of *Shari'ah,* it has brought perfection into the world of humanity.

In order to safeguard society, all those evils which directly effect others such as murder, theft, waylaying, and slander have been dealt with by Islam through its laws. For these crimes the Holy Quran has fixed punishments which may be carried out by the Islamic government. All acts which are concerned with the perfection of an individual human being's soul, are placed in the domain of ethics; such acts, for example, as speaking the truth, taking pity and helping the poor. Thus, the social order of Islam is a combination of law and ethics.

Islam may also be seen as a combination of law and ethics in another way. Legally, Islam gives the oppressed person the option of whether to take revenge (as commanded by the Torah) or to forgive the offender and do good to him (as commanded by the Bible). Islam, nevertheless, considers the latter action to be the more sublime. This teaching has kept the two (law and ethics) in their proper places. The comprehensive teaching of Islam is responsible for the maintenance of a government's administration of law and order, and for bringing to perfection the spirit of ethics in individuals. Thus, the social order of Islam is wholly responsible for the safety, advancement and growth of society and individuals. Islamic social order has the authority to enforce justice and fairness through the law, but, at the same time, does not, by any means, stand in the way of peoples' spiritual advancement through their personal moral conduct. It is neither a soulless body like that of the social order of the Jews, nor it is a bodiless soul like that of the Christians. Rather, it is a combination of body and soul which lives and senses.

FORGIVENESS AND REVENGE:

The difference which exists between the teachings of the prophets Moses عليه السلام, Jesus عليه السلام and Muhammad ﷺ, is the result of the separation of law and ethics in the former two, and of their combination in the latter one. With Islamic Law only in front of them, critics have

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often made the accusation that the teachings of the Prophet ﷺ of Islam are devoid of moral feeling. Had these critics placed the "Ethics of Islam" side by side with "Islamic Law", they would not have raised this objection. It has been stated above that the justice of the Torah is based on revenge. Thus, the Torah enjoins:

"And he that Killeth any man shall surely be put to death."[*Leviticus* 24:17]

"But if any man hate his neighbour, and lie in wait for him, and rise up against him, and smite him mortally that he die, and fleeth into one of these cities: Then the elders of his city shall send and fetch him thence, and deliver him into the hand of the avenger of blood, that he may die." [Deuteronomy 19: 11-12]

"Moreover ye shall take no satisfaction for the life of a murderer, which is guilty of death: but he shall be surely put to death."[*Numbers* 35: 31]

"He that smiteth a man, so that he die, shall be surely put to death." [*Exodus* 21: 12]

"Eye for eye, tooth for tooth, hand for hand, foot for foot,..." [*Exodus* 21: 24]

The teaching of the Bible is an embodiment of forgiveness. It preaches as follows:

"Ye have heard that it hath been said, 'An eye for an eye, and a tooth for a tooth': but I say unto you that ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go a mile, go with him twain. Give to him that asketh thee, and from him that would borrow of thee turn not thou away. Ye have heard that it hath been said,'Thou shalt love thy neighbour, and hate thine enemy'. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; [*Matthew* 5: 38-44]

Is it possible to run and maintain the world's administration even for a day on the sole basis of ethics? Has it been possible for any Christian nation and country to put into practice this merciful preaching? The teaching which the Prophet Muhammad ﷺ put before the world is a combination of both: forgiveness and just revenge, i.e., a combination of justice and kindness (*'Adl and Ihsan*). *'Adl* is the law of justice and *Ihsan* is the ethics of kindness. These two principal ingredients are present in all the commandments of Islam. Regarding

the commandments of the Torah and the Bible (which were quoted above), the teaching of the Prophet Muhammad ﷺ is as follows:

يٰٓاَيُّهَاالَّذِيْنَ اٰمَنُوْا كُتِبَ عَلَيْكُمُ الْقِصَاصُ فِى الْقَتْلٰى ؕ اَلْحُرُّ بِالْحُرِّ وَالْعَبْدُ بِالْعَبْدِ وَالْاُنْثٰى بِالْاُنْثٰى ؕ (سورہ بقرہ:۱۷۸)

O ye who believe! The law of equality is prescribed to you in cases of murder: The free for the free, the slave for the slave, the woman for the woman. [*al-Baqara* 178]

Such is the commandment for the justice. Thereafter follows a reminder for Mercy:

فَمَنْ عُفِىَ لَهٗ مِنْ اَخِيْهِ شَىْءٌ فَاتِّبَاعٌ ۢ بِالْمَعْرُوْفِ وَاَدَآءٌ اِلَيْهِ بِاِحْسَانٍ ؕ ذٰلِكَ تَخْفِيْفٌ مِّنْ رَّبِّكُمْ وَ رَحْمَةٌ ؕ فَمَنِ اعْتَدٰى بَعْدَ ذٰلِكَ فَلَهٗ عَذَابٌ اَلِيْمٌ ○ (سورہ بقرہ:۱۷۸)

But if any remission is made by the brother of the slain, then grant any reasonable demand, and compensate him with handsome gratitude. This is a concession and a Mercy from your Lord. After this whoever exceeds the limits shall be in grave penalty. [*al-Baqara* 178]

Consider the eloquence of these verses. After open enmity between the relatives of the murderer and the murdered, in order to incite feelings of mercy, the murderer is called a brother of the relative of the murdered man. At the same time, because no permission for forgiving the murderer by taking blood-money was given in the Torah, this forgiveness in the Holy Quran is spoken of as a concession and a mercy. Furthermore, the murderer is urged to keep in mind this *Ihsan* (kindness) of the relatives of the murdered. The relatives of the murdered are themselves warned of Allah's wrath if they take revenge after forgiving and accepting blood-money. It may be noted how beautifully the commandments of the Torah and the Bible are combined together in Islam. The Holy Quran expresses this combination most comprehensively:

وَكَتَبْنَا عَلَيْهِمْ فِيْهَآ اَنَّ النَّفْسَ بِالنَّفْسِ ۙ وَالْعَيْنَ بِالْعَيْنِ وَالْاَنْفَ بِالْاَنْفِ وَالْاُذُنَ بِالْاُذُنِ وَالسِّنَّ بِالسِّنِّ ۙ وَالْجُرُوْحَ قِصَاصٌ ؕ فَمَنْ تَصَدَّقَ بِهٖ فَهُوَ كَفَّارَةٌ لَّهٗ ؕ وَمَنْ لَّمْ يَحْكُمْ بِمَآ اَنْزَلَ اللّٰهُ فَاُولٰٓئِكَ هُمُ الظّٰلِمُوْنَ ○ وَقَفَّيْنَا عَلٰٓى اٰثَارِهِمْ بِعِيْسَى ابْنِ مَرْيَمَ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرٰىةِ وَاٰتَيْنٰهُ الْاِنْجِيْلَ فِيْهِ هُدًى وَّ نُوْرٌ وَّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرٰىةِ

وَهُدًى وَّ مَوْعِظَةً لِّلْمُتَّقِيْنَ (سورہ مائدہ: ٤٥، ٤٦)

We ordained therein for them: "Life for life, eye for eye, nose for nose, ear for ear, tooth for tooth, and wounds equal for equal." But if any one remits the retaliation by way of charity, it is an act of atonement for himself. And if any fail to judge by (the light of) what Allah hath revealed, they are (no better than) wrongdoers. And in their footsteps We sent Jesus the son of Mary, confirming the Law that had come before him: We sent him the Gospel: therein was guidance and light, and confirmation of the Law that had come before him: A guidance and an admonition to those who fear Allah. [*al-Maida* 45-46]

These are the legal and ethical commandments concerning the worst criminal offences. With regard to monetary offences also, Islam keeps in view the combination of both justice and kindness. The Holy Quran says (concerning the banning of usury):

وَاِنْ تُبْتُمْ فَلَكُمْ رُءُوْسُ اَمْوَالِكُمْ (سورہ بقرہ ٢٧٩)

And if ye repent, then you will have your principal (without interest). [*al-Baqara* 279]

Witness now the ethics concerning the law:

وَاِنْ كَانَ ذُوْعُسْرَةٍ فَنَظِرَةٌ اِلٰى مَيْسَرَةٍ ؕ وَاَنْ تَصَدَّقُوْا خَيْرٌ لَّكُمْ اِنْ كُنْتُمْ تَعْلَمُوْنَ

(سورہ بقرہ: ٢٨٠)

If the debtor is in a difficulty, grant him time till it is easy for him to repay. But if ye remit it by way of charity, that is best for you if ye only knew. [*al-Baqara* 280]

Leaving aside the details, the principle of combining together justice and kindness is maintained in all matters:

وَاِنْ عَاقَبْتُمْ فَعَاقِبُوْا بِمِثْلِ مَا عُوْقِبْتُمْ بِهٖ ؕ وَلَئِنْ صَبَرْتُمْ لَهُوَ خَيْرٌ لِّلصّٰبِرِيْنَ (سورہ نحل

(١٢٦:

If ye punish, then punish with the like of that wherewith you were afflicted. But if ye endure patiently, verily it is better for the patient. [*al-Nahl* 126]

In another *Sura* the same idea is expressed as follows:

وَالَّذِيْنَ اِذَآ اَصَابَهُمُ الْبَغْيُ هُمْ يَنْتَصِرُوْنَ ○ وَجَزٰٓؤُا سَيِّئَةٍ سَيِّئَةٌ مِّثْلُهَا ۚ فَمَنْ عَفَا

وَاَصْلَحَ فَاَجْرُهٗ عَلَى اللّٰهِ ؕ اِنَّهٗ لَا يُحِبُّ الظّٰلِمِيْنَ (سورہ شوریٰ: ٣٩، ٤٠)

And those who, when an oppressive wrong is inflicted on them, (are not cowed but) help and defend themselves. The recompense for an injury is an injury equal thereto (in degree): but if a person forgives and makes reconciliation, his reward is due from Allah: for (Allah) loveth not those who do wrong. [*al-Shura* 39-40]

These verses mean that Muslims themselves should not initiate wrong, but if someone oppresses them they may, legally, take revenge for the affliction to the same degree to which they suffered. The law is this: revenge should be of the same degree as the wrong suffered, in accordance with the Torah. But if a Muslim, out of moral goodness, forgives and, in addition, does some good deed towards the wrongdoer, he will be rewarded by Allah. It is eloquently stated that Allah has taken it upon Himself to reward and recompense the oppressed who shows patience.

In short, to adopt only one of the two, i.e., either to forgive or to take revenge, in fact, shows a fault in the physical and spiritual make-up of a society. If there is no system for taking revenge and giving punishment, the organisation of society cannot be maintained, nor can peace and order be maintained in the land, and a great number of the population will not be protected against evil. If the principle of forgiveness is absent from society, there will be no such thing as sublimity of the soul and moral goodness. And undoubtedly, sublimity of the soul and moral goodness is the very purpose of a true religion. Thus, to choose only one and leave the other makes the social system incomplete and faulty.

The teachings of the Prophet ﷺ keep in view the entire social system of human life. On the one hand, his teachings place punishment and revenge under the control of an Islamic government, decreeing that neither must any mercy be shown in the enforcement of the relevant laws, nor any distinction be made between the rich and the poor, the high and the low, or the relative and stranger, so that the organisational system of the society and the country may be properly run and maintained. On the other hand, his teachings regard forgiveness as a means of achieving spiritual growth of the highest order. This teaching encourages people to forgive so that they may achieve spiritual purity and advance towards ethical progress.

In order that a strong social administration be maintained, it is commanded, at the time of enforcement of a certain punishment:

وَهُدًى وَّ مَوْعِظَةً لِّلْمُتَّقِيْنَ (سورہ مائدہ: ٤٥، ٤٦)

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وَلَا تَأْخُذْكُمْ بِهِمَا رَأْفَةٌ فِيْ دِيْنِ اللهِ اِنْ كُنْتُمْ تُؤْمِنُوْنَ بِاللهِ وَالْيَوْمِ الْاٰخِرِ (سورہ نور: ۲)

Let not compassion move you in their case, in a matter prescribed by Allah, if ye believe in Allah and the Last Day: [*al-Nur* 2]

This means that the punishment for sin on the Day of Judgement is far greater than the one in this world and it would, therefore, be a kindness to tesinner to mete out punishment here and now. For this reason, no compassion should be shown in enforcing the punishment.

In the enforcement of a punishment not making any distinction between social ranks, or the rich and the poor, is clearly illustrated in the following story: Once a Muslim woman of high and noble rank was caught in the act of theft. The Quraish wished her not to be punished and made intercessions to the Prophet ﷺ on her behalf. The Prophet ﷺ addressed the people saying:

"O people! The nations before you went astray because if a noble person committed theft they used to leave him, but if a weak person among them committed theft they used to inflict the legal punishment on him. By Allah, if Fatimah, the daughter of Muhammad committed theft, Muhammad will cut off her hand."[26]

As far as forgiveness is concerned, it is narrated on the authority of 'Aisha رضی اللہ عنہا that the Prophet ﷺ never took revenge in respect of any matter that was personal to him, but when Allah's Limits were transgressed against, he would take revenge for the sake of Allah.[27] It is narrated on the authority of Anas رضی اللہ عنہ that he did not see one case of retaliation brought before the Prophet ﷺ where he did not advise mercy and forgiveness.[28] That is to say, instead of *Qasas,* he advised the plaintiff either to give absolute forgiveness or to forgive by accepting compensation in the form of the bloodwit. With regard to small and ordinary crimes, the Prophet ﷺ not only advised the Companions to pardon each other's wrongs, but also emphasised that if the case should reach him, then any prescribed penalty would surely be carried out.[29] This means that once a complaint is before the court, the application of law becomes essential. This is absolutely necessary in order to establish a government's authority. Once, it so happened that somebody was sleeping using his cloak as a pillow. A person came and snatched it away from beneath his head. He was caught and brought before the Prophet's court. The Prophet ﷺ ordered his hand to be cut off. The owner of the cloak came forward and asked whether it was right for a person's hand to be cut off for the sake of a cloak costing thirty dirhems and proposed to sell it on credit to the person concerned. The Prophet's

reply was that he should have done this before the case had come to his court.[30]

This was a case which, to a certain extent, came under the category of criminal law, and the Prophet ﷺ recommended that the people forgive their brothers before reporting such a case to the court. Islamic law is far more lenient, far more just, far more reasonable in appealing to the human intellect when compared with the laws of present-day governments. In fact, in the general moral teachings of Islam, the domain of forgiveness is far more expansive than may be imagined.

FORGIVENESS AND PARDON:

The moral teachings which are the hardest and most difficult for most people to follow are those of forgiving, pardoning, self-control, patience and forbearance. Islam covers this difficult ground in an excellent way. It is known to everyone that Islam intensely abhors polytheism and idolatry and presents an unchangeable concept of Unity (the Oneness of Allah) and of His magnificence and greatness, yet Muslims are urged not to speak ill of the idols of the polytheists lest they, out of spite, revile Allah.

وَلَا تَسُبُّوا الَّذِيْنَ يَدْعُوْنَ مِنْ دُوْنِ اللهِ فَيَسُبُّوا اللهَ عَدْوًا ۢ بِغَيْرِ عِلْمٍ (سورہ انعام: ۱۰۸)

Revile not ye those whom they call upon beside Allah, lest they out of spite revile Allah in their ignorance. [*Al-An'am* 108]

This is a teaching in favour of forbearance of a very high order. The Prophet ﷺ was advised to be patient with the cruelties, insults, and hardships perpetrated by the infidels and polytheists and was told to forgive them:

خُذِالْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَ اَعْرِضْ عَنِ الْجَاهِلِيْنَ o وَاِمَّا يَنْزَغَنَّكَ مِنَ الشَّيْطَانِ نَزْغٌ

فَاسْتَعِذْ بِاللهِ ط اِنَّهٗ سَمِيْعٌ عَلِيْمٌ (سورہ اعراف: ۱۹۹: ۲۰۰)

Hold to forgiveness; command what is right; but turn away from the ignorant. If a suggestion from Satan assail thy (mind), seek refuge with Allah; for He heareth and knoweth (all things). [*al-A'raf* 199-200]

It is an easy matter to forgive and pardon when one is in a state of peace and tranquillity, but not so easy when one is in a state of anger. It is therefore essential not to lose control of oneself when in a state of anger. Praising the Companions, the Holy Quran says:

وَاِذَا مَا غَضِبُوْا هُمْ يَغْفِرُوْنَ (سورہ شوریٰ: ۳۷)

And, when they are angry even then forgive. [*al-Shura* 37]

In another place, the Holy Quran states, in praise of the righteous, that to control one's anger and to forgive is a means of gaining Allah's love.

وَالْكَاظِمِيْنَ الْغَيْظَ وَالْعَافِيْنَ عَنِ النَّاسِ ط وَاللّٰهُ يُحِبُّ الْمُحْسِنِيْنَ (آل عمران: ١٣٤)

Who restrain anger, and pardon (all) men;- for Allah loves those who do good. [*Al-i-'Imran* 134]

Despite possessing the power and ability to take revenge, forgiving an enemy is a highly courageous act. The Holy Quran says:

وَلَمَنْ صَبَرَ وَغَفَرَ اِنَّ ذٰلِكَ لَمِنْ عَزْمِ الْاُمُوْرِ (سورہ شوریٰ: ٤٣)

But indeed if any show patience and forgive, that would truly be an exercise of courageous will and resolution in the conduct of affairs. [*al-Shura* 43]

Such forbearance and forgiveness is described in the Arabic as *'Azm* (courageous will and resolution). In the Holy Quran, the same word is used to praise prophets and messengers of Allah.

فَاصْبِرْ كَمَا صَبَرَ اُولُوا الْعَزْمِ مِنَ الرُّسُلِ (سورہ احقاف: ٣٥)

Therefore patiently persevere, as did (all) apostles of inflexible purpose. [*al-Ahqaf* 35]

A Muslim must bear all kinds of hardship in the propagation of virtue and the eradication of vice, for these are acts of great courage.

وَأْمُرْ بِالْمَعْرُوْفِ وَانْهَ عَنِ الْمُنْكَرِ وَاصْبِرْ عَلٰى مَآ اَصَابَكَ ط اِنَّ ذٰلِكَ مِنْ عَزْمِ الْاُمُوْرِ

(سورہ لقمان: ١٧)

And enjoin what is just, and forbid what is wrong: and bear with patient constancy whatever betide thee; for this is firmness (of purpose) in (the conduct of) affairs. [*Luqman* 17]

To bear the hardships inflicted by unbelievers and polytheists, and to withstand their grievous language, are acts of courage. The Holy Quran says:

وَاِنْ تَصْبِرُوْا وَ تَتَّقُوْا فَاِنَّ ذٰلِكَ مِنْ عَزْمِ الْاُمُوْرِ (سورہ آل عمران: ١٨٦)

But if ye persevere patiently, and guard against evil, - then that will be a determining factor in all affairs. [*Al-i-'Imran* 186]

In all the verses quoted above, forbearance, patience, steadfastness, forgiveness and pardoning are called, not only acts of great moral courage, but also ways of gaining Allah's love. Muslims are, therefore,

invited to practise them. It is noteworthy, furthermore, that believers are even commanded to forgive their enemies, as is clear from the following verse:

قُلْ لِّلَّذِيْنَ اٰمَنُوْا يَغْفِرُوْا لِلَّذِيْنَ لَا يَرْجُوْنَ اَيَّامَ اللّٰهِ (سورہ جاثیہ: ١٤)

Tell those who believe, to forgive those who do not look forward to the Days of Allah. [*al-Jathiya* 14]

Those who do not look forward to the "Days of Allah" (the Day of Judgement) are obviously non-believers and polytheists. It is worth noting that though Islam holds non-believers and polytheists in great contempt, Muslims are urged to forgive them and pardon their wrongdoings. This is a fine example of leniency in the ethics of Islam. In order to induce Muslims to forgive and pardon, after indicating these to be His own particular attributes, Allah urges Muslims to practise them:

اِنْ تُبْدُوْا خَيْرًا اَوْ تُخْفُوْهُ اَوْ تَعْفُوْا عَنْ سُوْءٍ فَاِنَّ اللّٰهَ كَانَ عَفُوًّا قَدِيْرًا ○ (سورہ نساء: ١٤٩)

If ye do good openly or keep in secret, or forgive evil, lo! Allah is Forgiving, Powerful. [*al-Nisaa* 149]

Pardoning sinners and wrongdoers is a quality of Allah. It is, therefore, desirable that this quality be reflected in His devotees as well. The Holy Quran eloquently states that, in spite of Allah's possessing unlimited powers, He forgives his votaries. Thus, it is desirable that human beings whose powers are limited should also practise forgiveness. The Holy Quran says:

وَلْيَعْفُوْا وَلْيَصْفَحُوْا ط اَلَا تُحِبُّوْنَ اَنْ يَّغْفِرَ اللّٰهُ لَكُمْ ط وَاللّٰهُ غَفُوْرٌ رَّحِيْمٌ (سورہ نور: ٢٢)

Let them forgive and overlook, do you not wish that Allah should forgive you? For Allah is Oft-Forgiving, Most Merciful. [*al-Nur* 22]

In the same way as a devotee expects to be forgiven by Allah for his wrongdoings, he should also forgive the faults of others. This is an inducement of the highest order to overlook and forgive others' wrongs.

REPEL EVIL WITH GOODNESS:

A teaching that is even more important than overlooking and pardoning is that one should not only forgive a wrongdoer but also do good to him, and that even an enemy be treated well. Allah has called those who follow this advice *Sabir* (patient) and *Dhu Hazzin 'Azim* (bearer of the greatest good fortune). Allah says in the Holy Quran:

وَلَا تَسْتَوِى الْحَسَنَةُ وَلَا السَّيِّئَةُ ط اِدْفَعْ بِالَّتِىْ هِىَ اَحْسَنُ فَاِذَا الَّذِىْ بَيْنَكَ وَبَيْنَهٗ

عَدَاوَةٌ كَاَنَّهٗ وَلِيٌّ حَمِيْمٌ ○ وَمَا يُلَقّٰهَآ اِلَّا الَّذِيْنَ صَبَرُوْا ۚ وَمَا يُلَقّٰهَآ اِلَّا ذُوْ حَظٍّ عَظِيْمٍ ○ (حٰمٓ السجدہ: ۳۴:۳۵)

Nor can Goodness and Evil be equal. Repel (Evil) with what is better: Then will he between whom and thee was hatred become as it were thy friend and intimate! And no one will be granted such goodness except those who exercise patience and self-restraint,- none but persons of the greatest good fortune. [*Ha-Mim* 34-35]

Allah has called this teaching as "the greatest good fortune" to indicate the degree of its importance. In another *Sura,* believers are told again not to react angrily to the taunts and scorn of the unbelievers and polytheists because an unbecoming act, performed out of anger, even in a religious matter, is Satan's instigation. When such a situation arises, one should seek refuge with Allah from the evils of Satan and pray to be preserved from anger.

اِدْفَعْ بِالَّتِيْ هِيَ اَحْسَنُ السَّيِّئَةَ ۭ نَحْنُ اَعْلَمُ بِمَا يَصِفُوْنَ ○ وَقُلْ رَّبِّ اَعُوْذُبِكَ مِنْ هَمَزٰتِ الشَّيٰطِيْنِ ○ وَاَعُوْذُبِكَ رَبِّ اَنْ يَّحْضُرُوْنِ ○ (مؤمنون: ۹۶-۹۸)

Repel evil with that which is best: We are well acquainted with the things they say. And say "O my Lord! I seek refuge with Thee from the suggestions of the Evil Ones. And I seek refuge with Thee O my Lord! lest they should come near me." [*al-Mu-minun* 96-98]

In the following verse, Allah mentions *salat*, charity, patience and forgiveness, and promises paradise in reward for these good deeds.

وَالَّذِيْنَ يَصِلُوْنَ مَآ اَمَرَ اللّٰهُ بِهٖٓ اَنْ يُّوْصَلَ وَيَخْشَوْنَ رَبَّهُمْ وَيَخَافُوْنَ سُوْۗءَ الْحِسَابِ ○ وَالَّذِيْنَ صَبَرُوا ابْتِغَاۗءَ وَجْهِ رَبِّهِمْ وَاَقَامُوا الصَّلٰوةَ وَاَنْفَقُوْا مِمَّا رَزَقْنٰهُمْ سِرًّا وَّعَلَانِيَةً وَّيَدْرَءُوْنَ بِالْحَسَنَةِ السَّيِّئَةَ اُولٰۗىِٕكَ لَهُمْ عُقْبَى الدَّارِ ○ جَنّٰتُ عَدْنٍ (سورہ رعد: ۲۱-۲۳)

Those who join together those things which Allah hath commanded to be joined, hold their Lord in awe, and fear the terrible reckoning; those who patiently persevere, seeking the countenance of their Lord; establish regular prayers; spend, out of (the gifts) We have bestowed for their sustenance, secretly and openly; and turn off Evil with good: for such there is the final attainment of the (Eternal) Home,- Gardens of perpetual bliss: [*al-Ra'd* 21-23]

In the verse that follows the last, Allah again specifically mentions "patience" as a means to gaining paradise. This verse shows that patience is such an important quality that it is mentioned alongside such obligatory duties as *salat* and *zakat*.

They will be addressed:

سَلَامٌ عَلَيْكُمْ بِمَا صَبَرْتُمْ فَنِعْمَ عُقْبَى الدَّارِ (سورہ رعد: ۲۴)

"Peace unto you for that ye persevered in patience! Now how excellent is the final Home!" [*al-Ra'd* 24]

In the following verse the Jews who were newly converted to Islam are praised for showing patience in the face of the heart-rending comments and objections to which they were subjected by their tribesmen. It was through the influence of the teachings of Islam that they repelled evil with good.

اُولٰۗىِٕكَ يُؤْتَوْنَ اَجْرَهُمْ مَّرَّتَيْنِ بِمَا صَبَرُوْا وَيَدْرَءُوْنَ بِالْحَسَنَةِ السَّيِّئَةَ وَمِمَّا رَزَقْنٰهُمْ يُنْفِقُوْنَ ○ وَاِذَا سَمِعُوا اللَّغْوَ اَعْرَضُوْا عَنْهُ وَقَالُوْا لَنَآ اَعْمَالُنَا وَلَكُمْ اَعْمَالُكُمْ سَلَامٌ عَلَيْكُمْ لَا نَبْتَغِي الْجَاهِلِيْنَ (سورہ قصص: ۵۳:۵۵)

Twice will they be given their reward, for that they have persevered, that they avert Evil with Good, and that they spend (in charity) out of what We have given them. And when they hear vain talk, they turn away therefrom and say: "To us our deeds, and to you yours; peace be to you: we seek not the ignorant." [*al-Qasas* 54-55]

Each above verse is worth pondering. Not only did they forgive and respond to ill-treatment with good deeds, but they also wished peace on their tormentors.

It is recorded in the *Sahih Bukhari* that the Prophet ﷺ said, *"Al-Wasil* (the one who keeps good relations with his relatives) is not the one who recompenses the good done to him by his relatives, but is the one who keeps good relations with those relatives who have severed the bond of kinship with him."[31] Once, a person came to the Prophet ﷺ and said: Allah's Messenger, I have relatives with whom I try to have a close relationship, but they sever (this relation). I treat them well, but they treat me ill. I am sweet to them but they are harsh towards me. Upon this the Prophet ﷺ said: If it is so as you say, then you, in fact, are throwing hot ashes (upon their faces) and there will always remain with you an Angel (to support you) on behalf of Allah who will keep

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you dominant over them so long as you adhere to this (path of righteousness).[32] Hudhayfah رضی اللہ عنہ reports that the Prophet ﷺ advised the Companions not to follow others, and refrain from saying that they would do good only to those who do good to them, and that if someone would wrong them they would return the wrong. He advised them to make it their habit that if anyone did good to them they would also do good to him, but if anyone did wrong to them, they would not return it with wrong.[33]

As regards to those who cheated Islam and the Muslims with deceitful actions, false promises and treaties, Allah advised the Prophet ﷺ to forgive them and overlook their misdeeds. The Holy Quran says:

وَلَا تَزَالُ تَطَّلِعُ عَلٰى خَآئِنَةٍ مِّنْهُمْ اِلَّا قَلِيْلًا مِّنْهُمْ فَاعْفُ عَنْهُمْ وَاصْفَحْ ؕ اِنَّ اللّٰهَ يُحِبُّ الْمُحْسِنِيْنَ (سورہ مائدہ :۱۳)

...., nor wilt thou cease to find them - barring a few - ever bent on (new) deceits: but forgive them, and overlook (their misdeeds): for Allah loveth those who are kind. [*al-Maida* 13]

It should be noted that to forgive and overlook the misdeeds of those who are extremely deceitful is considered to be a fine act in Islam and for this Allah gives to believers the good tidings of His affection and love.

From the details above, it becomes evident that how important and comprehensive is the teaching of the Prophet Muhammad ﷺ on the topic of ethics.

THE COMPLETE AND PERFECT ETHICAL TEACHINGS PRESENTED BY ISLAM

The reason for the advancement which takes place in an age of civilisation is not that the civilisation makes any new addition to the principles of its law, but that in a civilised society, before any law is introduced, due consideration is given to the prevailing conditions of the society and to the vast and all-embracing details which can effect the law and its enforcement. In the uncivilised society, however, laws which take a general and plain form are promulgated and no consideration is given to the prevailing conditions. Every government has regarded theft as a crime, and in this respect, therefore, even an uncivilised society is on par with a highly civilised government. But, it is not enough just to regard theft as a crime; what is important is its complete eradication. The elimination of the crime is possible only when all those who assist in committing it, all those who target a place where theft can be committed and all those who buy or sell stolen goods are regarded under law as criminals. The advantage which a civilised system of government has over a non-civilised system of government and the distinction in which the former is held, is due to the fact that the civilised system has created a thoughtful and detailed law with wide scope which is able to be used in all situations without hindrance. On the contrary, in a non-civilised system of government this detailed and all-embracing structure is not to be found. These detailed laws and their enforcement draw upon a great many resources. It should also be noted here that civilisation is also responsible for the generation of unlimited materialistic needs in the people of those civilised societies.

COMPREHENSIVE AND DETAILED TEACHINGS:

Religion is a great spiritual system. The same principles, on the basis of which one worldly government can be given preference over another, can also form the basis and standard for comparison of different religions. For example, there are common general religious principles shared by the majority of religions in the world. Those things which would be detrimental to the welfare of the general public in the matter of beliefs, actions, worship, dealings, conduct and ethics have been generally prohibited by all religions. Those things which are good and conducive to the welfare of society are urged to be put into practice. With regard to *Amr* and *Nahi* (enjoining right and forbidding wrong), there are differences in their details and in their methods of

observance, and these have produced differences in the religious laws of various religions. Those laws which contain all the necessary details and which completely put a stop to particular crimes are regarded as the best. In the same way, the best ethical teaching is the one which gives the greatest consideration to good and bad and explains every aspect of it so clearly that there is no possibility for people to misunderstand. One reason for Islam having superiority and distinction over other religions lies in the detailed presentation of its commandments, in their all-embracing nature, and in their disciplined enforcement. Islam has detailed its principles and commandments with such comprehensiveness that one can see a complete eradication of evils possible and the manifestation of virtues a commonplace. Contrary to this, other religions are lacking in a complete and detailed description of their principles.

For instance, the Unity of God is the fundamental principle of all the revealed religions but no religion has completely explained its reality and its manifestation. This is the reason that polytheism has crept into every religion in some form or another. Islam is the only religion which has fully safeguarded itself and has described in detail the reasons and causes why it has crept into previous religions and the consequences thereof. The common way of practising polytheism was idol-worshipping. An obvious way of eradicating it was to invite people to monotheism and to destroy all the idols. But, Islam was not satisfied with this alone and so, in addition, it disallowed all those things which could have revived the memory of idol worshipping. Portraiture in itself was not a bad thing, nevertheless, it was a common manifestation of idol-worship. Islam, therefore, disallowed it. Excessive praise of any person results in an extraordinary increase of the power and influence of that person. This influence and power can be very useful if some good work is derived from it. Islam could have used this method to gain influence and worldwide expansion; but because this practice had laid the foundations of human-worship in the nations of olden times and was a form of polytheism, the Prophet ﷺ forbade it in very strong words. According to a *hadith* the Prophet ﷺ said:

لا تطرونى كما اطرت النصارى ابن مريم فانما انا عبده فقولوا عبدالله ورسوله

(بخارى كتاب الانبياء)

Do not exaggerate in praising me as the Christians praised the son of Mary, for I am only a Slave. So call me the slave of Allah and His Apostle.[1]

This was an all-embracing teaching, and the Prophet ﷺ made people understand and obey it on every occasion, and thus Islam eradicated the polytheism by informing people of its each and every aspect. The same is the case with worship for which Islam has clarified in full detail its each and every ingredient and method. It has the same approach to ethical teachings. By covering all the details of ethics, it has left nothing unexplored, and has made its followers aware of them in every aspect.

The Prophet ﷺ brought the completion and perfection of ethics by three methods:

1- Listing all the ethical teachings.
2- Detailing each and every vice and virtue.
3- Detailing all the categories of ethical conduct, such as kindness and toughness, humbleness and magnanimity, etc. together with the occasions of their use.

COVERING ALL THE ETHICAL TEACHINGS:

A critical look at the list of the teachings of the Jews, Christians and other teachers of ethics makes it abundantly clear that none of them has covered all the ethical aspects and their circumstances. They have made lists of the moral reforms keeping in view only the conditions of their people prevailing at that particular time. Furthermore, everywhere in their teachings some aspects have been given greater importance and prominence than others. In the teachings of Moses عليه السلام, the Ten Commandments have the greatest importance. These are the commands which were announced to the *Bani Isra'il* in the valley of the Mount Sina'i.

ETHICAL COMMANDS OF THE TORAH:

Of these ten commands, the first is about belief in the Unity of God, the second is about the prohibition of making images and statues, the third is about the guilt of making false oath in the name of God, and the fourth is about observing rest on the Sabbath Day. The other six commands are the following:

5 - Honour thy father and thy mother.
6 - Thou shalt not kill.
7 - Thou shalt not commit adultery.
8 - Thou shalt not steal.
9 - Thou shalt not bear false witness against thy neighbour.
10- Thou shalt not covet thy neighbour's house, thou shall not covet thy neighbour's wife, nor his manservant, nor his maidservant,

nor his ox, nor his ass, nor any thing that is thy neighbour's.

These were, so to say, the first lessons of ethical teachings given to mankind. After that, in chapters xxii and xxiii of Exodus, together with legal commands, there are a further two or three commands, for instance the command for the good treatment of travellers, widows and orphans, and prohibition of bearing false witness. Then in Leviticus, chapter xix, there are further commands some of which are as follows:

1- Ye shall fear every man his mother, and his father.
2- Ye shall not steal, neither deal falsely, neither lie one to another.
3- Ye shall not swear by my name falsely.
4- Thou shalt not defraud thy neighbour, neither rob him: the wages of him that is hired shall not abide with thee all night until the morning.
5- Thou shalt not curse the deaf, nor put a stumbling block before the blind.
6- Ye shall do no unrighteousness in judgment: thou shalt not respect the person of the poor, nor honour the person of the mighty: but in righteousness shalt thou judge thy neighbour.
7- Thou shalt not go up and down as a talebearer among thy people: neither shalt thou stand against the blood of thy neighbour.
8- Thou shalt not hate thy brother in thine heart.
9- Thou shalt not avenge, nor bear any grudge against the children of thy people.
10-Thou shalt rise up before the hoary head, and honour the face of the old man.
11-If a stranger sojourn with thee in your land, ye shall not vex him. But the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself.
12-Ye shall do no unrighteousness in judgement, in meteyard, in weight, or in measure.

ETHICAL COMMANDS OF THE BIBLE:

The Bible neither covered all the ethical teachings nor gave their details. The purpose of the mission of Jesus عليه السلام was, in reality, to invite the Bani Isra'il to the real meaning and spirit of religious laws as opposed to following religious laws and rituals for show. The same fact is also reflected in the presentation of its ethics. The rectification and reformation introduced by Prophet Jesus عليه السلام was to remind people of those pure and great ethical teachings which had been forgotten by the *Bani Isra'il* and were not observed in their religious laws and which were scattered in the various Books of the Old

Testament, such as Psalm of David, Chronicles of Solomon, etc.. These teachings were presented together in the form of his famous sermon. In this well known ethical sermon the following subjects were preached:

Piety of heart, sorrowfulness, toleration and forbearance, righteousness, mercifulness, purity of heart, peace-loving, patience, forgiveness and pardon, chastity, prohibition of swearing oath, not challenging the oppressor, forgiving debts, loving an enemy, prohibition of show and pretence, to have trust in God, not to slander, and to judge others the way in which one wishes to be judged.

The ethical teachings in the Bible occur mostly in the same words in which they have been mentioned in the Books of *Bani Isra'il* . The purpose of the Prophet Jesus عليه السلام preaching these ethics to the *Bani Isra'il* was to correct their ethical conduct, to give real spirit to their rituals, and to make them understand the real meanings of their religious laws.

THE COMPREHENSIVE COVERAGE OF ETHICAL COMMANDS IN ISLAM

The mission of the Prophet Muhammad ﷺ was not confined to any particular nation or to any particular age. The ethical teachings revealed to him have not been limited to the reform of any one nation or of any one age, but they embrace all nations and all the ages. Therefore, all those evils which were prevalent at the time of his mission and those which were to occur in the times to come were taken into consideration and prohibition made against indulgence in them. In the same way, all human virtues were very plainly and clearly stated and explained, and exhortation made for their achievement. The evils which had been forbidden in the previously revealed Books and the virtues which had been urged in them were detailed and every aspect of them was clearly explained in the revelations received by the Prophet Muhammad ﷺ. The following is a short list of those ethical teachings which have been enjoined and those which have been forbidden in the Holy Quran.

LIST OF CONDUCT ENJOINED AND FORBIDDEN BY THE HOLY QURAN:

To speak the truth; not to tell lies; to put knowledge into practice; to overlook others' faults and to pardon wrongs; to have trust in Allah; to be patient; to be thankful to Allah; to be steadfast on Truth; to sacrifice one's life in the cause of Allah; to be generous and charitable; not to be niggardly; not to squander wealth; to take a middle course; to be good to relatives, near ones, orphans, indigents and neighbours; to

nor his ox, nor his ass, nor any thing that is thy neighbour's.[2]

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help travellers, the needy and the poor; to be kind to slaves and prisoners; not to be boastful and proud; to be trustworthy; to fulfil promises and discharge covenants; to give alms and charity; to propagate goodness and virtue; to generate mutual love between people; not to speak ill of anyone; not to abuse others; not to describe others with bad names; to serve and obey parents; to wish each other peace and safety when meeting together; to be truthful; to be justice-loving; to bear correct witness; not to hide witness or bear false witness; to talk gently and softly; not to walk arrogantly on earth; to seek peace and unity; to establish brotherhood among believers and humanity at large; to earn rightful sustenance; to earn one's own livelihood; to do trade; not to beg; to enjoin good and forbid bad; not to kill offspring, not to commit suicide, and not to kill anyone; to support orphans and look after their wealth and property with honesty and sincerity; to be honest in weighing and measuring; not to make disturbances in the land; not to indulge in lewdness; to remain chaste; to keep eyes cast down; not to enter anyone's house without permission; to cover nakedness; not to breach trust; to guard one's eyes, ears and heart against wrong; to do righteous acts; not to indulge in absurdities; to be trustworthy; to observe forbearance and selflessness; to forgive others; to pardon the enemy; to do good in return for evil; to control anger; to observe etiquette and manners during discussions and conversation with opponents; not to revile even the idols of polytheists; to always observe justice in judgement even if the seeker is an enemy; not to put people under obligation after having given them alms and charity; not to taunt anyone; not to indulge in impiety and wickedness; not to usurp the possessions of others by theft, robbery, waylaying, and other means of dishonesty ; to attain piety and purification of the heart; not to boast about piety; to walk with dignity and serenity; to observe good manners and etiquette when in an assembly; to be kind to the old, the infirm and women; to obey the husband; to discharge the rights of the wife; not to take false oath; not to indulge in tale-bearing, taunt and slander; to look after the purity of one's body and soul, and to keep one's clothes clean; to keep covered the private parts of the body; not to scold the beggar; not to ill-treat the orphan; to reveal the favours granted by Allah; not to indulge in backbiting; not to suspect others; to be merciful to everyone; not to indulge in pride and showing off; to give loans to people; to write off a loan; not to indulge in usury and bribery; to be steadfast and constant in purpose; to be brave and courageous; not to run away cowardly from the thick of a battle; not to use intoxicating drinks; not to gamble; to feed the poor; not to indulge in any kind of

lewdness - external or internal; to do good to others without expectation of a reward; not to have too much love for wealth and property; to forbid people not to indulge in cruelty; not to be inattentive and uncaring towards people; to refrain from committing sin; to urge each other towards righteousness; to be honest and truthful in all affairs.

A LIST OF ETHICAL CONDUCT IN HADITHS :

In addition to the above, there is a vast collection of the ethical teachings of Islam in *hadiths*. These teachings occur in connection with the commentaries and explanations of the verses of the Holy Quran, as given by the Prophet ﷺ. The immensity of their number can well be imagined by the fact that in the *Kanz al-A'mal,* which is a collection of all kinds of *hadiths,* the ethical teachings of the Prophet ﷺ are covered in 187 large sized pages, each one of which has 37 lines in small print, containing as many as 3,906 *hadiths,* divided into 250 headings. Although some are repetitions, it is clear that there is hardly any ethical and psychological human circumstance and condition which has escaped the attention of the greatest and last teacher of ethics. We are writing below the headings of only those ethical teachings of the Prophet ﷺ which have been mentioned in the *Sahih Bukhari, Jame' Tirmidhi* and the *Sunan Abu Dawud* :

Treating close relatives well; good treatment of parents; loving children; affection for youngsters; respect of elders; loving one's brother; treating neighbours well; treating slaves (servants) well; forgiving the faults of slaves; looking after the family and bringing up children; supporting orphans; supporting widows; helping the needy; giving a helping hand to the blind; sympathising with people in general; to be kind to debtors; redressing the complaint of the complainant; being beneficent to people at large; wishing Muslims well; being kind to animals; being thankful to benefactors; discharging obligations which one Muslim owes to another; visiting and looking after the sick; prohibition of jealousy and envy; prohibition of feeling happy about others' troubles; being courageous and brave; prohibition of running away from battlefield; to obey the leader; to have constancy in action; to work (earn livelihood) with one's own hands; to talk sweetly; to possess good manners; to be generous, to refrain from bad language; to be hospitable; to be modest; to avoid indecency; to be gentle and dignified; to control anger; overlooking other's faults and observing forgiveness; observing patience and forbearance; not to be proud of family and ancestry; not to be suspicious; not to enter another's house without permission; prohibition against looking around (in order to find

help travellers, the needy and the poor; to be kind to slaves and prisoners; not to be boastful and proud; to be trustworthy; to fulfil promises and discharge covenants; to give alms and charity; to propagate goodness and virtue; to generate mutual love between people; not to speak ill of anyone; not to abuse others; not to describe others with bad names; to serve and obey parents; to wish each other peace and safety when meeting together; to be truthful; to be justice-loving; to bear correct witness; not to hide witness or bear false witness; to talk gently and softly; not to walk arrogantly on earth; to seek peace and unity; to establish brotherhood among believers and humanity at large; to earn rightful sustenance; to earn one's own livelihood; to do trade; not to beg; to enjoin good and forbid bad; not to kill offspring, not to commit suicide, and not to kill anyone; to support orphans and look after their wealth and property with honesty and sincerity; to be honest in weighing and measuring; not to make disturbances in the land; not to indulge in lewdness; to remain chaste; to keep eyes cast down; not to enter anyone's house without permission; to cover nakedness; not to breach trust; to guard one's eyes, ears and heart against wrong; to do righteous acts; not to indulge in absurdities; to be trustworthy; to observe forbearance and selflessness; to forgive others; to pardon the enemy; to do good in return for evil; to control anger; to observe etiquette and manners during discussions and conversation with opponents; not to revile even the idols of polytheists; to always observe justice in judgement even if the seeker is an enemy; not to put people under obligation after having given them alms and charity; not to taunt anyone; not to indulge in impiety and wickedness; not to usurp the possessions of others by theft, robbery, waylaying, and other means of dishonesty ; to attain piety and purification of the heart; not to boast about piety; to walk with dignity and serenity; to observe good manners and etiquette when in an assembly; to be kind to the old, the infirm and women; to obey the husband; to discharge the rights of the wife; not to take false oath; not to indulge in tale-bearing, taunt and slander; to look after the purity of one's body and soul, and to keep one's clothes clean; to keep covered the private parts of the body; not to scold the beggar; not to ill-treat the orphan; to reveal the favours granted by Allah; not to indulge in backbiting; not to suspect others; to be merciful to everyone; not to indulge in pride and showing off; to give loans to people; to write off a loan; not to indulge in usury and bribery; to be steadfast and constant in purpose; to be brave and courageous; not to run away cowardly from the thick of a battle; not to use intoxicating drinks; not to gamble; to feed the poor; not to indulge in any kind of

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faults) when in another's house; to pray for a brother Muslim in his absence; to observe friendliness and gentleness; to observe contentment and independence; prohibition of begging; prohibition of the exhibition of sins; to hide the faults of others; not to become a tale-bearer; not to slander others; prohibition of back-biting, prohibition of the bearing malice and grudges; prohibition of finding out other people's secrets; not to disclose other's secrets; to observe civility and humbleness; to be trustworthy; not to use foul or insulting language; not to praise someone in his presence; prohibition of cursing others; not to be stingy; not to indulge in vain talk; not to be extravagant; not to be proud and haughty; not to make fun of others; to respect human rights; not to be cruel; to always support fairness and justice; prohibition of prejudice; prohibition of harsh treatment; to condole and console others in grief and sorrow; to put trust in Allah; prohibition of greediness; acceptance of fate; prohibition of lamentation; prohibition of gambling; to follow the truth and to keep away from falsehood; prohibition of bearing false witness; prohibition of causing disturbance and disorder; to aid in bringing about mutual reconciliation; prohibiting a Muslim not to remain angry with another Muslim for more than three days; prohibition of hypocrisy and double dealing; not to break a promise; prohibition of deceit and breach of trust; prohibition of drinking or consuming intoxicants; prohibition of fornication and theft; urging cleanliness; to meet cordially with friends and acquaintances; wishing peace to each other; shaking hands and embracing; the etiquette of meeting; etiquette of congregation; etiquette of eating; etiquette of dressing; general etiquette; etiquette of house-keeping; etiquette of going to sleep and rising; special etiquette and manners concerning women and commandments concerning their treatments.

In short, after studying the above list, one comes to the conclusion that these are magnificent ethical teachings given to mankind through the Prophet Muhammad ﷺ.

DETAILS AND EXPLANATIONS OF EACH AND EVERY MORAL COMMAND:

Human beings usually look for excuses and pretences. General principles of ethics alone are not sufficient for them, as it is possible to create ambiguity leaving them to follow a few rituals of their own understanding. To avoid this, it is necessary to explain in detail each ingredient of good and bad conduct and expose every aspect of it in order to reveal fully its true meaning. It is also necessary to find out the cause and motive of all bad and good conduct, so that absolutely clear

and definite advice can be given. This point has been taken into full consideration by the Prophet ﷺ in his ethical teachings. A couple of examples from *Amr* and *Nahi* (good and bad conduct) would be sufficient to illustrate this point.

CHARITY: Giving alms and charity has been considered by all religions as the greatest act of righteousness. In the Torah, this has been confined to the giving of one tenth (tithe) of produce and livestock, and the offering of half a *shekel* in cash. Other than these there is no mention of any other kind of charity. The Bible has praised the act of giving away everything to the poor and leading a life of an indigent. The Prophet of Islam's teaching combines the two together in moderation and explains in detail their every aspect. In the Torah, it was unclear as to on what amount (*Nisab*), of the produce of land and gold and silver, the owner was liable to pay the tithe or half a shekel as charity. The religious order of Islam has fully and clearly specified the amount, the number, the kind of possessions, and the necessary period of ownership before *zakat* becomes obligatory. It has categorised the possessions on which the payment of *zakat* is obligatory and has stated the rates. It has stated the method of its collection and has specified and explained the purposes on which it is to be spent. Islam has not commanded that everything be given in charity and that people become indigent and penniless. The Holy Quran says:

وَيَسْئَلُوْنَكَ مَا ذَا يُنْفِقُوْنَ ۖ قُلِ الْعَفْوَ ط (سورہ بقرہ:۲۱۹)

They ask thee how much they are to spend. Say: "what is beyond your needs." [*al-Baqara* 219]

Nevertheless, from a moral point of view, Islam has undoubtedly advised its followers to curtail their own needs and bear some inconvenience in order to meet the needs of others. This is indicative of the achievement of high moral conduct. Referring to the *Ansars* (the Muslims originally from Medina) who bore hardships to remove the difficulties of the *Muhajirs* (the Muslims who migrated from Mecca to Medina), the Holy Quran says:

يُؤْثِرُوْنَ عَلٰٓى اَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ (سورہ حشر:۹)

(They) give them preference over themselves, even though poverty was their (own lot). [*al-Hashr* 9]

It has further praised the Companions thus:

وَيُطْعِمُوْنَ الطَّعَامَ عَلٰى حُبِّهٖ مِسْكِيْنًا وَّيَتِيْمًا وَّاَسِيْرًا (سورہ دھر:۸)

And they feed, for the love of Allah, the indigent, the orphans, and the captive. [*al-Dahr* 8]

The Holy Quran is full of advice and encouragement for spending in the path of Allah. People often give rotten and useless things as charity, but the Holy Quran put a stop to it by telling people that such charity shows meanness and, instead of helping to achieve piety and purification of self, produces degradation. The Holy Quran says:

لَنْ تَنَالُوا الْبِرَّ حَتّٰى تُنْفِقُوْا مِمَّا تُحِبُّوْنَ ۬ وَمَا تُنْفِقُوْا مِنْ شَيْءٍ فَإِنَّ اللّٰهَ بِهٖ عَلِيْمٌ (سورہ آل عمران: ۹۲)

By no means shall ye attain righteousness unless ye give (freely) of that which ye love; and whatever ye give, of a truth Allah knoweth it well. [*Al-i-'Imran* 92]

The Holy Quran says again:

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اَنْفِقُوْا مِنْ طَيِّبٰتِ مَا كَسَبْتُمْ وَمِمَّآ اَخْرَجْنَا لَكُمْ مِّنَ الْاَرْضِ ۖ وَلَا تَيَمَّمُوا الْخَبِيْثَ مِنْهُ تُنْفِقُوْنَ وَلَسْتُمْ بِاٰخِذِيْهِ اِلَّآ اَنْ تُغْمِضُوْا فِيْهِ ۭ وَاعْلَمُوْٓا اَنَّ اللّٰهَ غَنِيٌّ حَمِيْدٌ (سورہ بقرہ: ۲۶۷)

O ye who believe! Spend of the good things which ye have earned, and of that which We bring forth from the earth for you, and seek not the bad (with intent) to spend thereof (in charity) when ye would not take it for yourselves save with disdain; and know that Allah is Absolute, Owner of Praise. [*al-Baqara* 267]

The end of this holy verse, where the Almighty Allah has eloquently said of Himself, "He is Absolute, Owner of Praise", is worth noting. The command He has given to His votaries to give in charity the best of their possessions is not because He is in need of their good things, for He is self-existent and free of all needs, but because Allah is Praiseworthy and accepts only those things which are praiseworthy.

A person is primarily required to help those whose maintenance is his responsibility, such as family, dependents, relatives and near ones. After these come the indigents, orphans and travellers.

يَسْئَلُوْنَكَ مَاذَا يُنْفِقُوْنَ ۭ قُلْ مَآ اَنْفَقْتُمْ مِّنْ خَيْرٍ فَلِلْوَالِدَيْنِ وَالْاَقْرَبِيْنَ وَالْيَتٰمٰى وَالْمَسٰكِيْنِ وَابْنِ السَّبِيْلِ ۭ وَمَا تَفْعَلُوْا مِنْ خَيْرٍ فَاِنَّ اللّٰهَ بِهٖ عَلِيْمٌ (سورہ بقرہ: ۲۱۵)

They ask thee what they should spend (in charity). Say: Whatever ye spend that is good, is for parents and kindred and orphans and those in want and for wayfarers. And whatever ye do that is good, - Allah knoweth it well. [*al-Baqara* 215]

What should a person give in charity if he does not possess anything? This has been answered in the following *hadith,* narrated by Abu Musa رضی اللہ عنہ: The Prophet ﷺ said, "Every Muslim has to give in charity." The people asked, "O Allah's Prophet if someone has nothing to give, what will he do?" He said, "He should work with his hands and benefit himself and also give in charity (from what he earns)." The people further asked, "If he cannot do even that?" He replied, "He should help the needy who appeal for help." Then the people asked, "If he cannot do that?" He replied, "Then he should perform good and keep away from evil and this will be regarded as charitable."[3] On another occasion the Prophet ﷺ said that urging people to do good and preventing people from doing evil is also charity, as is guiding a traveller who has lost his way, giving a helping hand to the blind, removing a stone, thorn, bone etc.(which can cause an accident) from the pathway and pouring (giving) water from one's own bucket into the bucket of a brother Muslim. From these *hadiths* one can imagine the vastness of the meaning of charity in Islam.

After helping someone, the helper should neither remind the receiver, nor put him under any obligation, nor should he desire thanks from him in return. Moreover, the help given should not be for show. The Prophet ﷺ was told of this in one of the earliest revelations:

وَلَا تَمْنُنْ تَسْتَكْثِرُ (سورہ مدثر: ٦)

Nor expect, in giving, any increase (for thyself).[*al-Muddaththir* 6]

The believers have been advised:

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تُبْطِلُوْا صَدَقٰتِكُمْ بِالْمَنِّ وَالْاَذٰى ۙ كَالَّذِيْ يُنْفِقُ مَالَهٗ رِئَاۗءَ النَّاسِ وَلَا يُؤْمِنُ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ (سورہ بقرہ: ٢٦٤)

O ye who believe! Cancel not your charity by reminders of your generosity or by injury,- like those who spend their substance to be seen of men, but believe neither in Allah nor in the Last Day. [*al-Baqara* 264]

The Holy Quran again reminds us that an ordinary good act is better than such charity:

قَوْلٌ مَّعْرُوْفٌ وَّمَغْفِرَةٌ خَيْرٌ مِّنْ صَدَقَةٍ يَّتْبَعُهَآ اَذًى ۭ وَاللّٰهُ غَنِيٌّ حَلِيْمٌ (سورہ بقرہ: ٢٦٣)

Kind words and the covering of faults are better than charity followed by injury. Allah is Free of all wants, and He is most Forbearing. [*al-Baqara* 263]

In order to save oneself from hypocrisy and show, it is best to give charity secretly, however, if the purpose is to induce in people a desire to give charity then it can be given openly.

اِنْ تُبْدُوا الصَّدَقٰتِ فَنِعِمَّا هِيَ ۚ وَاِنْ تُخْفُوْهَا وَ تُؤْتُوْهَا الْفُقَرَآءَ فَهُوَ خَيْرٌ لَّكُمْ ؕ وَيُكَفِّرُ عَنْكُمْ مِّنْ سَيِّاٰتِكُمْ ؕ وَاللّٰهُ بِمَا تَعْمَلُوْنَ خَبِيْرٌ (سورہ بقرہ: ۲۷۱)

If ye disclose (acts of) charity, even so it is well, but if ye conceal them, and make them reach those (really) in need, that is best for you: it will remove from you some of your (stains of) evil. And Allah is well acquainted with what ye do. [*al-Baqara* 271]

اَلَّذِيْنَ يُنْفِقُوْنَ اَمْوَالَهُمْ بِالَّيْلِ وَالنَّهَارِ سِرًّا وَّعَلَانِيَةً فَلَهُمْ اَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُوْنَ (سورہ بقرہ: ۲۷٤)

Those who (in charity) spend of their goods by night and by day, in secret and in public, have their reward with their Lord: on them shall be no fear, nor shall they grieve. [*al-Baqara* 274]

Charity should be given with an open heart and with joy and pleasure. It should not be offered unwillingly and under compulsion, for this is a sign of hypocrisy.

وَلَا يُنْفِقُوْنَ اِلَّا وَهُمْ كٰرِهُوْنَ (سورہ توبہ: ٥٤)

And that they offer contributions unwillingly. [*al-Tauba* 54]

The purpose of charity should be to strengthen the soul and please Allah.

وَمَثَلُ الَّذِيْنَ يُنْفِقُوْنَ اَمْوَالَهُمُ ابْتِغَآءَ مَرْضَاتِ اللّٰهِ وَ تَثْبِيْتًا مِّنْ اَنْفُسِهِمْ كَمَثَلِ جَنَّةٍۢ بِرَبْوَةٍ (سورہ بقرہ: ۲٦٥)

And the likeness of those who spend their substance, seeking to please Allah and strengthen their souls, is as a garden, high and fertile: [*al-Baqara* 265]

Moreover, the object of charity should be to seek the countenance of Allah.

وَمَا تُنْفِقُوْنَ اِلَّا ابْتِغَآءَ وَجْهِ اللّٰهِ ؕ وَمَا تُنْفِقُوْا مِنْ خَيْرٍ يُّوَفَّ اِلَيْكُمْ وَاَنْتُمْ لَا تُظْلَمُوْنَ

(سورہ بقرہ: ۲۷۲)

And ye spend not save in search of Allah's countenance; and whatsoever good thing you spend, it will be repaid to you in full, and ye will not be wronged. [*al-Baqara* 272]

From the above details, one can realise the vast number of aspects of charity which are covered by this one teaching of Islam.

INTOXICANTS: Islam has fully covered all aspects regarding substances which intoxicate, and the vast and all-embracing nature of its command on this subject is even more comprehensive than that covering charity. Although intoxicants have not been forbidden explicitly by every religion, no religion regards them as good. Islam is the first religion which has removed all kinds of vacillations and doubts about its use and given firm and definite decisions. Even before the advent of Islam there were some righteous people who would not take intoxicant drinks, but this was confined to a few. The abstention of a few people alone could not save that society from the bad effects of drinking. There are people who do not drink but trade in intoxicating drinks. There are people who abstain from both, but use the utensils in which these drinks are kept or made. If one takes cognizance of the injunctions concerned, Islam has pronounced the prohibition of intoxicating drink so comprehensively that one cannot have even the slightest link with it. Ibn 'Umar رضی اللہ عنہ reported:

قال رسول الله ﷺ لعن الله الخمر و شاربها وساقيها وبائعها و ميتاعها و عاصرها و معتصرها و حاملها والمحمولة اليه (ابو داؤد، كتاب الاشربة)

Allah's Messenger said: Allah has cursed wine, and one who drinks it, and one who serves it, and those who buy and sell it, and one who extracts it, and one for whom it is extracted, one who carries it, and one for whom it is carried.[4]

If the law of a civilised society forbids people from doing a certain thing, it is the duty of that society, first of all, to explain it and then provide a clear definition of it. In Arabia alcoholic drinks used to be made from different substances, they had different names and their effects were also different. In the Holy Quran, in the verse which was revealed in connection with forbidding of intoxicants, the word *Khamr* has been used for intoxicant. It was therefore essential to define this word very clearly.

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قال رسول الله ﷺ ان من العنب خمرا وان من التمر خمرا وان من العسل خمرا

وان من البر خمرا وان من الشعير خمرا (ابوداؤد، كتاب الاشربة)

The Prophet ﷺ defined it by saying that an intoxicating liquor is made from grapes, dates, honey, as well as from wheat and barley.[5]

قال سمعت رسول الله ﷺ يقول ان الخمر من العصير والزبيب والتمر والحنطة

والشعيرة والذرة وانى انهاكم عن كل مسكر (ابوداؤد، كتاب الاشربة)

According to another narrator he heard from the Prophet ﷺ that intoxicating drinks are made from grapes, raisins, dates, wheat, barley, millet and he forbade people from consuming any intoxicating substance.[6]

The above substances were used in different parts of Arabia to make intoxicating drinks. The definition given, therefore, covered the different kinds of intoxicating drinks found in Arabia. It was, however, possible that in other parts of the world other kinds of intoxicating drinks were in use and were not, therefore, covered by the definition given. Islam, being an international religion, could not have excluded any intoxicating substance. The Prophet ﷺ, therefore, gave the following general definition which covered all intoxicating substances:

كل مسكر خمر و كل مسكر حرام (ابوداؤد، كتاب الاشربة و صحيح مسلم و احمد و ترمذى و نسائى)

Every intoxicant is *Khamr* and every intoxicant is forbidden.[7]

كل شراب اسكر فهو حرام (ابوداؤد، احمد و بخارى و مسلم)

Every liquor which intoxicates is forbidden.[8]

Nevertheless, for the people who look for excuses, there was still a loophole. From the above definition the reason for prohibiting *Khamr* can be deduced as being that it causes intoxication. It could then be argued that it is alright to use a small quantity of *Khamr* which will be insufficient to produce any intoxication. The Prophet ﷺ solved this doubt by saying:

ما اسكر كثيره فقليله حرام (ابوداؤد، كتاب الاشربة)

If a large amount of anything causes intoxication, a small amount of it is prohibited.[9]

There are certain substances which, although they do not produce intoxication, may cause a numbing sensation in the body which is a preliminary effect of intoxication. Hemp (*Bhang*) and similar other

narcotics are such substances. In this age of civilisation, the so called civilised and dexterous people often use stimulants of this kind.

نهى رسول الله ﷺ عن كل مسكر ومفتر (ابوداؤد كتاب الاشربة)

The Prophet ﷺ has forbidden every intoxicant and everything which produces languidness.[10]

Even after this detailed and comprehensive explanation it was possible for people to use intoxicating substances which were generally called by names other than *khamr*. In Arabia there was one such product called Dadhi. The Prophet ﷺ also included this amongst intoxicating substances. In this connection, the Prophet ﷺ warned :

يقول يشربن ناس من امتى الخمر سمونها بغير اسمها (ابوداؤد، كتاب الاشربة)

There would be some people amongst his followers who would drink wine calling it by other name.[11]

In the beginning the Prophet ﷺ also:

نهى عن الدباء و الحنتم والمزفت والنقير۔

forbade the use of such vessels which were used for the storing of wine, such as gourds, green and black coloured jars, hollowed stumps of palm-trees.

Since this was rather hard on the people, the Prophet ﷺ later withdrew this order. However, there still remained two situations in which people could find an excuse to use *Khamr*. One was to change its form and use it, and another was by claiming it to be a compulsory need. The Prophet ﷺ prohibited its use in both these situations. There were some orphans who had inherited wine. After the prohibition order that inheritance became worthless. According to a *hadith* in *Sunan Abu Dawud- Kitab al-Ashribah* a Companion Abu Talhah رضى الله عنه asked the Prophet ﷺ if he could make vinegar out of it, but he did not allow him. [On this point there is a difference of opinion among Muslim jurists.]

Once a person called Dailam al-Himyari told the Prophet ﷺ: My people belong to a region which is extremely cold and they also have to do hard labour, so they fight against cold and exhaustion with the help of a drink made from wheat. Allah's Messenger ﷺ asked whether the drink that they used induced in them any intoxication. He replied in the affirmative. Thereupon Allah's Messenger ﷺ said: Then abstain from it. Himyari said: the people of my region will not accept this. Allah's Messenger ﷺ said: If they do not abandon it, fight with them.[12]

قال رسول الله ﷺ ان من العنب خمرا وان من التمر خمرا وان من العسل خمرا

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قال سمعت رسول الله ﷺ يقول ان الخمر من العصير والزبيب والتمر والحنطة

والشعيرة والذرة وانى انهاكم عن كل مسكر (ابوداؤد، كتاب الاشربة)

According to another narrator he heard from the Prophet ﷺ that intoxicating drinks are made from grapes, raisins, dates, wheat, barley, millet and he forbade people from consuming any intoxicating substance.[6]

The above substances were used in different parts of Arabia to make intoxicating drinks. The definition given, therefore, covered the different kinds of intoxicating drinks found in Arabia. It was, however, possible that in other parts of the world other kinds of intoxicating drinks were in use and were not, therefore, covered by the definition given. Islam, being an international religion, could not have excluded any intoxicating substance. The Prophet ﷺ, therefore, gave the following general definition which covered all intoxicating substances:

كل مسكر خمر و كل مسكر حرام (ابوداؤد، كتاب الاشربة و صحيح مسلم و احمد و ترمذى و نسائى)

Every intoxicant is *Khamr* and every intoxicant is forbidden.[7]

كل شراب اسكر فهو حرام (ابوداؤد، احمد و بخارى و مسلم)

Every liquor which intoxicates is forbidden.[8]

Nevertheless, for the people who look for excuses, there was still a loophole. From the above definition the reason for prohibiting *Khamr* can be deduced as being that it causes intoxication. It could then be argued that it is alright to use a small quantity of *Khamr* which will be insufficient to produce any intoxication. The Prophet ﷺ solved this doubt by saying:

ما اسكر كثيره فقليله حرام (ابوداؤد، كتاب الاشربة)

If a large amount of anything causes intoxication, a small amount of it is prohibited.[9]

There are certain substances which, although they do not produce intoxication, may cause a numbing sensation in the body which is a preliminary effect of intoxication. Hemp (*Bhang*) and similar other

narcotics are such substances. In this age of civilisation, the so called civilised and dexterous people often use stimulants of this kind.

نهى رسول الله ﷺ عن كل مسكر ومفتر (ابوداؤد كتاب الاشربة)

The Prophet ﷺ has forbidden every intoxicant and everything which produces languidness.[10]

Even after this detailed and comprehensive explanation it was possible for people to use intoxicating substances which were generally called by names other than *khamr*. In Arabia there was one such product called Dadhi. The Prophet ﷺ also included this amongst intoxicating substances. In this connection, the Prophet ﷺ warned :

يقول يشربن ناس من امتى الخمر سمونها بغير اسمها (ابوداؤد، كتاب الاشربة)

There would be some people amongst his followers who would drink wine calling it by other name.[11]

In the beginning the Prophet ﷺ also:

نهى عن الدباء و الحنتم والمزفت والنقير ـ

forbade the use of such vessels which were used for the storing of wine, such as gourds, green and black coloured jars, hollowed stumps of palm-trees.

Since this was rather hard on the people, the Prophet ﷺ later withdrew this order. However, there still remained two situations in which people could find an excuse to use *Khamr*. One was to change its form and use it, and another was by claiming it to be a compulsory need. The Prophet ﷺ prohibited its use in both these situations. There were some orphans who had inherited wine. After the prohibition order that inheritance became worthless. According to a *hadith* in *Sunan Abu Dawud- Kitab al-Ashribah* a Companion Abu Talhah رضى الله عنه asked the Prophet ﷺ if he could make vinegar out of it, but he did not allow him. [On this point there is a difference of opinion among Muslim jurists.]

Once a person called Dailam al-Himyari told the Prophet ﷺ: My people belong to a region which is extremely cold and they also have to do hard labour, so they fight against cold and exhaustion with the help of a drink made from wheat. Allah's Messenger ﷺ asked whether the drink that they used induced in them any intoxication. He replied in the affirmative. Thereupon Allah's Messenger ﷺ said: Then abstain from it. Himyari said: the people of my region will not accept this. Allah's Messenger ﷺ said: If they do not abandon it, fight with them.[12]

USURY: Before the advent of Islam, the Torah had told the *Bani Isra'il* not to indulge in usury and make a profit from their fellow brothers and, likewise, the Bible had also forbidden people from obtaining this unworthy gain, however, the prohibition in both the scriptures is very short and brief. On the other hand, when Islam forbade usury, it defined usury, it detailed all its aspects, and described all the different forms and situations. It advised people to refrain from everything which has even a slightest resemblance to usury. Furthermore, anyone who took part in any way in the practice of usury was regarded as the abetter of the crime.

لعن رسول الله ﷺ اكل الربو موكله وشاهده و كاتبه (ابوداؤد، كتاب البيوع)

The Prophet ﷺ has cursed the one who accepted usury, the one who paid it, the one who witnessed it, and the one who recorded it.[13]

BRIBERY:

[لعن رسول الله ﷺ الراشى والمرتشى]. The Prophet ﷺ has cursed both who gives bribe and who takes bribe.

In short, in each and every moral teaching of Islam, there will be found all aspects and comprehensive details. When a certain bad practice becomes commonplace, it appears in many different forms and shapes and people become involved in one or another of them. Therefore, until all those forms are uprooted it is not possible to fully eradicate that practice.

WEAKNESS IN THE ETHICS OF CHRISTIANITY:

The Christian philosophy of ethics has produced the misconception that bearing afflictions and facing apathetic situations such as humility, humbleness, submissiveness, meekness, forbearance, indigence, sorrowfulness, degradation and other conditions of abjectness are good conduct. Opposing conditions are considered contemptible. As a matter of fact for the peace, safety, happiness and advancement of the human race a mixture of both qualities is needed. In one situation humility and humbleness may be needed and in another situation self-respect and dignity may be required. As forgiveness and forbearance are acts of the highest degree of courage, in the same way appropriate legal retribution for the sake of justice are also at times necessary. Observing obedience and humbleness is no problem for contented people, but it is essential that the nation possesses a spirit of authority to enforce law and order so that justice prevails.

NIETZSCHE'S OBJECTIONS TO CHRISTIAN ETHICS:

The famous German philosopher Nietzsche has regarded Christian ethics as scars on the face of humanity. His objection is that they teach only weakness, humility, indigence and degradation and these cannot produce in people the qualities of determination, courage, steadfastness, dignity and self-respect. He writes: Christianity has always associated itself with frail, inferior and decayed things. It has made its goal to uproot all the self-respecting qualities of a human being. It has destroyed the best brains of mankind.[14]

MODERATION IN ISLAMIC ETHICS:

However, Nietzsche did not know that after 575 years of Christ there came the last Prophet ﷺ who corrected the shortcomings of Christian ethics and presented moderate and perfect ethics which were suitable for every person, every nation and every age. The result of his teachings was that in a short span of less than ten years, the ruled became the rulers, the low became the high, the inferior became the superior, and progress took the place of backwardness. Christian Europe was unable to obtain any of these successes until it borrowed the Islamic principles of ethics under the guise of "Reform".

DIFFERENT INDIVIDUAL CAPABILITIES:

Every kind of illness in every individual cannot be treated with one prescription as the physical, psychological and moral ability of each individual differs. There are some human beings who are weak and timid and others who are strong and courageous; there are some who are humble and meek, and others who are proud and self-respecting; there are some who are cowardly and others who are brave; there are some who are wrathful and revengeful and others who are gentle and tolerant; there are some who are misers and others who are extravagant; there are some who are beggars and others who are generous; there are some who are pessimistic and others who are optimistic; there are some who are weak-hearted and others who are strong-hearted; there are some who are cruel and oppressive and others who are submissive and oppressed. In short, there are so many different kinds and stages of illnesses that the one same treatment cannot be applied to all of them. So, the best healer of moral conduct is the one who can formulate his treatments in such a way that they prove suitable for all the individuals of all nations of all ages, and thus may have the ability to treat and cure all kinds of patients.

INDIVIDUAL TREATMENT:

The most successful form of ethical teaching and training occurs when, after having made an assessment of the psychological condition of an individual or a nation, any quality which is found lacking is added and any condition which is found in excess is diminished, so that an appropriate temperance of abilities is produced. The result of ethical teachings should be that the weak become strong, the strong become just and equitable, the weak-hearted become strong-willed, the strong-willed become the guardians of others' rights, the hopeless become hopeful, the downtrodden become respected, the respected become humble, the greedy become contented, the contented become magnanimous, and the magnanimous become grateful to Allah. These teachings should nurture and encourage the development of good character and change the direction of those with bad characters towards commendable purposes.

Those who have knowledge of the ancient philosophy of ethics are aware that ethics are dependent on two modes namely, anger and desire. Anger is that strong, vengeful state which is produced in situations in which one needs to defend one's dignity or self-preservation. Desire is the name of the state which helps to gain appropriate wants and self-satisfaction. These two states, when used with self-restraint, produce good results. Whereas, the unchecked and unbalanced use of these states produces bad results. These good and bad results have their own individual names. For instance, if the anger is balanced and is under the control of intellect, it is called Valour and depending on situations and conditions it takes different forms, e.g. self-respect, courage, freedom, truthfulness, magnanimity, forbearance, steadfastness, determination, dignity, patience, demand for truth, struggle, endeavour and *jihad*. On the other hand, if this anger deviates from temperance and inclines towards excess, it becomes an unreasonable force and produces such vices as pride, haughtiness, self-conceit, arrogance, self-elevation, contempt, oppression and murder. Whereas, if this state becomes inclined towards deficiency it produces self-degradation, lack of ambition, powerlessness, fear and meanness. Similarly, if there is complete temperance in desires, it is called modesty. This state also transform itself into different forms, and is called by different names such as chastity, righteousness, munificence, contentment, unselfishness, pleasantness; and it produces desire for progress, desire for progeny, and desire for the happiness of the family. Finally, when this state becomes unbalanced and inclines

towards excess or deficiency, it produces such vices as greed, immodesty, extravagance, miserliness, hypocrisy, depravity, flattery and jealousy.

DIFFERENCE BETWEEN THE CHRISTIAN AND THE ISLAMIC ETHICS:

The purpose of the Christian teachings is to uproot both these qualities (anger and desire) and the purpose of Islamic teaching is to make them free from excess and deficiency and to bring about balance and temperance in them. According to Christianity, both these qualities by themselves are evil. According to Islam both these qualities are not evil by themselves but sometimes, because of the wrong occasions and circumstances of their use, become evil. Islam does not teach that, after destroying one's vigour, one should love one's enemy. Likewise, it does not teach one to suppress one's desires and to stay celibate or to lead an indigent or miserable life. However, Islam teaches that one should pardon and wish well all those who are unbelievers or are personal enemies and that one should pray for their guidance. It also teaches people to enjoy all the good and pleasant things of life which have been allowed by Allah, but never to exceed the limits laid down by the commands of Allah. According to Imam Ghazali, Islam has not recommended the uprooting of vigour but has praised those who suppress their anger. This view has been supported by the Holy Quran in Verse 134 of *Sura Al-i-'Imran*.

Whatever is present in the world by way of knowledge and expertise, happiness and pleasure, enthusiasm and merriment, splendour and advancement, endeavour and struggle comes about as the result of the above mentioned two qualities. If these qualities are completely exterminated or if there is an imbalance in them, most of the goodness, happiness and good fortune will disappear from the world and there would be no qualities like modesty, chastity and justice. There would be no law and order, safety of possessions, or safety of life and, as a result, qualities such as courage, steadfastness, determination, endeavour and struggle would not develop in the people. The progress of nations and their system of organisation would be disrupted and this world would become a dull and lifeless place.

Christian ethics have not kept in mind that anger and desire by themselves are not bad and that only unreasonable anger and unlawful desires are evil and their results, such as disgrace, shamelessness, degradation, meanness, debility, flattery, timidity, inactivity, starvation, etc. are evils. Islam has taught its followers not to be

immoderate in any situation. It has taught its followers [رحماء بينهم] to be compassionate towards each others, and [اذلة على المؤمنين] to be humble towards believers.[15] It has also taught its followers [اشداء على الكفار] to be hard towards the non-believers[16] and [اعزة على الكافرين] to be stern towards infidels.[17] It is in the teaching of Islam [ولله العزة و لرسوله وللمؤمنين] that honour belongs to Allah and His Messenger, and to the Believers.[18] The Christian nations were not successful until they adopted the Islamic ethical teachings by converting themselves into Protestants.

LECKY'S CRITICISM ON CHRISTIAN ETHICS:

Lecky writes in Vol.II of the History of European Ethics: "....but the disposition of humility was pre-eminently and almost exclusively a Christian virtue .....But, however advantageous the temporary pre-eminence of this moral type may have been, it was obviously unsuited for a later stage of civilisation. Political liberty is almost impossible where the monastic system is supreme... When men have learnt to reverence a life of passive, unreasoning obedience as the highest type of perfection, the enthusiasm and passion of freedom necessarily decline. In this respect there is an analogy between the monastic and the military spirit, both of which promote and glorify passive obedience, and therefore prepare the minds of men for despotic rule; but on the whole, the monastic spirit is probably more hostile to freedom than the military spirit, for the obedience of the monk is based upon humility, while the obedience of the soldier coexists with pride... This virtue [of humility] is indeed the crowning grace and beauty of the most perfect characters of the saintly type; but experience has shown that among common men humility is more apt to degenerate into servility than pride into arrogance; and modern moralists have appealed more successfully to the sense of dignity than to the opposite feeling. Two of the most important steps of later moral history have consisted of the creation of a sentiment of pride as the parent and the guardian of many virtues. The first of these encroachments on the monastic spirit was chivalry.... The second was the creation of that feeling of self-respect which is one of the most remarkable characteristics that distinguish Protestant from most Catholic populations, and which has proved among the former an invaluable moral agent, forming frank and independent natures, and checking every servile habit and all mean and degrading vice. The peculiar vigour with which it has been developed in Protestant countries may be attributed to the suppression of monastic institutions and habits; to the stigma Protestantism has attached to mendicancy, which Catholicism has usually glorified and encouraged;

and lastly, to the action of free political institutions, which have taken deepest root where the principles of the Reformation have been accepted."

ISLAM AND ITS SUPREME STANDARD IN MORALITY:

The nature of the teachings of the Prophet ﷺ can be understood from one of the lessons given by him. He said:

ان الله يحب معالى الامور و يبغض سفسافها

Allah undoubtedly likes lofty acts and dislikes degrading acts.

It means that for a Muslim to be a friend of Allah it is necessary for him to aim for high ideals and objectives and to refrain from matters of meanness. In addition to this, there is another *hadith* of the Prophet ﷺ which should make clear the Islamic viewpoint on this subject. The Prophet's saying has been narrated by Abu Huraira رضى الله عنه:

المؤمن القوى خير من واحب الى الله من المؤمن الضعيف و فى كل خير احرص على ما ينفعك واستغن بالله وكا تعجز وان اصابك شى ء فكا تقل لو انى فعلت كذا وكذا ولكن قل قدرالله وماشاء فعل فان لم تفتح عمل الشيطان (صحيح مسلم كتاب القدر باب فى الامر بالقوة)

A strong believer is better and is more lovable to Allah than a weak believer, and there is good in every one, (but) cherish that which gives you benefit (in the Hereafter) and seek help from Allah and do not lose heart, and if anything (in the form of trouble) comes to you, don't say: If I had not done that, it would not have happened so and so, but say: Allah did that what He had ordained to do; and your "if" opens the (gate) for the Satan.[19]

DIVINE DECREE, TRUST IN ALLAH, PATIENCE AND GRATEFULNESS:

The above *hadith* explains clearly all the precepts which in Islamic terminology are expressed by the words destiny, trust in Allah, patience, and gratefulness. These subjects have already been dealt with in detail under the heading of *Taqdeer* in Vol IV and under the heading of Spiritual Worship in Vol V. It was explained there that the purpose of these teachings is to produce hope, courage, steadfastness and determination in Muslims. First of all it is necessary for a Muslim to have within him the determination to undertake a lofty task. He

should then start working at the task with full trust and faith in Allah. If success is gained, instead of becoming proud and boastful, he should believe that the achievement of success is due to the grace and favour of the Almighty Allah. In the case of failure, instead of being disheartened, he should show patience and steadfastness and should believe that the failure occurred because Allah so Willed it. [This Will of Allah is called *taqdeer.]*

What has been said in the above *hadith* is, in fact, the explanation of the following verses of the Holy Quran.

فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللهِ ط إِنَّ اللهَ يُحِبُّ الْمُتَوَكِّلِيْنَ o إِنْ يَّنْصُرْكُمُ اللهُ فَلَا غَالِبَ لَكُمْ ج وَإِنْ يَّخْذُلْكُمْ فَمَنْ ذَاالَّذِىْ يَنْصُرُكُمْ مِنْ م بَعْدِهٖ ط وَعَلَى اللهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُوْنَ (سورہ آل عمران: ۱۵۹: ۱۶۰)

Put thy trust in Allah. For Allah loves those who put their trust (in Him). If Allah helps you, none can overcome you: If He forsakes you, who is there, after that, that can help you? In Allah, then, let Believers put their trust. [*Al-i-'Imran* 159-160]

مَآ اَصَابَ مِنْ مُّصِيْبَةٍ فِى الْاَرْضِ وَلَا فِىْٓ اَنْفُسِكُمْ اِلَّا فِىْ كِتَابٍ مِّنْ قَبْلِ اَنْ نَّبْرَاَهَا ط اِنَّ ذٰلِكَ عَلَى اللهِ يَسِيْرٌ o لِّكَيْلَا تَاْسَوْا عَلٰى مَا فَاتَكُمْ وَلَا تَفْرَحُوْا بِمَآ اٰتٰكُمْ ط وَاللهُ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُوْرِ ن o (سورہ حدید: ۲۲، ۲۳)

No misfortune can happen on earth or in your souls but is recorded in a decree before We bring it into existence: That is truly easy for Allah: In order that ye may not despair over matters that pass you by, nor exult over favours bestowed upon you. For Allah loveth not any vainglorious boaster. [*al-Hadid* 22-23]

It is clear from these verses that the object of having trust in Allah, being patient and grateful to Allah and having belief in *taqdeer,* is not to produce degradation and meanness, but to develop courage, valour, bravery and steadfastness. It was as a result of this teaching that the Companions disregarded all dangers, fearlessly faced the great armies of the mighty kingdoms and came out successful. When in difficulty they were reminded of the following supplication (of the chosen ones of the past):

رَبَّنَآ اَفْرِغْ عَلَيْنَا صَبْرًا وَّ ثَبِّتْ اَقْدَامَنَا وَانْصُرْنَا عَلَى الْقَوْمِ الْكٰفِرِيْنَ (سورہ البقرہ: ۲۵۰)

Our Lord! Pour out constancy on us and make our steps firm: Help

us against those that reject faith. [*al-Baqara* 250]

Further, they were also reminded of what the companions of the past prophets did in the face of difficulties.

وَكَاَيِّنْ مِّنْ نَّبِيٍّ قٰتَلَ مَعَهٗ رِبِّيُّوْنَ كَثِيْرٌ ج فَمَا وَهَنُوْا لِمَآ اَصَابَهُمْ فِىْ سَبِيْلِ اللهِ وَمَا ضَعُفُوْا وَمَا اسْتَكَانُوْا ط وَاللهُ يُحِبُّ الصّٰبِرِيْنَ o وَمَا كَانَ قَوْلَهُمْ اِلَّآ اَنْ قَالُوْا رَبَّنَا اغْفِرْ لَنَا ذُنُوْبَنَا وَ اِسْرَافَنَا فِىْٓ اَمْرِنَا وَثَبِّتْ اَقْدَامَنَا وَانْصُرْنَا عَلَى الْقَوْمِ الْكٰفِرِيْنَ o (آل عمران: ۱۴۶، ۱۴۷)

How many of the Prophets fought (in Allah's way), and with them (fought) large bands of godly men? But they never lost heart if they met with disaster in Allah's way, nor did they weaken (in will) nor give in. And Allah loves those who are firm and steadfast. All that they said was: "Our Lord! forgive us our sins and anything we may have done that transgressed our duty: Establish our feet firmly, and help us against those that resist faith." [*Al-i-'Imran* 146-147]

So, the Muslims were told:

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اصْبِرُوْا وَصَابِرُوْا وَرَابِطُوْا وَاتَّقُوا اللهَ لَعَلَّكُمْ تُفْلِحُوْنَ o (آل عمران: ۲۰۰)

O ye who believe! Persevere in patience and constancy, vie in such perseverance; strengthen each other; and fear Allah; that ye may prosper. [*Al-i-'Imran* 200]

The excellence of the teaching of Islam in producing the elevation of moral conduct, high-spiritedness, magnanimity, patience and steadfastness in the face of hardship is clear from the above verses. In short, as hospitality, lowliness and humbleness are necessary in certain situations, in the same way authority, power, awe and dignity are also desirable in other situations.

LOVE THY ENEMY:

A golden principle of the Christian teaching of ethics is to love one's enemies. Undoubtedly, the apparent glamour of this principle is such that it dazzles the eyes of a superficial observer. However, people who have knowledge and insight understand very well the contradiction in the logic of this principle. For this reason, some commentators of the Bible have regarded this commandment as impracticable.[20] The fact is that one can pardon one's enemy, one can give good treatment to one's

enemy, one can wish well for one's enemy, but one cannot have love and affection for the enemy as this is a feeling of the heart over which one has no control.

On the other hand, the Islamic teaching given by Muhammad ﷺ is such that it can be put into practice by every righteous person. The devotees of Allah have always given good treatment to their enemies, have always wished them well in spite of the bad turns done to them, have always forgiven them for their wrong doings, and have always been just even to those who had been hard on them. It is said in the Holy Quran:

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا كُوْنُوْا قَوّٰمِيْنَ لِلّٰهِ شُهَدَآءَ بِالْقِسْطِ ۡ وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلٰٓى
اَلَّا تَعْدِلُوْا ؕ اِعْدِلُوْا هُوَ اَقْرَبُ لِلتَّقْوٰى ۡ وَاتَّقُوا اللّٰهَ ؕ اِنَّ اللّٰهَ خَبِيْرٌ ۢ بِمَا تَعْمَلُوْنَ ۝

(مائدہ:۸)

O ye who believe! Stand out firmly for Allah, as witnesses to fair dealing, and let not the hatred of others to you make you swerve to wrong and depart from justice. Be just: that is next to Piety: and fear Allah. For Allah is well-acquainted with all that ye do. [*al-Maida* 8]

وَلَا تَسْتَوِى الْحَسَنَةُ وَلَا السَّيِّئَةُ ؕ اِدْفَعْ بِالَّتِىْ هِىَ اَحْسَنُ فَاِذَا الَّذِىْ بَيْنَكَ وَبَيْنَهٗ عَدَاوَةٌ
كَاَنَّهٗ وَلِىٌّ حَمِيْمٌ ۝ وَمَا يُلَقّٰىهَآ اِلَّا الَّذِيْنَ صَبَرُوْا ۚ وَمَا يُلَقّٰىهَآ اِلَّا ذُوْ حَظٍّ عَظِيْمٍ ۝ وَاِمَّا
يَنْزَغَنَّكَ مِنَ الشَّيْطٰنِ نَزْغٌ فَاسْتَعِذْ بِاللّٰهِ ؕ اِنَّهٗ هُوَ السَّمِيْعُ الْعَلِيْمُ ۝ (حم السجدہ: ۳۴ تا ۳۶)

Nor can Goodness and Evil be equal. Repel (Evil) with what is better: Then will he between whom and thee was hatred become as it were thy friend and intimate! And no one will be granted such goodness except those who exercise patience and self-restraint,- none but persons of the greatest good fortune. And if (at any time) an incitement to discord is made to thee by the Evil One, seek refuge in Allah. He is the One who hears and knows all things. [*Ha-Mim* 34-36]

In the above verses the following points are worth noting:

1-The principle that goodness and evil are not equal has been clearly mentioned in the very first part of the verse.

2-The good treatment and good behaviour which has been urged in this verse relates to one's enemy, for it has been immediately followed by the statement that by such good conduct the enemy would turn into a friend.

3-Only those people who have the highest degree of patience can be

good to their enemies and this quality has been described as the greatest of good fortune. This shows how high a place Islamic ethics accords to the good treatment of an enemy.

4-Thinking of doing a bad turn to the enemy has been regarded as being due to Satan's instigation, and to avoid it, Muslims have been commanded to seek refuge in Allah.

Ibn 'Abbas رضی اللہ عنہ, who is regarded as a great commentator amongst the Companions, in his commentary of the above cited verse - "Repel with what is better", says that this means to be patient when angry and to forgive when badly treated, for when people act thus Allah protects them and their enemy is made submissive to them as though he were a close and near friend.[21]

Once, a man reviled Abu Bakr رضی اللہ عنہ. The Prophet ﷺ was sitting there showing apparent pleasure and smiling (presumably because of Abu Bakr's restraint), but when the man went on at length and Abu Bakr رضی اللہ عنہ replied to some of what he said, the Prophet ﷺ became angry, got up and left. Abu Bakr رضی اللہ عنہ caught up on him and said, "Messenger of Allah, he was reviling me while you were sitting, but when I replied to some of what he said you became angry and got up and went away." He replied, "There was an angel with you when you were not replying to him, but when you replied to him a devil came down."[22]

The Prophet ﷺ once said, "*Al-Wasil* (a kind person) is not the one who recompenses the good done to him by his relatives, but *al-Wasil* is the one who keeps good relations with those relatives who sever the bond of kinship with him."[23] In other words, to be friendly with friends is a small matter, but to be friendly with personal enemies is a real act of virtue.

Once a bedouin came to the Prophet ﷺ and asked him to tell him what he could do to gain paradise. One of the things the Prophet ﷺ told him was to shower kindness onto cruel and unjust relatives.[24]

Although infidels and polytheists are the greatest enemies of Islam, the Muslims have been taught to forgive them. The Holy Quran says:

قُلْ لِّلَّذِيْنَ اٰمَنُوْا يَغْفِرُوْا لِلَّذِيْنَ لَا يَرْجُوْنَ اَيَّامَ اللّٰهِ لِيَجْزِىَ قَوْمًا ۢ بِمَا كَانُوْا يَكْسِبُوْنَ

(سورہ جاثیہ: ۱۴)

Tell those who believe, to forgive those who do not look forward to the Days of Allah: It is for Him to recompense (for good or ill) each people according to what they have earned. [*al-Jathiya* 14]

If one is looking for practical examples of forgiveness one would not find them in the stories of "*Pharisees* hypocrites" and "Serpents and generation of vipers" as related by the preachers of Christianity (Matthew 23: 25,33), but one would find them in the teachings of the Prophet of Islam, Muhammad ﷺ. It was the Prophet Muhammad ﷺ who, as a conqueror and not as a conquered and as a ruler and not as a subject, completely pardoned thousands of his Meccan enemies, every one of whom had been thirsty for his blood, in one stroke;[25] it was the Prophet ﷺ who pardoned the man who had relentlessly pursued him to kill or capture in order to obtain the reward announced by his Meccan foes;[26] it was he who in Khaybar pardoned the Jewish Woman who gave him poison;[27] it was he who pardoned the murderer of his uncle and pardoned the woman who had mutilated the dead body of Hamzah رضی اللہ عنہ and chewed his liver;[28] it was he who pardoned the slanderer of his most beloved one; it was he who pardoned that captured band of Quraish which had come to the valley of Tan'im with the intention of killing him. The Prophet ﷺ pardoned the attacker who drew out his sword to kill him while he was asleep in an oasis of Najd and by Allah's help came under the prophet's control;[29] he not only pardoned but prayed for the residents of Taif who pelted him with stones which had drenched his feet with blood;[30] he prayed for the people who had injured his face in the battle of Uhud;[31] he proclaimed, to his followers who wanted him to invoke a curse on the enemies, that he was not sent to invoke a curse; he was sent only to show mercy.[32] The Prophet ﷺ always followed the Quranic injection concerning the treaties with enemies:

اِلَّا الَّذِيْنَ عَاهَدْتُّمْ مِنَ الْمُشْرِكِيْنَ ثُمَّ لَمْ يَنْقُصُوْكُمْ شَيْئًا وَّ لَمْ يُظَاهِرُوْا عَلَيْكُمْ اَحَدًا فَاَتِمُّوْٓا اِلَيْهِمْ عَهْدَهُمْ اِلٰى مُدَّتِهِمْ ؕ اِنَّ اللّٰهَ يُحِبُّ الْمُتَّقِيْنَ (سورہ توبہ : ٤)

(But the treaties are) not dissolved with those Pagans with whom ye have entered into alliance and who have not subsequently failed you in aught, nor aided any one against you. So fulfil your engagements with them to the end of their term: for Allah loveth the righteous. [*al-Tauba* 4]

FRIENDSHIP WITH INFIDELS AND POLYTHEISTS:

To negate the teachings of forgiveness in Islam, non-Muslim critics often cite those commandments in which Muslims have been prohibited from cooperating and being friendly with infidels and polytheists. The

objection, however, is not relevant because pardoning and being friendly are two different matters. Surely, it is quite reasonable and understandable that it is the duty of the founder of a movement, having regard for the safety, survival and establishment of that movement, to forbid its followers from mixing or patronising with opponents and divulging their secrets to those who may be bent upon destroying the movement by deceit or force. This is particularly essential at a time of war when attempts are being made to exterminate the movement by the use of arms and military force. This is also essential when the antagonists are busy in creating doubts in the hearts of the supporters by spreading false rumours. The Holy Quran says:

لَا يَتَّخِذِ الْمُؤْمِنُوْنَ الْكٰفِرِيْنَ اَوْلِيَآءَ مِنْ دُوْنِ الْمُؤْمِنِيْنَ ۚ وَمَنْ يَّفْعَلْ ذٰلِكَ فَلَيْسَ مِنَ اللّٰهِ فِيْ شَيْءٍ اِلَّآ اَنْ تَتَّقُوْا مِنْهُمْ تُقٰةً ؕ (سورہ آل عمران : ٢٨)

Let not the Believers take for friends or helpers unbelievers rather than Believers: if any do that, in nothing will there be help from Allah: except by way of precaution. [*Al-i-'Imran* 28]

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَتَّخِذُوْٓا اٰبَآءَكُمْ وَ اِخْوَانَكُمْ اَوْلِيَآءَ اِنِ اسْتَحَبُّوا الْكُفْرَ عَلَى الْاِيْمَانِ ؕ وَمَنْ يَّتَوَلَّهُمْ مِّنْكُمْ فَاُولٰٓئِكَ هُمُ الظّٰلِمُوْنَ (سورہ توبہ : ٢٣)

O ye who believe! Take not for protectors your fathers and your brothers if they love infidelity above faith: if any of you do so, they do wrong. [*al-Tauba* 23]

Here, another point worth realising is that while there is a struggle going on between Truth and falsehood, it is essential and natural for the supporters of the Truth to have as much mutual love amongst themselves as they would have disconnection and aversion for the opponents who are bent upon destroying the Truth. Islam has, therefore, for the purpose of safeguarding the Truth, forbidden supporters from having friendship and intimacy with the supporters of falsehood. It is worth noting that the meaning of the commandments of Islam are the same as in the following pronouncement made by the Jesus Christ, the prince of peace:

"Think not that I am come to send peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law. And a man's foes shall be they of his own household. He that loveth father or mother more than me is not worthy of me."[33]

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It is for this reason that the ethical teachings of the Prophet Jesus علیہ السلام did not contain the same softness, gentleness and mercy towards the Jews which he had towards ignorant idolaters and wrongdoers. He used, without any hesitation, the strongest of words against Jews when he spoke of them.

When wars started between the Muslims and the Jews of Hijaz and the Christians of Syria and when the latter seemed stronger in wealth, equipment, armour and well-fortified forts, the hypocrites and the weak-hearted of Medina thought it expedient to have secret dealings with the enemies of the Muslims, so that if the Muslims were defeated they could get refuge with them. At the same time, the enemies were trying to make Muslims their accomplices and were attempting to dissociate Muslims from Islam. On this occasion, Allah prohibited Believers to have any friendship with these people of the book:

يٰٓاَيُّهَاالَّذِيْنَ اٰمَنُوْا لَا تَتَّخِذُوْاالْيَهُوْدَ وَالنَّصٰرٰٓى اَوْلِيَآءَ ۘ بَعْضُهُمْ اَوْلِيَآءُ بَعْضٍ ؕ وَمَنْ
يَّتَوَلَّهُمْ مِّنْكُمْ فَاِنَّهٗ مِنْهُمْ ؕ اِنَّ اللّٰهَ لَا يَهْدِى الْقَوْمَ الظّٰلِمِيْنَ ۝ فَتَرَى الَّذِيْنَ فِىْ قُلُوْبِهِمْ
مَّرَضٌ يُّسَارِعُوْنَ فِيْهِمْ يَقُوْلُوْنَ نَخْشٰٓى اَنْ تُصِيْبَنَا دَآئِرَةٌ ؕ فَعَسَى اللّٰهُ اَنْ يَّاْتِىَ بِالْفَتْحِ
اَوْ اَمْرٍ مِّنْ عِنْدِهٖ فَيُصْبِحُوْا عَلٰى مَآ اَسَرُّوْا فِىْٓ اَنْفُسِهِمْ نٰدِمِيْنَ ۝ وَيَقُوْلُ الَّذِيْنَ اٰمَنُوْٓا
اَهٰٓؤُلَآءِ الَّذِيْنَ اَقْسَمُوْا بِاللّٰهِ جَهْدَ اَيْمَانِهِمْ ۙ اِنَّهُمْ لَمَعَكُمْ ؕ حَبِطَتْ اَعْمَالُهُمْ فَاَصْبَحُوْا
خٰسِرِيْنَ ۝ يٰٓاَيُّهَاالَّذِيْنَ اٰمَنُوْا مَنْ يَّرْتَدَّ مِنْكُمْ عَنْ دِيْنِهٖ فَسَوْفَ يَاْتِى اللّٰهُ بِقَوْمٍ يُّحِبُّهُمْ وَ
يُحِبُّوْنَهٗٓ ۙ اَذِلَّةٍ عَلَى الْمُؤْمِنِيْنَ اَعِزَّةٍ عَلَى الْكٰفِرِيْنَ ۡ (سورہ مائدہ: ۵۱-۵۴)

O ye who believe! Take not the Jews and the Christians for your friends and protectors: They are but friends and protectors to each other. And he amongst you that turns to them (for friendship) is of them. Verily Allah guideth not a people unjust. Those in whose hearts is a disease - thou seest how eagerly they run about amongst them, saying: "We do fear lest a change of fortune bring us disaster." Ah! perhaps Allah will give (thee) victory, or a decision according to His Will. Then will they repent of the thoughts which they secretly harboured in their hearts. And those who believe will say: "Are these the men who swore their strongest oaths by Allah, that they were with you?" All that they do will be in vain, and they will fall into (nothing but) ruin. O ye who believe! If any from among you turn back from his faith, soon will Allah produce a people whom He will love as they will love Him,- Lowly with the Believers, mighty against

the Rejectors,... [*al-Maida* 51-54]

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَتَّخِذُوا الَّذِيْنَ اتَّخَذُوْا دِيْنَكُمْ هُزُوًا وَّلَعِبًا مِّنَ الَّذِيْنَ اُوْتُوا الْكِتٰبَ
مِنْ قَبْلِكُمْ وَالْكُفَّارَ اَوْلِيَآءَ ۚ وَاتَّقُوا اللّٰهَ اِنْ كُنْتُمْ مُّؤْمِنِيْنَ (سورہ مائدہ: ۵۷)

O ye who believe! Take not for friends and protectors those who take your religion for a mockery or sport,- whether among those who received the Scripture before you, or among those who reject faith; but fear ye Allah, if ye have Faith (indeed). [*al-Maida* 57]

These verses explain fully the purpose of the prohibition and also clarify whom a Muslim should not make friends, helpers or protectors. The following verse is even more explanatory:

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَتَّخِذُوْا بِطَانَةً مِّنْ دُوْنِكُمْ لَا يَاْلُوْنَكُمْ خَبَالًا ؕ وَدُّوْا مَا عَنِتُّمْ قَدْ
بَدَتِ الْبَغْضَآءُ مِنْ اَفْوَاهِهِمْ ۖ وَمَا تُخْفِىْ صُدُوْرُهُمْ اَكْبَرُ ؕ قَدْ بَيَّنَّا لَكُمُ الْاٰيٰتِ اِنْ
كُنْتُمْ تَعْقِلُوْنَ (سورہ آل عمران: ۱۱۸)

O ye who believe! Take not into your intimacy those outside your ranks: They will not fail to corrupt you. They only desire your ruin: Rank hatred has already appeared from their mouths: What their hearts conceal is far worse. We have made plain to you the Signs, if ye have wisdom. [*Al-i-'Imran* 118]

It is clear from this that the enemies used to socialise with weak Muslims to discover their plans, schemes and secrets. To avoid this, the Muslims were forbidden to take the enemies into their intimacy or to have any dealings with them. Allah says in the Holy Quran:

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَتَّخِذُوْا عَدُوِّىْ وَعَدُوَّكُمْ اَوْلِيَآءَ تُلْقُوْنَ اِلَيْهِمْ بِالْمَوَدَّةِ وَقَدْ
كَفَرُوْا بِمَا جَآءَكُمْ مِّنَ الْحَقِّ ۚ يُخْرِجُوْنَ الرَّسُوْلَ وَاِيَّاكُمْ اَنْ تُؤْمِنُوْا بِاللّٰهِ رَبِّكُمْ ؕ
اِنْ كُنْتُمْ خَرَجْتُمْ جِهَادًا فِىْ سَبِيْلِىْ وَابْتِغَآءَ مَرْضَاتِىْ ۚ تُسِرُّوْنَ اِلَيْهِمْ بِالْمَوَدَّةِ ۖ ق صلے
وَاَنَا اَعْلَمُ بِمَآ اَخْفَيْتُمْ وَمَآ اَعْلَنْتُمْ ؕ وَمَنْ يَّفْعَلْهُ مِنْكُمْ فَقَدْ ضَلَّ سَوَآءَ السَّبِيْلِ ۝ اِنْ
يَّثْقَفُوْكُمْ يَكُوْنُوْا لَكُمْ اَعْدَآءً وَّيَبْسُطُوْٓا اِلَيْكُمْ اَيْدِيَهُمْ وَاَلْسِنَتَهُمْ بِالسُّوْٓءِ وَوَدُّوْا لَوْ
تَكْفُرُوْنَ ۝ لَنْ تَنْفَعَكُمْ اَرْحَامُكُمْ وَلَآ اَوْلَادُكُمْ ۚ يَوْمَ الْقِيٰمَةِ ۚ (سورۃ الممتحنۃ: ۱-۳)

O ye who believe! Take not My enemies and yours as friends (or protectors),- offering them (your) love, even though they have rejected the Truth that has come to you, and have (on the contrary)

driven out the Prophet and yourselves (from your homes), (simply) because ye believe in Allah your Lord! If ye have come out to strive in My Way and to seek My Good Pleasure, (take them not as friends), holding secret converse of love (and friendship) with them; for I know full well all that ye conceal and all that ye reveal. And any of you that does this has strayed from the Straight Path. If they were to get the better of you, they would behave to you as enemies, and stretch forth their hands and their tongues against you for evil; and they desire that ye should reject the Truth. Of no profit to you will be your relatives and your children on the Day of Judgement. [*al-Mumtahana* 1-3]

Further explanation occurs a little later:

لَا يَنْهٰكُمُ اللّٰهُ عَنِ الَّذِيْنَ لَمْ يُقَاتِلُوْكُمْ فِى الدِّيْنِ وَلَمْ يُخْرِجُوْكُمْ مِنْ دِيَارِكُمْ اَنْ تَبَرُّوْهُمْ وَتُقْسِطُوْٓا اِلَيْهِمْ ط اِنَّ اللّٰهَ يُحِبُّ الْمُقْسِطِيْنَ ۝ اِنَّمَا يَنْهٰكُمُ اللّٰهُ عَنِ الَّذِيْنَ قٰتَلُوْكُمْ فِى الدِّيْنِ ط وَاَخْرَجُوْكُمْ مِنْ دِيَارِكُمْ وَظٰهَرُوْا عَلٰٓى اِخْرَاجِكُمْ اَنْ تَوَلَّوْهُمْ ج وَمَنْ يَّتَوَلَّهُمْ فَاُولٰٓئِكَ هُمُ الظّٰلِمُوْنَ (سورۃ ممتحنہ:۸،۹)

Allah forbids you not, with regard to those who fight you not for (your) Faith, nor drive you out of your homes, from dealing kindly and justly with them: For Allah loveth those who are just. Allah only forbids you with regard to those who fight you for (your) Faith, and drive you out of your homes, and support (others) in driving you out, from turning to them (for friendship and protection). It is such as turn to them (in these circumstances), that do wrong. [*al-Mumtahana* 8-9]

Allah also gave the good tiding that soon this enmity would change into friendship:

عَسَى اللّٰهُ اَنْ يَّجْعَلَ بَيْنَكُمْ وَبَيْنَ الَّذِيْنَ عَادَيْتُمْ مِّنْهُمْ مَّوَدَّةً ط وَاللّٰهُ قَدِيْرٌ (سورہ ممتحنہ: ۷)

It may be that Allah will grant love (and friendship) between you and those whom ye (now) hold as enemies. For Allah has power (over all things); and Allah is Oft-Forgiving, Most Merciful. [*al-Mumtahana* 7]

The meaning of these verses becomes quite clear when one knows the occasion of their revelation. Related to these there was an incident when Muslims were getting ready to take *Quraish k*unawares and capture Mecca. While the preparation for this was going on a Muslim called Hatib bin Abi Balta'a رضی اللہ عنہ for his own gain, wrote a letter and despatched it through a woman secretly to Mecca so that the *Quraish* could be informed. The Prophet ﷺ came to know of it and he sent two

riders to intercept the woman and bring back the letter. When the letter was brought back, the Prophet ﷺ asked Hatib رضی اللہ عنہ to explain his conduct. Hatib رضی اللہ عنہ asked the Prophet ﷺ not to be hasty with him and explained that he was an *Ansari* man and had no familial relationship with *Quraish* infidels, while the emigrants (*Muhajir*) had their relatives who protected their families and properties at Mecca. So, to compensate for not having blood relation with them, he intended to do them a favour so that they might protect his relatives (at Mecca) and this action of his was not due to some kind of apostasy. The Prophet ﷺ said that he told the truth and that because he was one of those who fought the Battle of Badr, Allah would forgive his sin. So, the Prophet ﷺ forgave him and let him go. It was on this occasion that the first verse of *Sura al-Mumtahana* [يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَتَّخِذُوْا ..... الخ], "O ye who believe! Take not My enemies and yours as friends (or protectors)..", was revealed.[34]

These commandments are similar to those which have been mentioned in the Old Testament. The following is found in the Psalm of David:

"Surely thou wilt slay the wicked, O God: depart from me therefore, ye bloody men. For they speak against thee wickedly, and thine enemies take thy name in vain. Do not I hate them, O Lord, that hate thee? and am not I grieved with those that rise up against thee? I hate them with perfect hatred: I count them mine enemies."[35]

The following occurs in The Book of Joshua:

"Take good heed therefore unto yourselves, that ye love the Lord your God. Else if ye do in any wise go back, and cleave unto the remnant of these nations, even these that remain among you, and shall make marriages with them, and go in unto them, and they to you: Know for a certainty that the Lord your God will no more drive out any of these nations from before you; but they shall be snares and traps unto you, and scourges in your sides, and thorns in your eyes, until ye perish from off this good land which the Lord your God hath given you."[36]

There are certain commands in the Holy Quran and in *hadiths* which advise Muslims to keep themselves away from disbelievers, oppressors, debauches and wrongdoers.

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They but wish that ye should reject Faith, as they do, and thus be on the same footing (as they): But take not friends from their ranks until they flee in the way of Allah (from what is forbidden). [*al-Nisaa* 89]

وَاِذَا رَاَيْتَ الَّذِيْنَ يَخُوْضُوْنَ فِيْٓ اٰيٰتِنَا فَاَعْرِضْ عَنْهُمْ حَتّٰى يَخُوْضُوْا فِيْ حَدِيْثٍ غَيْرِهٖ ؕ

وَاِمَّا يُنْسِيَنَّكَ الشَّيْطٰنُ فَلَا تَقْعُدْ بَعْدَ الذِّكْرٰى مَعَ الْقَوْمِ الظّٰلِمِيْنَ O (سورہ انعام: ٦٨)

When thou seest men engaged in vain discourse about Our Signs, turn away from them unless they turn to a different theme. If Satan ever makes thee forget, then after recollection, sit not thou in the company of those who do wrong. [*al-An'am* 68]

وَقَدْ نَزَّلَ عَلَيْكُمْ فِي الْكِتٰبِ اَنْ اِذَا سَمِعْتُمْ اٰيٰتِ اللّٰهِ يُكْفَرُ بِهَا وَ يُسْتَهْزَاُ بِهَا فَلَا

تَقْعُدُوْا مَعَهُمْ حَتّٰى يَخُوْضُوْا فِيْ حَدِيْثٍ غَيْرِهٖٓ ۚ اِنَّكُمْ اِذًا مِّثْلُهُمْ (سورہ نساء: ١٤٠)

Already has He sent you word in the Book, that when ye hear the Signs of Allah held in defiance and ridicule, ye are not to sit with them unless they turn to a different theme: if ye did, ye would be like them. [*al-Nisaa* 140]

The purpose of these commands is to protect Muslims from the bad effects of bad company. The meanings of the above commands are almost the same as those of the following sentences in the epistle of St. Paul:

"I wrote unto you in an epistle not to company with fornicators: Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world. But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer (bitter of speech), or a drunkard, or an extortioner; with such a one not to eat (with such one not even sit at table)..... Therefore put away from among yourselves that wicked person."[37]

"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols?..... Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean things;....."[38]

Although Islam teaches its followers not to be friendly and intimate with the infidels and polytheists, yet in worldly matters and ethics it

urges Muslims to be fair-minded and just to them. Even in the thick of a battle the Holy Quran commands:

وَاِنْ اَحَدٌ مِّنَ الْمُشْرِكِيْنَ اسْتَجَارَكَ فَاَجِرْهُ حَتّٰى يَسْمَعَ كَلَامَ اللّٰهِ ثُمَّ اَبْلِغْهُ مَاْمَنَهٗ ؕ

ذٰلِكَ بِاَنَّهُمْ قَوْمٌ لَّا يَعْلَمُوْنَ (سورہ توبہ: ٦)

If one amongst the Pagans ask thee for asylum, grant it to him, so that he may hear the Word of Allah; and then escort him to where he can be secure. That is because they are men without knowledge. [*al-Tauba* 6]

Can there be a better treatment than this for an enemy of faith who is at war with you? Although Muslims have been required to dissociate themselves from unbelievers, yet there is a clear commandment in the Holy Quran which states that even if the parents are infidels and polytheists, it is obligatory for their Muslim children to serve them and treat them well.

And We have enjoined on man (to be good) to his parents: [*Luqman* 15]

وَاِنْ جَاهَدٰكَ عَلٰٓى اَنْ تُشْرِكَ بِيْ مَا لَيْسَ لَكَ بِهٖ عِلْمٌ فَلَا تُطِعْهُمَا وَ صَاحِبْهُمَا فِي الدُّنْيَا

مَعْرُوْفًا ۪ وَّاتَّبِعْ سَبِيْلَ مَنْ اَنَابَ اِلَيَّ ۚ ثُمَّ اِلَيَّ مَرْجِعُكُمْ فَاُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُوْنَ

(سورہ لقمان: ١٥)

But if they (parents) strive to make thee join in worship with Me things of which thou hast no knowledge, obey them not; yet bear them company in this life with justice (and consideration), and follow the way of those who turn to Me (in love): In the End the return of you all is to Me, and I will tell you the truth (and meaning) of all that ye did. [*Luqman* = 15]

Can there be greater toleration than this? Despite the fact that the parents are opposed to the faith of Islam, their Muslim children have been urged to serve and treat them well.

OCCASIONS FOR FIRMNESS:

There is no doubt that not only the infidels but also the hypocrites have on certain occasions been ordered to be treated with firmness. For instance, if Muslims are at war with some other nation and there is a danger that those infidels and hypocrites who are living amongst Muslims may deceive or help the enemy by conspiring against the Muslims or cause disruption in the unity of Muslims, then in such a case, it is required that they must be watched carefully and supervised

firmly and that their mixing with the Muslims be stopped. Should they come out to fight against the Muslims, the latter must fight with their full might till they abandon their sordid activity. Decisions on such matters are the responsibility of the head of the Islamic State. The Holy Quran says:

يٰٓاَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنٰفِقِيْنَ وَاغْلُظْ عَلَيْهِمْ ط وَ مَاْوٰهُمْ جَهَنَّمُ ط وَ بِئْسَ الْمَصِيْرُ o يَحْلِفُوْنَ بِاللّٰهِ مَا قَالُوْا ط وَلَقَدْ قَالُوْا كَلِمَةَ الْكُفْرِ وَكَفَرُوْا بَعْدَ اِسْلَامِهِمْ وَ هَمُّوْا بِمَا لَمْ يَنَالُوْا وَمَا نَقَمُوْٓا اِلَّآ اَنْ اَغْنٰهُمُ اللّٰهُ وَرَسُوْلُهٗ مِنْ فَضْلِهٖ ج فَاِنْ يَّتُوْبُوْا يَكُ خَيْرًا لَّهُمْ ج وَاِنْ يَّتَوَلَّوْا يُعَذِّبْهُمُ اللّٰهُ عَذَابًا اَلِيْمًا لا فِى الدُّنْيَا وَالْاٰخِرَةِ ج وَمَا لَهُمْ فِى الْاَرْضِ مِنْ وَّلِيٍّ وَّلَا نَصِيْرٍ o (سورہ توبہ: ۷۳، ۷۴)

O Prophet! Strive hard against the Unbelievers and the Hypocrites, and be firm against them. Their abode is Hell,- an evil refuge indeed. They swear by Allah that they said nothing (evil), but indeed they uttered blasphemy, and they did it after accepting Islam; and they meditated a plot which they were unable to carry out: this revenge of theirs was (their) only return for the bounty with which Allah and His Apostle had enriched them! If they repent, it will be best for them; but if they turn back (to their evil ways), Allah will punish them with a grievous penalty in this life and in the Hereafter: They shall have none on earth to protect or help them. [*al-Tauba* 73-74]

These verses are self explanatory and show the strictness and firmness required for the occasion, and the verses which precede and follow these make the meaning even clearer. At the end of this *Sura* the Believers have been instructed to put up a stout and stiff resistance and demonstrate their full firmness while facing the Romans.[39]

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا قَاتِلُوا الَّذِيْنَ يَلُوْنَكُمْ مِّنَ الْكُفَّارِ وَلْيَجِدُوْا فِيْكُمْ غِلْظَةً ط وَاعْلَمُوْٓا اَنَّ اللّٰهَ مَعَ الْمُتَّقِيْنَ (سورہ توبہ: ۱۲۳)

O ye who believe! Fight the Unbelievers who gird you about, and let them find firmness in you: and know that Allah is with those who fear Him. [*al-Tauba* 123]

A demonstration of firmness is ordered so that the enemy will not think the Muslims weak and attack them. On the occasion of *Tahrim* and *Eila,* when certain hypocrites wanted to create disruption and bring about rift among the Muslims by producing discord in the household of

the Prophet ﷺ, the Prophet ﷺ was commanded to be firm with the infidels and hypocrites:

يٰٓاَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنٰفِقِيْنَ وَاغْلُظْ عَلَيْهِمْ ط وَمَاْوٰهُمْ جَهَنَّمُ ط وَبِئْسَ الْمَصِيْرُ o (سورہ تحریم: ۹)

O Prophet! Strive hard against the Unbelievers and the Hypocrites, and be firm against them. Their abode is Hell,- an evil refuge (indeed).[*al-Tahrim* 9]

These occasions and the commandments connected with them are concerned with the maintenance of political administration and social organisation, and therefore all those weak Muslims who collaborated practically with the infidels and polytheists to bring about the destruction of the administration and organisation have also been included in the category of hypocrites.

There is another verse in the Holy Quran which opponents can cite against Islam as being hard-hearted and merciless, and they can use fallacious arguments in support of their contention. It is the following verse of *Sura al-Fat-h*. In this verse the Companions have not only been praised for their bravery and firmness against enemies, but they have been also extolled for having love and affection among themselves.

مُحَمَّدٌ رَّسُوْلُ اللّٰهِ ط وَالَّذِيْنَ مَعَهٗٓ اَشِدَّآءُ عَلَى الْكُفَّارِ رُحَمَآءُ بَيْنَهُمْ (سورہ فتح: ۲۹)

Muhammad is the messenger of Allah. And those with him are hard against the disbelievers and merciful among themselves. [*al-Fat-h* 29]

The translation of [اشدآء علی الکفار] "*Ashidda'u 'alal Kuffar*" as being that they are "hard against the disbelievers" does not mean that the Companions were hard-hearted, merciless or ill-mannered in their treatment of the disbelievers. It means that, because of qualities such as courage, steadfastness, unity and unshakable faith, the Muslims were firm and strong in encounters with their enemies. These qualities made disbelievers so afraid of them that they dared not attack the Muslims. Therefore, according to the correct usage, the translation of "*Ashidda'u 'alal Kuffar*" should be "mighty against the disbelievers" i.e. they are very strong in comparison to the unbelievers and have no fear whatsoever of them. So 'Allama Zemakhshari in the *Kashaf,* Ibn Hayyan Andalusi in the *Bahr al-Muheet* and Qadi Badawi in the *Anwar al-Tanzil* have given this verse the same meaning as given in *Sura al-Maida*. Furthermore, the same meaning of *Ashad* is given in the

Arabic Dictionary *Lesan al-Arab.* There have been numerous verses i the Holy Quran where this word *Ashad* has been used, an everywhere its meaning is "strong" or "powerful".[40]

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the Truth, for the assistance of virtuous acts and for the pleasure of Allah. Whatever one's feelings, whether of friendship or enmity, liking or disliking, love or hatred, they should be for pleasing Allah alone [الحب لله والبغض لله] "Love is for Allah and hatred is for Allah".

The same sense is implied by the *hadiths* when it is stated that love and hatred should only be for the sake of Allah and not for one's self-satisfaction. It is stated in the *Shu'ab al-Iman* of *Bayhaqi* that the Prophet ﷺ asked Abu Dhar رضی اللہ عنہ, "Which of the aspects of faith which provide a firm grip, Abu Dhar, is strongest?" Abu Dhar's reply was that Allah and His Messenger ﷺ knew best. The Prophet ﷺ said, "Giving help for Allah's sake and love for Allah's sake." In the *Musnad Ahmad,* it is narrated by Abu Dhar رضی اللہ عنہ: Allah's Messenger ﷺ once asked, "Do you know which action is dearest to Allah, Most High?" When one man suggested *salat,* other *zakat* and third *jihad,* the Prophet ﷺ said, "The action dearest to Allah, Most High, is love for Allah's sake and hatred for Allah's sake."[43]

ISLAM DOES NOT TEACH PERMANENT AND ANCESTRAL HATRED:

The meaning of "hatred for Allah's sake", is that if there is any displeasure, opposition and disagreement with anyone, it should be only for the sake of Allah and no personal and selfish motive should be present in it. Further, no one should be opposed to or feel hatred for a person as a person. The hatred and disgust should be against the bad actions, conduct, and manners only and any aversion or detachment with that person should be on account of his actions alone. The Holy Quran says:

حَبَّبَ اِلَيْكُمُ الْاِيْمَانَ وَ زَيَّنَهٗ فِيْ قُلُوْبِكُمْ وَ كَرَّهَ اِلَيْكُمُ الْكُفْرَ وَالْفُسُوْقَ وَالْعِصْيَانَ ؕ

(سورہ حجرات: ۷)

Allah has endeared the Faith to you, and has made it beautiful in your hearts, and He has made hateful to you unbelief, wickedness, and rebellion. [*al-Hujurat* 7]

In this holy verse Allah has not regarded the "person" of the believer to be loveable or the "person" of the transgressor and sinner to be hateful, but has regarded the Faith to be the reason for love and the acts of transgression and wrongdoing to be the reason for hatred. It shows that the basic reason for a Muslim's disgust and displeasure towards an infidel and a hypocrite is their disbelief and hypocrisy. If these are got rid off then they are like brothers. The Holy Quran says:

فَاِنْ تَابُوْا وَاَقَامُوا الصَّلٰوةَ وَ اٰتَوُا الزَّكٰوةَ فَاِخْوَانُكُمْ فِى الدِّيْنِ ؕ (سورہ توبہ: ۱۱)

But if they repent, establish regular prayers, and practise regular charity,- they are your brethren in Faith. [*al-Tauba* 11]

So, when the evils are got rid off, there comes immediately a sudden change whereby disgust is replaced by love, enmity by friendship, and opposition by cooperation. In Islam there is no place for personal, ancestral or national hatred and disgust. Neither, as in Hinduism, are there despicable untouchables, low-casts and outcasts, nor as with Zoroastrians is there a distinction of good and bad family lineage, nor like Christians there is discrimination and division between black and white, and between European and non-European. In Islam, if there is any distinction between people, it is because of their belief or disbelief in the true Faith and because of their acceptance or nonacceptance of the Unity of Allah. A *Quraishi* Arab can fall to the degrading level of Abu Jahl and Abu Lahab because of his disbelief, and an ordinary non-Arab, because of his true belief in the Oneness of Allah, can attain the status of Bilal Habashi رضی اللہ عنہ, Suhayb Rumi رضی اللہ عنہ and Salman Farisi رضی اللہ عنہ. The same 'Umar رضی اللہ عنہ, the same Ikrimah رضی اللہ عنہ, the same Sufyan رضی اللہ عنہ and the same Khalid رضی اللہ عنہ who used to once be the standard-bearers of the unbelievers and the toughest enemies of Islam, after having accepted Islam became brothers-in-Islam and were so completely transformed that they became the most beloved leaders of the Muslims. The Holy Quran says:

اِذْ كُنْتُمْ اَعْدَآءً فَاَلَّفَ بَيْنَ قُلُوْبِكُمْ فَاَصْبَحْتُمْ بِنِعْمَتِهٖٓ اِخْوَانًا ۚ (سورہ ال عمران: ۱۰۳)

(Remember) for ye were enemies and He joined your hearts in love, so that by His Grace, ye became brethren. [*Al-i-'Imran* 103]

If a wrong-doer repents, the hatred and aversion towards him is changed into love and affection. The Holy Quran says:

قُلْ يٰعِبَادِىَ الَّذِيْنَ اَسْرَفُوْا عَلٰٓى اَنْفُسِهِمْ لَا تَقْنَطُوْا مِنْ رَّحْمَةِ اللّٰهِ ؕ اِنَّ اللّٰهَ يَغْفِرُ الذُّنُوْبَ جَمِيْعًا ؕ اِنَّهٗ هُوَ الْغَفُوْرُ الرَّحِيْمُ (سورہ زمر: ۵۳)

O my Servants who have transgressed against their souls! Despair not of the Mercy of Allah: for Allah forgives all sins: for He is Oft-Forgiving, Most Merciful. [*al-Zumar* 53]

The Prophet ﷺ has said [التائب من الذنب كمن لا ذنب له (ابن ماجه)] that one who repents of a sin is like the one who has committed no sin.[44] This is the reason that the Prophet ﷺ has always shown affection towards

wrongdoers and treated them with compassion and conveyed them the good tidings of Allah as stated in the above verse. A certain man had the habit of drinking and repeatedly had to take the punishment for this offence. One day he was brought to the Prophet ﷺ on the same charge and was lashed. At that a man among the people said, "O Allah, curse him! How frequently he has been brought to the Prophet ﷺ on such a charge". When the Prophet ﷺ heard the remark he said, "Do not curse him, for by Allah, I know he loves Allah and His Apostle."[45] From this incident the learned men of Islamic Law have deduced that the wrongdoers should not be cursed.[46] One called Ma'iz bin Malik committed adultery and he realised his mistake and his conscience pricked him. Although, he knew that death was the punishment for the offence, he presented himself before the Prophet ﷺ and related his case and requested the punishment. The Prophet ﷺ dismissed his request many times and made enquiries as to whether he was insane. Every one said that he was a sane person. When he requested the punishment again, the punishment for adultery was pronounced. The people were divided in their opinion into two groups. One of them said: He has been undone for his sins had encompassed him. Then came Allah's Messenger ﷺ to them as they were sitting. He greeted them with salutation and then sat down and said: Ask forgiveness for Ma'iz b. Malik. They said: May Allah forgive Ma'iz b. Malik. Thereupon Allah's Messenger ﷺ said: Ma'iz has made such a repentance that if that were to be divided among people, it would have been enough for all of them.[47]

Similarly, a pregnant woman of the tribe of Ghamid came to the Prophet ﷺ and related her crime of adultery and requested its punishment. The Prophet ﷺ asked her to come to him after the birth of the child. She came after the delivery. The Prophet ﷺ told her to go away and suckle the child until he was weaned. When she had weaned him, she came back with the child who was holding a piece of bread in his hand. She said Allah's Apostle, here is he as I have weaned him and he eats food. Her feeling of guilt having not lessened in any way, she asked for the punishment of the crime. The Prophet ﷺ pronounced punishment. And she was put in a ditch up to her chest and the people stoned her. Khalid bin Walid رضی اللہ عنہ came forward with a stone which he flung at her head, and there spurted blood on the face of Khalid رضی اللہ عنہ and so he cursed her. Allah's Apostle ﷺ heard Khalid's curse that he had hurled upon her. Thereupon he said: Khalid be gentle. By Him in Whose Hand is my life, she has made such a repentance that even if a

wrongful tax collector (dishonest official) was to repent, he too would have been forgiven. Then he prayed over her and she was buried.[48]

NOT TO FOLLOW VAIN DESIRES:

The teachings of the Prophet ﷺ have brought home to us that the goodness of a deed depends on the intent and purpose for which it is done. If it is done for the pleasure and approbation of Allah, it is good and virtuous. If such a deed is done for the purpose of satisfying one's own vain desire, it is evil. A depraved purpose and vain desire is called *Hawa* by the Holy Quran. So, it is essential that a person should keep all his actions and conduct free from *Hawa* (lust and vain desires), because of the fact that the master of a person is the one who is obeyed. For this reason, of those who are not followers of the True Faith and do not base their actions on sincerity, Allah says that their faith and religion is "the following of their own vain desire", and that they have got hidden in their hearts idols of selfish interests and lustful desires. It has been warned in the Holy Quran:

اَفَرَاَيْتَ مَنِ اتَّخَذَ اِلٰهَهٗ هَوٰهُ (سورہ جاثیہ: ۲۳، سورہ فرقان: ۴۳)

Then seest thou such a one as takes as his god his own vain desire? [*al-Jathiya* 23 & *al-Furqan* 43]

Therefore, to gain piety and attain spiritual heights, it has been taught by the Prophet Muhammad ﷺ that one should refrain from following one's own passions, impulses or vain desires. The core of the teaching of Buddha is to make human beings free from all kinds of desires. The teaching, however, of Muhammad ﷺ is that human beings must become free from every vain desire. It does not say all kinds of desires, because if one becomes free of all desires (bad and good) then there would be no motivation left whatsoever for any purpose. So, in the teachings of Islam the demand is that one should rid oneself of vain desires, spurious needs and greed, because following them produces perdition and causes one to go astray. The Holy Quran says:

وَمَنْ اَضَلُّ مِمَّنِ اتَّبَعَ هَوٰهُ بِغَيْرِ هُدًى مِّنَ اللّٰهِ (سورہ قصص: ۵۰)

And who is more astray than one who follows his own lusts, devoid of guidance from Allah? [*al-Qasas* 50]

In another place Allah says:

وَلَا تَتَّبِعِ الْهَوٰى فَيُضِلَّكَ عَنْ سَبِيْلِ اللّٰهِ ط (سورہ ص: ۲۶)

Nor follow thou the lusts (of thy heart), for they will mislead thee from the Path of Allah. [*Sad* 26]

Justice and truthfulness, which are at the root of all goodness and righteousness become victims and are destroyed by lust. Allah says in the Holy Quran:

فَلَا تَتَّبِعُوا الْهَوٰٓى اَنْ تَعْدِلُوْا ج (سورہ نساء: ۱۳۵)

So follow not passion lest ye lapse (from truth). [*al-Nisaa* 135]

Lustful desires are the root cause of all evils and mischiefs. One who guards himself against them becomes free from all evils and mischiefs and gains a place in paradise. The Holy Quran says:

وَاَمَّا مَنْ خَافَ مَقَامَ رَبِّهٖ وَ نَهَى النَّفْسَ عَنِ الْهَوٰى ○ فَاِنَّ الْجَنَّةَ هِيَ الْمَاْوٰى ○ (سورہ نازعات: ۴۰،۴۱)

And for such as had entertained the fear of standing before their Lords (tribunal) and had restrained (their) souls from lower Desires, their abode will be the Garden. [*al-Nazi'at* 40-41]

ALLAH LOVETH THOSE WHO DO GOOD:

The greatest blessing in this world and the next is love and affection, particularly that love and affection which Allah has for His devotee. After religious obligations, moral conduct is one of the greatest and most important means through which this everlasting blessing can be obtained. This has been briefly mentioned in Vol.IV under the heading "Love of Allah for His devotees" in the chapter dealing with "Beliefs", but now is the proper occasion to discuss it in some detail. No doubt, the Torah and also the Bible has put a great deal of emphasis on Allah's love for human beings, but the crucial question is how can Allah's love be achieved and what method and means can be used to obtain this blessing. This question has been answered only by the Holy Quran. To state it very briefly, to follow the Prophet ﷺ in all his manners and conduct is the way to gain Allah's love. In the Holy Quran, Allah commands the Holy Prophet ﷺ:

قُلْ اِنْ كُنْتُمْ تُحِبُّوْنَ اللّٰهَ فَاتَّبِعُوْنِيْ يُحْبِبْكُمُ اللّٰهُ (سورہ آل عمران: ۳۱)

Say: "If ye do love Allah, follow me: Allah will love you." [*Al-i-'Imran*31]

For this reason, the following of the teachings of the Prophet ﷺ, his dicta, his orders, his manners and his conduct is the best means of gaining Allah's love. However, the Holy Quran has not been content with this brief answer; it has described one by one all those people who are worthy of and deserve Allah's love. It has also mentioned those who

are not worthy and are deprived of His blessing. From this it is clear that in Islam good manners and conduct are also among those actions which are a means of gaining Allah's love, and bad manners and conduct are among the actions which result in deprivation of this blessing.

In the first category are the following fortunate persons:

وَاللّٰهُ وَلِيُّ الْمُؤْمِنِيْنَ (سورہ آل عمران: ۶۸)

And Allah is the Protecting Friend of the believers. [*Al-i-'Imran* 68]

اِنَّ اللّٰهَ يُحِبُّ الْمُحْسِنِيْنَ (سورہ بقرہ: ۱۹۵، سورہ مائدہ ۱۳)

For Allah loveth those who do good. [2:195], [3:134,148], [5:14,96]

اِنَّ اللّٰهَ يُحِبُّ التَّوَّابِيْنَ (سورہ بقرہ: ۲۲۲)

Truly Allah loveth those who turn unto Him. [*al-Baqara* 222]

وَاللّٰهُ يُحِبُّ الْمُطَّهِّرِيْنَ (توبہ:۱۰۸)

And Allah loveth those who have a care for cleanness.[*al-Toba* 108]

اِنَّ اللّٰهَ يُحِبُّ الْمُتَوَكِّلِيْنَ(سورہ آل عمران: ۱۵۹)

For Allah loveth those who put their trust (in Him).[*Al-i-'Imran* 159]

اِنَّ اللّٰهَ يُحِبُّ الْمُقْسِطِيْنَ (سورہ مائدہ: ۴۲، سورہ حجرات: ۹)

For Allah loveth those who judge in equity. [5:42],[49:9]

اِنَّ اللّٰهَ يُحِبُّ الْمُتَّقِيْنَ (سورہ توبہ:۴)

Verily Allah loveth those who act aright. [3:76],[9:4]

وَاللّٰهُ يُحِبُّ الصّٰبِرِيْنَ (سورہ ال عمران: ۱۴۶)

And Allah loveth those who are firm and steadfast. [*Al-i-'Imran* 146]

اِنَّ اللّٰهَ يُحِبُّ الَّذِيْنَ يُقَاتِلُوْنَ فِيْ سَبِيْلِهٖ (سورہ صف: ۴)

Truly Allah loves those who fight in His Cause. [*al-Saff* 4]

The above holy verses tell us of nine qualities which attract Allah's love, namely; belief, beneficence, repentance, purity and cleanliness, trust in Allah, justice, righteousness, firmness and steadfastness, and bravery.

In the second category are the following unfortunate persons:

فَاِنَّ اللّٰهَ لَا يُحِبُّ الْكَافِرِيْنَ (ال عمران: ۳۲)

Allah loveth not those who reject Faith. [*Al-i-'Imran* 32]

اِنَّ اللّٰهَ لَا يُحِبُّ الْمُعْتَدِيْنَ (بقرہ: ۱۹۰، مائدہ ۸۷)

For Allah loveth not transgressors. [*al-Baqara* 190]

اِنَّ اللّٰهَ لَا يُحِبُّ مَنْ كَانَ مُخْتَالًا فَخُوْرًا (نساء: ۳۶)

For Allah loveth not the arrogant, the vainglorious. [*al-Nisaa* 36]

اِنَّ اللّٰهَ لَا يُحِبُّ مَنْ كَانَ خَوَّانًا اَثِيْمًا (نساء: ۱۰۷)

For Allah loveth not one given to perfidy and crime. [*al-Nisaa* 107]

اِنَّ اللّٰهَ لَا يُحِبُّ الْخَائِنِيْنَ (انفال: ۵۸)

For Allah loveth not the treacherous. [*al-Anfal* 58]

اِنَّ اللّٰهَ لَا يُحِبُّ كُلَّ خَوَّانٍ كَفُوْرٍ (حج: ۳۸)

Verily, Allah loveth not any that is a traitor to faith, or shows ingratitude. [*al-Hajj* 38]

اِنَّ اللّٰهَ لَا يُحِبُّ الْفَرِحِيْنَ (سورہ قصص: ۷۶)

For Allah loveth not those who exult (in riches) [*al-Qasas* 76]

اِنَّ اللّٰهَ لَا يُحِبُّ الْمُفْسِدِيْنَ (قصص: ۷۷)

For Allah loves not those who do mischief. [*al-Qasas* 77]

اِنَّهٗ لَا يُحِبُّ الْمُسْرِفِيْنَ (انعام: ۱۴۱)

For Allah loveth not the prodigals. [*al-An'am* 141]

اِنَّهٗ لَا يُحِبُّ الْمُسْتَكْبِرِيْنَ (نحل: ۲۳)

Verily He loveth not the arrogant. [*al-Nahl* 23]

اِنَّهٗ لَا يُحِبُّ الظّٰلِمِيْنَ (شوریٰ: ۴۰)

For He loveth not wrong-doers. [*al-Shura* 40]

وَاللّٰهُ لَا يُحِبُّ كُلَّ كَفَّارٍ اَثِيْمٍ (بقرہ: ۲۷۶)

Allah loveth not the impious and guilty. [*al-Baqara* 276]

Disbelief, calumny, transgression, arrogance and haughtiness, vainglory, perfidy, ungratefulness, mischief making, extravagance, oppression and sins are the kinds of bad conduct which deprive human beings of the blessings of Allah's love. Thus, it becomes clear that in Islam good moral conduct plays a great part and is the main source of gaining Allah's love.

THE METHODS AND MANNERS OF TEACHING MORAL CONDUCT

The mission of the Prophet Muhammad ﷺ was to teach and produce piety in people. It was not merely to give sermons and make people aware but to make them practise good deeds and to restrain them from evil acts and thus sanctify them. The Holy Quran explains it thus:

يُعَلِّمُهُمُ الْكِتٰبَ وَالْحِكْمَةَ وَيُزَكِّيْهِمْ ؕ (بقرہ: ۱۲۹)

To instruct them in Scripture and Wisdom, and sanctify them. [*al-Baqara* 129]

It is in a *hadith* that the Prophet ﷺ said:

وَاِنَّمَا بُعِثْتُ مُعَلِّمًا (ابن ماجه باب فضل العلماء)

"I have been sent to this world as an instructor." [*Ibn Majah*]

Now we have to explore what methods this teacher has used to discharge his duty in teaching moral conduct. The first and most important attribute of a successful teacher is that he possesses the qualities of both strictness and softness and that he uses them as the occasion demands. He is like a surgeon who sometime has to use his scalpel to remove the malignant part of a wound and another time uses only ointment to comfort and heal the wound. In order to successfully treat the wound, the surgeon must have the ability to be both tough and soft and the wisdom to become either one or the other according to the required treatment.

If one looks carefully at the method of moral teachings of the Allah's Messenger ﷺ, one can clearly see that he was well aware of the times and occasions requiring either toughness or leniency and he applied them appropriately, according to the situation. 'Aisha رضی اللہ عنہا says that Allah's Messenger ﷺ never took revenge on his own behalf for anything unless something Allah had forbidden had been transgressed, in which event he took revenge for it for Allah's sake.[1] A woman belonging to the tribe of *Quraish* was caught for the offence of theft. Some people tried to intercede on her behalf. Thereupon the Prophet ﷺ said that the earlier nations were destroyed because they used to inflict legal punishments on the poor and not on the rich.[2]

The following is an example of softness and leniency. Once a bedouin came into the Prophet's mosque. He felt the need to urinate. So

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The following is an example of softness and leniency. Once a bedouin came into the Prophet's mosque. He felt the need to urinate. So

he sat down in the courtyard of the mosque and urinated. The people rushed to beat him. Allah's Apostle ﷺ said: Don't interrupt him; leave him alone. When he had finished, the Prophet ﷺ ordered that a bucket of water should be brought and poured over it. The Prophet ﷺ then called the Bedouin and said to him: These mosques are not meant for urine and filth, but only for the remembrance of Allah, prayer and the recitation of the Quran.[3] Similarly someone committed sexual intercourse with his wife while he was fasting during Ramadan. He requested his people to take him to the Prophet ﷺ but they refused to do so. Eventually, he went to the Prophet ﷺ by himself and stated what had happened. The Prophet ﷺ then asked him whether he could get a slave to free, but he replied that he could not. He asked if he could fast two consecutive months, he replied he could not. He asked if he could provide food for sixty people, and when he replied that he could not, the Prophet ﷺ told him to go to the administrator of the charity of *Bani Zuraiq,* obtain money from the *sadaqa* fund and feed sixty indigent people, and with the left over money to feed himself and his family. He went back happily to his tribe and told them about the softness of the Prophet ﷺ.[4]

By keeping in view these and other incidents, it becomes clear that wherever there was a risk of overstepping the limits set down by Allah no leniency was adopted, and other than that wherever there was a moral weakness the Prophet ﷺ always treated the wrongdoer with leniency and guided him with love and affection. The Holy Quran says:

إِنَّ اللّٰهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَآءِ ذِي الْقُرْبٰى وَيَنْهٰى عَنِ الْفَحْشَآءِ وَالْمُنْكَرِ وَالْبَغْيِ ۚ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُوْنَ ۝ (نحل:۹۰)

Allah commands justice, the doing of good, and liberality to kith and kin, and He forbids all shameful deeds, and injustice and rebellion: He instructs you that ye may receive admonition. [*al-Nahl* 90]

Here Allah has promulgated His Command as an absolute authority and has ordered people to do certain acts and has forbidden other acts. The fact is that all human beings are dependent on this Omnipotent Being and therefore it is the duty of every human being to follow His Commands in earnest as there is no room for any excuse.

Another method of ethical teaching is the one in which good and effective similes and metaphors are used to depict virtues and in which detestable and repugnant situations are linked with vices in such a way that the listener instinctively becomes inclined towards virtues and turns

against evils. For instance, to illustrate that wealth spent in the cause of Allah does not decrease but instead Allah gives it manifold increase, the Holy Quran gives the example of it as being like sowing a grain of corn which grows seven ears, and each ear bears a hundred grains.[5] In the same way, every grain of goodness is instrumental in gaining hundreds of rewards from Allah, the most gracious.

Good acts done for show and exhibition do not produce any beneficial results. The doer does not gain anything or get any reward from Allah. The Holy Quran has expressed it as follows: "His likeness is as the likeness of a rock whereupon is dust of earth; a rainstorm smiteth it, leaving it smooth and bare."[6] A seed of corn on such a rock would not produce any grain at all.

Misappropriating the wealth of orphans has been expressed thus in the Holy Quran: "Those who devour the wealth of orphans wrongfully, they do but swallow fire into their bellies..."[7] The repugnance of talking evil behind the back of a believer has been expressed thus: "Would any of you like to eat the flesh of his dead brother"? To take back a gift after having given it to a person is against generosity and good manners. The Prophet ﷺ has described it thus: "He who takes back his present is like he who swallows his vomit." No other similitude could have been more repugnant than this. Someone from the tribe of Aslam came to the Prophet ﷺ and testified that he had illicit intercourse with a woman. After making investigations, the Prophet ﷺ gave the judgement and he was punished according to Allah's Command. Then Allah's Prophet ﷺ heard one of his Companions saying to another, "Look at this man whose fault was concealed by Allah but who could not leave the matter alone, so that he was stoned like a dog." The Prophet ﷺ said nothing to them but walked on for a time till he came to the corpse of an ass. He then asked where so and so was, and when he replied that he was there, Prophet ﷺ said, " Go down and eat some of this ass's corpse." He replied, "Apostle of Allah, who can eat any of this?" Whereupon the Prophet ﷺ said, "The dishonour you have just shown to your brother is more repugnant than eating some of it."[8] Nothing could have been a better method than this for impressing firmly on the mind of that person that backbiting is an evil thing.

Yet another method of teaching moral conduct is the one in which the results of good deeds and those of evil acts are clearly described so that a strong desire for doing good deeds and avoiding evil acts is produced. For example, in order to stop drinking and gambling, the

Holy Quran has clearly explained the results of indulging in them:

"O ye who believe! Intoxicants and gambling, dedication of stones, and divination by arrows are an abomination,- of Satan's handiwork. Avoid such abomination, that ye may prosper. Satan's plan is but to excite enmity and hatred between you, with intoxicants and gambling, and hinder you from the remembrance of Allah, and from salat: Will ye not then abstain?" [*al-Maida* 90-91].

The bad results of gambling and drinking are that they often end up in enmity and fighting between the participants, and sometimes they result in murder and suicide. After becoming involved in them, one becomes negligent of one's duties with the result that one suffers physical and financial ruin.

Another method which Islam has adopted for teaching ethics is that it considers all virtues to be the attributes of Allah, the qualities of His angels and of His prophets, and regards all vices as qualities peculiar to Satan. This produces in believers an urge to do good deeds and to refrain from evil acts. For example, while teaching forgiveness the Holy Quran says:

إِنْ تُبْدُوْا خَيْرًا اَوْتُخْفُوْهُ اَوْتَعْفُوْا عَنْ سُوْٓءٍ فَاِنَّ اللّٰهَ كَانَ عَفُوًّا قَدِيْرًا (نساء:۱۴۹)

Whether ye publish a good deed or conceal it or cover evil with parxdon, verily Allah doth blot out (sins) and hath power (in the judgement of values). [*al-Nisaa* 149]

Forgiveness is a special attribute of Allah the Most Gracious, so the people are also asked [تخلقوا باخلاق الله] to imbue themselves with this attribute and forgive others. It is mentioned in a *hadith* that a Companion asked the Prophet ﷺ whether it was haughtiness if someone wore nice clothes and pretty shoes. The Prophet ﷺ answered in the negative and said:

Allah is adorable and likes adoration. [*Muslim and Tirmidhi*].

It made it clear that a person should observe decency and elegance in their conduct and dress.

When the believers were required to be taught steadfastness and bravery, the Holy Quran explained it thus:

لَقَدْ كَانَ لَكُمْ فِىْ رَسُوْلِ اللّٰهِ اُسْوَةٌ حَسَنَةٌ (احزاب:۲۱)

Ye have indeed in the Apostle of Allah a beautiful pattern (of conduct). [*al-Ahzab* 21]

When the parents and relatives opposed the Truth, people were

taught (by giving the example of Abraham عليه السلام not to pay any attention to parents and relatives:

قَدْ كَانَتْ لَكُمْ اُسْوَةٌ حَسَنَةٌ فِىْٓ اِبْرَاهِيْمَ وَالَّذِيْنَ مَعَهٗ ج (ممتحنة:۴)

There is for you an excellent example (to follow) in Abraham and those with him. [*al-Mumtahana* 4]

In the above two verses, by ascribing certain ethical qualities to be the excellent qualities of the Apostles, it has been urged to follow them.

When it was necessary to save Muslims from extravagance, its evils were impressed on the people in the following way:

اِنَّ الْمُبَذِّرِيْنَ كَانُوْٓا اِخْوَانَ الشَّيٰطِيْنِ ط (بنی اسرائیل:۲۷)

Verily spendthrifts are brothers of the Evil Ones (Satan). [*Bani Isra'il* 27]

Surely, no one would like to be the brother of Satan. In short, in this way and similar other eloquent ways, Islam impressed upon the minds of the ignorant Arabs the goodness of virtues and the wickedness of vices. A Companion, Jabir bin Salami رضی الله عنه, describes his first meeting with the Prophet ﷺ as seeing a man sitting in a group of people and whatever he said was being obeyed. Jabir رضی الله عنه asked the people who the man was. He was told that he was the Messenger of Allah. So, he wished peace twice to the Prophet ﷺ by saying, "O Messenger of Allah! '*Alaik as-Salam*." The Prophet ﷺ first kept silent but when he wished peace second time, he told him not to say '*Alaik as-Salam,* for this is the way of wishing peace to the dead, and told him to say *As-Salam 'Alaik*. Jabir رضی الله عنه then asked him whether he was the Messenger of Allah. The Prophet ﷺ answered in the affirmative and said that he was the Messenger of that Allah Whom, when the people call when in difficulty and suffering, He removes their suffering; Whom, when they ask for help in times of draught, grows food for them; and Whom, when they lose their mount in a vast and trackless desert and pray for its recovery, returns it to them. JabirR then requested Allah's Messenger ﷺ to give him some advice. The Prophet ﷺ advised him not to talk ill of anyone. The effect of this advice was that he never in his life used bad language against anyone, whether a noble person, a slave or an animal. The Prophet ﷺ further advised him not to treat as petty even the smallest good deed and to continue doing it. He told him to keep a smiling face when talking to a brother Muslim, for this too is a virtue. He advised him to wear his lower garment half the way down his leg or at least keep it above the ankle. Keeping the lower garment too low is a sign of pride and conceit and

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Allah does not like conceit. He advised him: If someone reviles you or disgraces you because of some fault in you, you must not in return disgrace the accuser for any fault that you may find in him, for the accuser will bear the burden of his own fault.[9]

A little reflection shows what an eloquent method of teaching the Prophet ﷺ adopted. He reminded the desert Arab many such occasions when he must have prayed to Allah. Such occasions must have occurred many times in his life. As a result, his heart reached out to seek the Truth, and asked the advice of the Prophet ﷺ on different aspects of life. The Prophet ﷺ would advise differently to every advice-seeker, depending upon his individual situation. In short, he advised Jabir رضی اللہ عنہ not to indulge in pride and not to think himself great, and told him of the methods for removing such defects. A good physician also uses a similar method of treatment. He prescribes treatment according to the ailment of the patient and does not give the same medicine to every patient.

On another occasion, a man requested Allah's Messenger ﷺ to give him some advice. The Prophet ﷺ said, "Do not become angry and furious." The man asked the same again and again, and the Prophet ﷺ said each time, "Do not become angry and furious."[10] This man must have been suffering with too much anger and because of his anger he must have developed many defects. The Prophet ﷺ, therefore, prescribed to him this treatment. The man could not understand the instruction and repeatedly asked for advice, but every time the Prophet ﷺ gave him the same instruction. Thus, it becomes clear that the Prophet ﷺ treated every person individually.

The Companion Abu Dhar رضی اللہ عنہ narrates: I asked the Prophet ﷺ, "What is the best deed?" He replied, "To believe in Allah and to fight for His Cause." I then asked, "What is the best kind of manumission (freeing of slaves)?" He replied, "The manumission of the most expensive slave and the most beloved by his master." I said, "If I cannot afford to do that?" He said, "Help the weak or do good for a person who cannot work for himself." I said, "If I cannot do that?" He said, "Refrain from harming others for this will be regarded as a charitable deed for your own good."[11] Occasionally, the Prophet ﷺ used to put some question to the people and when the people started thinking and concentrating in order to answer the question, he made use of this attention and answered the question himself in such a way that the answer sank straight into their hearts. Abu Huraira رضی اللہ عنہ reported Allah's Messenger ﷺ as saying: "Do you know who is poor?" The

Companions said, "A poor man amongst us is one who has neither Dirhem with him nor wealth." The Prophet ﷺ said, "The poor of my *Ummah* would be he who would come on the Day of Resurrection with prayers and fasts and *zakat* but (he would find himself bankrupt on that Day as he would have exhausted his fund of virtues) since he had hurled abuse at others, brought calumny against others and unlawfully consumed the wealth of others and shed the blood of others and beaten others, his virtues would be credited to the accounts of those (who suffered at his hand); and if his good deeds fall short to clear the account, then the sins (of those who suffered) would be entered in (his account) and he would be thrown into Hell-Fire."[12] How apt and effective is this definition of the poor.

Similarly, in another *hadith* the Allah's Messenger ﷺ has been reported as saying, "Whom do you count as a wrestler amongst you?" The Companions said, "He who wrestles with persons." He said, "No, it is not he but the one who controls himself when in a fit of rage."[13]

Once, when the Prophet ﷺ wanted to urge someone, whose children did not survive, to have patience, he asked the Companions whether they could define a childless person. The Companions answered that he was the one who had no children. The Prophet ﷺ stated that such a person was not childless, but a childless person was the one who had not sent any of his children in front of him into the next world. It is stated in another *hadith* that when the children die in infancy and the parents bear the death calmly and patiently, the children would become the means of taking the parents to Paradise.[14] This method of expression leaves the impression that death of a child should be borne with patience and that this would be instrumental in gaining Paradise.

Once, Allah's Messenger ﷺ came and stood beside some people who were seated and said, "Would you like me to distinguish for you between the best of you and the worst of you?" They made no reply, so he repeated it three times. A man than said, "Certainly, Messenger of Allah, distinguish for us between the best of us and the worst of us." The Prophet ﷺ said, "The best of you is he in whom good hopes are placed and from whose evil people are safe, but the worst of you is he in whom good hopes are not placed and from whose evil people are not safe."[15]

Once the Prophet ﷺ said, "Who will accept these words from me and act upon them, or teach people who will act upon them?" Abu Huraira رضی اللہ عنہ replied that he would. Prophet ﷺ took him by the hand

and, counting five characteristics, said, "If you guard against the things which are forbidden, you will be the most devout of men; if you are pleased with what Allah has allotted you, you will be the richest of men; if you are kind to your neighbour, you will be a believer; if you like others to have what you like for yourself, you will be a Muslim; and do not laugh immoderately, for immoderate laughter causes the heart to die."[16]

In another *hadith* the Prophet ﷺ said, "Whoever can guarantee (the chastity of) what is between his two jawbones and what is between his two legs (i.e. his tongue and his private parts), I guarantee Paradise for him."[17]

On another occasion the Prophet ﷺ said that if anyone promised him a certain thing he would guarantee Paradise for him. The Prophet's slave Thawban رضی اللہ عنہ said that he would. The Prophet ﷺ told him never to ask for anything from anyone. So, thereafter he never asked for anything from anyone. [*Musnad Ahmad*]

Every body knows that to kill any Muslim within the sacred territory of Mecca, especially during Hajj, is a great sin. It is narrated by Abu Bakr رضی اللہ عنہ that: The Prophet ﷺ delivered to us a sermon on the Day of *Nahr*. He said, "Do you know what is the day today?" We said, "Allah and His Messenger know better." He remained silent till we thought that he might give that day another name. He said, "Isn't it the Day of *Nahr?"* We said, "It is." He further asked, "Which month is this?" We said, Allah and His Messenger know better." He remained silent till we thought that he might give it another name. He then said, "Isn't it the month of *Dhul-Hijjah?"* We replied: "Yes! it is." He further asked,

"What town is this?" We replied, "Allah and His Apostle know better." He remained silent till we thought that he might give it another name. He then said, "Isn't it the sacred town (of Mecca)?" We said, "Yes, it is." He said, "No doubt, your blood and your properties are sacred to one another like the sanctity of this day of yours, in this month of yours, in this town of yours, till the day you meet your Lord."[18]

The Prophet ﷺ, when advising individuals, always took into consideration their particular way of thinking. The Companion Abu DharR by nature liked seclusion, was very pious and righteous. Taking into account his nature, Allah's Messenger ﷺ said to him, "Fear Allah wherever you are; if you follow an evil deed with a good one you will obliterate it; and deal with people with a good disposition."[19]

People generally think that *sadaqa* means to give money in the cause of Allah. When the Prophet ﷺ wanted to remove this narrow concept, he said to Abu Dhar رضی اللہ عنہ, "When you smile in your brother's face, or enjoin what is reputable, or forbid what is objectionable, or direct someone who has lost his way, or help a man who has bad eyesight, or remove stones, thorns and bones from the path (to prevent an accident), or pour water from your bucket into your brother's, it counts as *sadaqa*.[20] Because of the importance which Believers attached to *sadaqa,* when the Prophet ﷺ called the above mentioned ethical acts *sadaqa,* their importance became very much enhanced.

In the oath of allegiance from the people, the Prophet ﷺ sometime used to ask them to promise to do certain moral acts. It is mentioned in the Holy Quran that when women used to come to embrace Islam they were obliged to take the oath of allegiance at the hands of the Prophet ﷺ and they would promise that they would not steal, would not commit adultery, would not kill their children, would not utter slander and would not disobey the Prophet ﷺ in any just matter.[21]

'Ubada bin Samit رضی اللہ عنہ says that the Prophet ﷺ took the oath of allegiance from him and others that "We shall in all circumstances follow the Allah's Messenger ﷺ, would always use our tongue in support of justice and fair-play and would never be scared of anyone who reproaches us in the matter of Allah."[22]

The same 'Ubada رضی اللہ عنہ says: I was among those naqibs (selected leaders) who gave the pledge of allegiance to Allah's Apostle ﷺ. We gave the oath of allegiance that we would not join partners in worship besides Allah, would not steal, would not commit illegal sexual intercourse, would not kill a life which Allah has forbidden, would not commit robbery, would not disobey (Allah and His Apostle), and if we fulfilled this pledge we would have paradise, but if we committed any one of these (sins), then our case will be decided by Allah.[23]

The Prophet ﷺ once said, "Should I inform you that slandering is in fact a tale-carrying which creates dissension amongst people."[24] Once the Prophet ﷺ said, "Do you know what backbiting is?" They (the Companions) said, "Allah and His Messenger know best." Thereupon he the holy Prophet ﷺ said, "Backbiting implies your talking about your brother in a manner which he does not like." It was then said to him, "What if I actually find (that failing) in my brother which I made a mention of?" He said, "If (that failing) is actually found (in him) as you asserted, you in fact backbited him (are guilty of backbiting), and if that

(failing) is not (found) in him it is then a slander."[25]

On one occasion, the Prophet ﷺ said to the Companions, "May I not inform you about the inmates of Paradise?" They said, "Do this, of course." Thereupon Allah's Apostle ﷺ said, "Every humble person who is considered to be humble if he were to adjure in the name of Allah, He would fulfil it." He then said, "May I not inform you about the denizens of Hell-Fire?" They said, "Yes." And he said, "Every haughty, boasting and proud (person)."[26]

Sometimes the Prophet ﷺ used to ask a question and repeat it many times. The repetition of the question would make the Companions think that he wanted to tell something important and would show their keenness to know the answer. He would then give the answer and it would have a great impact on the listener. Once the Prophet ﷺ said, "By Allah, he does not believe! By Allah, he does not believe! By Allah, he does not believe!" It was said, "Who is that, O Allah's Apostle?" He said, "That person whose neighbour does not feel safe from his evil."[27] In another *hadith* the Prophet ﷺ said:

> "The religion consists in sincere conduct" He was asked to whom it should be directed. He replied, "To Allah, His book, His messenger, the leaders and all the Muslims."

THE CATEGORIES OF ETHICAL TEACHINGS

After having explained in the previous pages the principles of ethics in Islam, it is now appropriate to describe fully and in depth the ethical teachings which the humanity at large has received through the Prophet Muhammad ﷺ. Islam has divided these ethical teachings into three categories: (i) Rights and obligations, (ii) Virtues and Vices, and (iii) Etiquette and Manners.

The first teaching of Islam is that every human being has certain obligations which he owes, not only to other human beings, but even to animals and to lifeless things as their right; obligations which he must discharge to the best of his ability. These rights and obligations form the first category of Islamic ethics.

Under the second category comes the personal conduct and character of human beings, the good ones of which are called Virtues (*Fada'il*) and the bad ones Vices (*Radha'il*). For example, speaking truth is a virtue and telling a lie is a vice.

The third category of Islamic ethics covers performing every act in a right and proper way. This is called good manners and etiquette: for example, the conduct and manners of conversation and of eating and drinking. In the following pages these three categories have been described in detail under separate headings.

RIGHTS AND OBLIGATIONS
THE MEANING OF RIGHTS:

What is meant by rights has been briefly stated above. However, at this stage it is necessary to explain it in detail. Allah says in the Holy Quran:

خَلَقَ لَكُمْ مَّا فِي الْأَرْضِ جَمِيعًا ق (بقرہ:۲۹)

He has created for you all things that are on earth. [*Al-Baqara* 29]

Man has some connection with all the things present in this world from which he derives benefits. By virtue of this connection it is incumbent upon him to work for the safety and progress of those things. One should derive from a thing the same benefit for which Allah has created it, and it should be used for the same purpose for which Allah has commanded to be used. Furthermore, all beneficial things should be protected against any kind of harm which may affect their beneficial qualities. So this safeguard, which is its due, is called its

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"Right", and the discharging of such a right is called an "Obligation". The obligation must be discharged voluntarily. Allah says in the Holy Quran:

وَفِيْٓ اَمْوَالِهِمْ حَقٌّ لِّلسَّآئِلِ وَالْمَحْرُوْمِ ○ (ذاریات: ۱۹)

In their wealth and possessions (was remembered) the right of the (needy,) him who asked, and him who (for some reason) was prevented (from asking). [*al-Zariyat* 19]

وَالَّذِيْنَ فِيْٓ اَمْوَالِهِمْ حَقٌّ مَّعْلُوْمٌ ○ لِّلسَّآئِلِ وَالْمَحْرُوْمِ ○ (سورۃ معارج: ۲۴:۲۵)

And those in whose wealth is a recognised right for the needy who asks and him who is prevented (for some reason from asking. [*al Ma'arij* 24-25]

وَاٰتِ ذَاالْقُرْبٰى حَقَّهٗ وَالْمِسْكِيْنَ وَابْنَ السَّبِيْلِ ط (سورۃ بنی اسرائیل: ۲۶)

And render to the kindred their due rights, as (also) to those in want, and to the wayfarer. [*Bani Isra'il* 26]

فَاٰتِ ذَا الْقُرْبٰى حَقَّهٗ وَا لْمِسْكِيْنَ وَابْنَ السَّبِيْلِ ط (سورۃ روم: ۳۸)

So give what is due to kindred, the needy, and the wayfarer. [*al-Rum* 38]

When Allah gives wealth to anyone, it becomes incumbent on him to give some of it to those who have not, for this is their right. Within the order of due rights first come one's relatives, then the poor, and then wayfarers. In the following verse the harvest has also been regarded as wealth.

وَاٰتُوْا حَقَّهٗ يَوْمَ حَصَادِهٖ ز ط وَلَا تُسْرِفُوْا ط (سورۃ انعام: ۱۴۱)

And render the dues that are proper on the day that the harvest is gathered. But waste not by excess. [*al-An'am* 141]

This means that if Allah gives land to someone and he cultivates it and is blessed with its produce, he must then discharge his obligation by giving some of it to those who have not been favoured by the bounty of Allah and thus render them their due right. Further, he must not waste this bounty of Allah, because this will, in fact, damage the rights of those who are less fortunate.

It is narrated in a *hadith:*

ان لزوجك عليك حقا ولزورك عليك حقا (بخاری،صوم)

"Your wife has a right on you, and your guest has a right on you."

[*Sahih Bukhari: Kitab al-Sawm*]

ولاهلك عليك حقا (بخاری کتاب الصوم)

Your family have a right on you. [*Sahih Bukhari: Kitab al-Sawm*]

In another *hadith,* Hakim bin Mu'awiyah's father asked, "O Messenger of Allah! what right can any wife demand of her husband?" The Prophet ﷺ replied, "That you should give her food when you eat, clothe her when you clothe yourself, ..." [*Mishkat: Kitab al-Nikah*]

From these injunctions it is clear that there falls upon every person some rights of others. Not only this but the body and its every part also has some right on the person to whom they belong. The Allah's Messenger ﷺ said:

فان لنفسك عليك حقا (بخاری،صوم)

Your soul has a right on you. [*Bukhari: Kitab al-Sawm*]

فان لجسدك عليك حقا ولعينيك عليك حقا (بخاری،صوم)

Your bohas a right on you, and your eyes have a right on you.

[*Bukhari:Kitab al-Sawm*]

It is clear from these details that the dimensions of rights are far greater in Islam than is generally thought.

THE VASTNESS OF RIGHTS:

A human being has a link with each and every object on this earth. This link makes him responsible for the well being of every thing in it. Allah has made animals for the benefit of mankind, and they should be used properly. The Prophet ﷺ made this point clear by means of a similitude which he narrated in an assembly of the Companions. He said, "While a man was riding an ox, it turned towards him and said, `I have not been created for this purpose.....'.[1] The human being has an obligation even towards the inorganic matter of the earth - that they must not be damaged, wasted or used unnecessarily. He has an obligation towards vegetable and plant life, which must be allowed to grow and be nurtured. This has been encouraged by the Prophet ﷺ who said, "There is none amongst the Muslims who plants a tree or sows seeds, and then a bird, or a person or an animal eats from it, but is regarded as a charitable gift for him.".[2] On this basis, the cutting down of a fruit-bearing tree without proper reason is undesirable. [*Fath al-Bari*]

Man also has an obligation towards animal life which must be looked after and not be harmed. The Prophet ﷺ told a story that a man

was forgiven by Allah because he had quenched the thirst of a dog and saved its life.[3] In another *hadith* the Prophet ﷺ said, "A woman was tortured and was put in Hell because of a cat which she had kept locked till it died of hunger." A person was reprimanded by Allah because he burnt the ants.[4]

In short, there are obligations towards other human beings which must be discharged; they must be loved and helped in all their needs. There are also obligations which a human being owes to himself and these must also be discharged. Every part of one's body must be used for its correct and appropriate purpose for which Allah has created it.

These few points have been mentioned here to indicate the vastness of the sphere of ethical teachings in Islam. These teachings do not limit themselves to human beings alone, but cover all living and non-living things, and will be discussed in detail at their appropriate place.

THE ORDER IN WHICH THE OBLIGATIONS SHOULD BE DISCHARGED:

If we want to sum up all the moral teachings of Islam regarding "obligations" in one short phrase, then, like the Torah and the Bible, we could say "Love Others". However, it is not enough to say "love others", we need to spell out all situations and relationships which demand and reflect this love, for this is the aim of Islamic ethical teaching. The Prophet ﷺ said, "None of you will have faith till he wishes for his brother what he likes for himself."[5] In other words, wishing for a Muslim brother what one likes for oneself, whether it is health, property or wealth, is a part of faith. It is the cornerstone of the ethical teaching of Islam, which also explains how to discharge this wish. In the course of this explanation, the relationships which human beings have with others have been graded and the order in which the obligations should be discharged is clarified. This order is dependent upon the degree of relationship and upon the nearness and remoteness of it; different relationships having been given different status. For example, in a situation where only one can be helped, it is considered preferable to help a human being than an animal. It is also preferable to help a friend rather than a stranger, and a relative rather than a friend. For the purpose of receiving help, relatives have also been graded according to the nearness and remoteness of the relationship . On top of all these grades is the urgency of need itself. For example, if the nearest relative's need is not urgent, then a stranger whose need is more urgent should be helped. In Islam, the help which is given merely on the basis of the closeness of the relationship, ignoring the urgency of need, is

called prejudice and every Muslim has been urged to refrain from it.[6]

In no religion other than Islam has there been specified an order for the discharge of human rights. In other religions no dividing line has been drawn even between human beings and animals. For example, in the ethical teachings of Buddhism there is no distinction between the rights of human beings and those of animals. Among human beings there is no distinction between fellow countrymen and between different members of a family. In fact, there is nowhere present an indication of the importance of near and dear ones. Similarly, in Hinduism the killing of an animal and of a human being is considered equal, and sometimes an animal, by virtue of possessing some beneficial quality, may even be given the status of "mother". In Judaism and Christianity the right of the relatives have been ignored; only parents have been mentioned and only their right of obedience has been recognised. It is only Islam which has given a fuller consideration to the rights of others. In Islam not only the parents but all other relatives and closely connected people have their rights, and there is a fixed "order of preference" in which they should receive their rights. The philosophy behind this gradation is that a needy person who is most closely related will be higher up in the "order of preference" for receiving help as his due right. An example would make it clear. Suppose there is a man who can help only one person. His mother, father and brother are poor and sick, as are a neighbour, friend and a countryman. Whom should he help? It is on an occasion like this that the "order of preference" in relationships comes into the picture. In this case, his mother has the greatest right, then comes his father, his brother, the neighbour, and lastly the fellow countryman. It would not be regarded a good deed to ignore one's own poor and sick mother and instead help a poor and sick neighbour. It would be different if, by making extra effort, he could help more than one person. In that case he would earn extra rewards. However, if he is not capable of helping more than one, there is no sin on him. This natural "order of preference" of Islam has been mentioned in the following verses of the Holy Quran:

وَبِالْوَالِدَيْنِ اِحْسَانًا وَّ بِذِى الْقُرْبٰى وَالْيَتٰمٰى وَالْمَسَاكِيْنِ وَالْجَارِ ذِى الْقُرْبٰى وَالْجَارِ
الْجُنُبِ وَالصَّاحِبِ بِالْجَنْبِ وَابْنِ السَّبِيْلِ ۙ وَ مَا مَلَكَتْ اَيْمَانُكُمْ ؕ (نساء: ٣٦)

And do good to parents, kinsfolk, orphans, those in need, neighbours who are near, neighbours who are strangers, the companion by your side, the wayfarer (ye meet), and what your right hands possess.

[*al-Nisaa* 36]

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الْجُنُبِ وَالصَّاحِبِ بِا لْجَنْبِ وَابْنِ السَّبِيْلِ ۙ وَ مَا مَلَكَتْ اَيْمَانُكُمْ ؕ (نساء: ٣٦)

And do good to parents, kinsfolk, orphans, those in need, neighbours who are near, neighbours who are strangers, the companion by your side, the wayfarer (ye meet), and what your right hands possess.

[*al-Nisaa* 36]

قُلْ مَآ اَنْفَقْتُمْ مِّنْ خَيْرٍ فَلِلْوَالِدَيْنِ وَالْاَقْرَبِيْنَ وَالْيَتٰمٰى وَالْمَسَاكِيْنِ وَابْنِ السَّبِيْلِ ؕ وَمَا تَفْعَلُوْا مِنْ خَيْرٍ فَاِنَّ اللّٰهَ بِهٖ عَلِيْمٌ (بقرہ:۲۱۵)

`Say: Whatever ye spend that is good, is for parents and kindred, and orphans, and those in want, and for wayfarers. And whatever ye do that is good, - Allah knoweth it well. [*al-Baqara* 215]

وَاٰتِ ذَا الْقُرْبٰى حَقَّهٗ وَالْمِسْكِيْنَ وَابْنَ السَّبِيْلِ وَلَا تُبَذِّرْ تَبْذِيْرًا (بنی اسرائیل:۲۶)

And render to the kindred their due right, as (also) to those in want, and to the wayfarer. [*Bani Isra'il* 26]

Other religions have generally given importance to the parents only. In Islam the parents hold the greatest degree of importance and this has been highlighted by placing them at the head of the list of those who need to be helped. By teaching not to ignore others who need help, Islam has shown the magnificence of its comprehensiveness and perfection in this area, as it has done in all other teachings.

RIGHTS OF THE PARENTS

To give respect to parents, to serve them and to obey them has been regarded important equally in the teachings of the Prophet Moses ؑ, the Prophet Jesus علیہ السلام, and the Prophet Muhammad ﷺ. In the teachings of all three of them the status of parents has been regarded of the highest order next to God. With the obedience of Allah, the obedience of the parents has also been urged. In the Torah, after the teaching of Oneness of Allah, it states:

"Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee."[7]

At another place it says:

"Ye shall fear every man his mother, and his father,...."[8]

The Torah went on to the extent of enjoining the following edict:

"For every one that curseth his father or his mother shall be surely put to death: he hath cursed his father or his mother; his blood shall be upon him."[9]

"And he that smiteth his father, or his mother, shall be surely put to death."[10]

The Jews, however, had abandoned these commandments and instead established their own traditions. In the Bible the Prophet Jesus علیہ السلام has reminded the Jews of this:

For God commanded Moses: "Honour thy father and thy mother, and, he who curses father or mother dies without hope of reprieve.

But you say, Let a man tell his father or his mother, All the money out of which you might get help from me is now Corban (that is, an offering to God), and then you will not let him do any more for father or mother. With this and many like observances, you are making God's law ineffectual through the tradition you have handed down."[11]

The Prophet Muhammad ﷺ, whose mission had been to bring about completion of ethical teachings, accomplished this mission very successfully.

His teachings, like those of the Torah and the Bible, have urged one to be respectful to parents and recognise their authority. Furthermore, his teachings have also detailed every aspect of this subject and have answered satisfactorily every possible question.

First of all, Islam has described the distinctive status of parents regarding their individual rights. It tells that between parents the mother holds a higher position. The physical weakness, the pains of pregnancy and childbirth she has to bear, together with the hardship which she faces in looking after and bringing up children with joy and pleasure are the reasons for giving her a higher status. Allah says in the Holy Quran:

وَوَصَّيْنَا الْاِنْسَانَ بِوَالِدَيْهِ ۚ حَمَلَتْهُ اُمُّهٗ وَهْنًا عَلٰى وَهْنٍ وَّفِصٰلُهٗ فِيْ عَامَيْنِ (لقمان:۱۴)

And We have enjoined on man (to be good) to his parents: In travail upon travail did his mother bear him, and in years twain was his weaning: [*Luqman* 14]

وَوَصَّيْنَا الْاِنْسَانَ بِوَالِدَيْهِ اِحْسَانًا ؕ حَمَلَتْهُ اُمُّهٗ كُرْهًا وَّوَضَعَتْهُ كُرْهًا ؕ وَحَمْلُهٗ وَفِصٰلُهٗ ثَلٰثُوْنَ شَهْرًا ؕ (احقاف:۱۵)

We have enjoined on man kindness to his parents: In pain did his mother bear him, and in pain did she give him birth. The carrying of the (child) to his weaning is (a period of) thirty months. [*al-Ahqaf* 15]

It has been narrated in a *hadith* that a man came to Allah's Apostle ﷺ and said, "O Allah's Apostle! who is more entitled to be treated with the best companionship by me?" The Prophet ﷺ said, "Your mother." The man said, "Who is next?" The Prophet ﷺ said, "Your mother." The man further said, "Who is next?" The Prophet ﷺ said, "Your mother." The man asked for the fourth time, "Who is next?" The Prophet ﷺ said, "Your father."[12]

In an another *hadith*, the Prophet ﷺ mentioned four great sins and at the head of the list was, "Allah has forbidden you to be undutiful to

your mothers."[13] In another *hadith* it is narrated that a man came to the Prophet ﷺ and said, "Messenger of Allah, I have committed a serious sin. Can I do any act of penitence?" He asked the man if he had a mother, and when he replied that he had not, he asked if he had a maternal aunt. On his replying that he had, the man was told, "Then do kindness to her."[14] There is another *hadith* in which it is told that a man came to the Prophet ﷺ and said, "Messenger of Allah, I desire to go on a military expedition and I have come to consult you." He asked him if he had a mother, and when he replied that he had, he said, "Stay with her, for paradise is at her feet."[15]

It should be clear from the teachings of the Prophet Muhammad ﷺ that among human beings there is one of the fair sex, namely mother, who is regarded the most superior. This superiority is quite natural. Of all those to whom a person is most thankful for his physical existence are his parents, next only to the Supreme Being who is the real Creator. The contribution of a father towards the birth of a child is no more than a few moments of enjoyment and a few drops of semen. On the other hand, the mother is the one who bears all hardships and carries him in her womb for nine months, then faces the almost unbearable agony of childbirth with joy and pleasure. She then takes this newly born weakling to her breast and feeds him on the milk produced from her vital body fluids. She forsakes every comfort, sacrifices every pleasure in bringing up and looking after this new born baby. Under these circumstances, on whom does a person depend more for his existence than his mother? Therefore, the high position which the *Shari'ah* of Islam has awarded the mother is fully deserved.

The other person who brings this new life into existence is the father. There is no doubt that in the growth, development and upbringing of a child, the father's physical and financial support plays a very vital role. With the hard work and efforts of the parents the child attains his full vigour, strength and youth. It is, therefore, obligatory on him to repay them by extending his thanks in the form of service. Islam, therefore, has not, like the Torah and the Bible, contented itself with sermons of "honouring and fearing" the parents, but has made it obligatory for the children to serve them, to obey them and to help and console them. It has urged the children to treat them with respect and not to show even the slightest of displeasure. It has told the children to believe that the parents' prayers for them are the best and are accepted by Allah. To serve one's parents is the greatest *jihad*, to please them is to gain Allah's pleasure. Treating them nicely, being good to them and

serving them has been urged in twelve different verses of the Holy Quran, and on most occasions this follows immediately after the mention of the oneness of Allah and His worship. The purpose for which Allah has created human beings is to worship Him. After worshipping Allah their next duty is to serve parents. The first verse is in *Sura al-Baqara :*

وَاِذْ اَخَذْنَا مِيْثَاقَ بَنِيْٓ اِسْرَآءِيْلَ لَا تَعْبُدُوْنَ اِلَّا اللّٰهَ ق وَبِالْوَالِدَيْنِ اِحْسَانًا (بقرہ:۸۳)

And remember We took a Covenant from the Children of Isra'il (to this effect): worship none but Allah; treat with kindness your parents .. [*al-Baqara* 83]

The holy verse undoubtedly points towards the commandments which are in the Torah, but unlike the Torah it does not limit itself to the "honour" and "fear" of parents. It contains the broad-meaning Arabic word *Ihsan,* which implies more far-reaching obligations, such as providing every kind of service to them, obeying them, respecting them and treating them with kindness. In the same *Sura* at another place it is advised that parents should be given financial help:

قُلْ مَآ اَنْفَقْتُمْ مِّنْ خَيْرٍ فَلِلْوَالِدَيْنِ وَالْاَقْرَبِيْنَ (بقرہ:۲۱۵)

Say: Whatever ye spend that is good, is for parents and kindred . [*al-Baqara* 215]

In *Sura al-Nisaa,* immediately following the commandment for believing in the Unity of Allah and not ascribing partners to Him, it is urged that one should be good to parents:

وَاعْبُدُوا اللّٰهَ وَلَا تُشْرِكُوْا بِهٖ شَيْئًا وَّبِالْوَالِدَيْنِ اِحْسَانًا (نساء:۳۶)

Serve Allah, and join not any partners with Him; and do good to parents, [*al-Nisaa* 36]

In the Holy Quran, Allah addresses the unbelievers through the Prophet ﷺ and tells them that among the things which are disallowed (*haram*) are ascribing partners to Allah and not being good to parents:

قُلْ تَعَالَوْا اَتْلُ مَا حَرَّمَ رَبُّكُمْ عَلَيْكُمْ اَلَّا تُشْرِكُوْا بِهٖ شَيْئًا وَّ بِالْوَالِدَيْنِ اِحْسَانًا ج

(انعام:۱۵۱)

Say: "Come, I will rehearse what Allah hath (really) prohibited you from": join not anything as equal with Him; be good to your parents. [*al-An'am* 151]

In the twelve commandments revealed by Allah in *Sura Bani Isra'il,*

your mothers."[13] In another *hadith* it is narrated that a man came to the Prophet ﷺ and said, "Messenger of Allah, I have committed a serious sin. Can I do any act of penitence?" He asked the man if he had a mother, and when he replied that he had not, he asked if he had a maternal aunt. On his replying that he had, the man was told, "Then do kindness to her."[14] There is another *hadith* in which it is told that a man came to the Prophet ﷺ and said, "Messenger of Allah, I desire to go on a military expedition and I have come to consult you." He asked him if he had a mother, and when he replied that he had, he said, "Stay with her, for paradise is at her feet."[15]

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وَاِذْ اَخَذْنَا مِيْثَاقَ بَنِيْٓ اِسْرَآئِيْلَ لَا تَعْبُدُوْنَ اِلَّا اللّٰهَ ۖ وَ بِالْوَالِدَيْنِ اِحْسَانًا (بقرہ:۸۳)

And remember We took a Covenant from the Children of Isra'il (to this effect): worship none but Allah; treat with kindness your parents .. *[al-Baqara* 83]

The holy verse undoubtedly points towards the commandments which are in the Torah, but unlike the Torah it does not limit itself to the "honour" and "fear" of parents. It contains the broad-meaning Arabic word *Ihsan,* which implies more far-reaching obligations, such as providing every kind of service to them, obeying them, respecting them and treating them with kindness. In the same *Sura* at another place it is advised that parents should be given financial help:

قُلْ مَآ اَنْفَقْتُمْ مِّنْ خَيْرٍ فَلِلْوَالِدَيْنِ وَالْاَقْرَبِيْنَ (بقرہ:۲۱۵)

Say: Whatever ye spend that is good, is for parents and kindred . *[al-Baqara* 215]

In *Sura al-Nisaa,* immediately following the commandment for believing in the Unity of Allah and not ascribing partners to Him, it is urged that one should be good to parents:

وَاعْبُدُوا اللّٰهَ وَلَا تُشْرِكُوْا بِهٖ شَيْئًا وَّبِالْوَالِدَيْنِ اِحْسَانًا (نساء:۳۶)

Serve Allah, and join not any partners with Him; and do good to parents, *[al-Nisaa* 36]

In the Holy Quran, Allah addresses the unbelievers through the Prophet ﷺ and tells them that among the things which are disallowed (*haram*) are ascribing partners to Allah and not being good to parents:

قُلْ تَعَالَوْا اَتْلُ مَا حَرَّمَ رَبُّكُمْ عَلَيْكُمْ اَلَّا تُشْرِكُوْا بِهٖ شَيْئًا وَّ بِالْوَالِدَيْنِ اِحْسَانًا ۚ

(انعام:۱۵۱)

Say: "Come, I will rehearse what Allah hath (really) prohibited you from": join not anything as equal with Him; be good to your parents. *[al-An'am* 151]

In the twelve commandments revealed by Allah in *Sura Bani Isra'il,*

after Unity of Allah, the lesson about being good to parents is given with elaboration and it is urged not to be contemptuous towards them, but to be humble towards them, render them service in old age and pray for Allah's Mercy on them:

وَقَضٰى رَبُّكَ اَلَّا تَعْبُدُوْٓا اِلَّآ اِيَّاهُ وَبِالْوَالِدَيْنِ اِحْسَانًا ط اِمَّا يَبْلُغَنَّ عِنْدَكَ الْكِبَرَ اَحَدُهُمَآ اَوْ كِلٰهُمَا فَلَا تَقُلْ لَّهُمَآ اُفٍّ وَّلَا تَنْهَرْ هُمَا وَ قُلْ لَّهُمَا قَوْلًا كَرِيْمًا o وَاخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَّبِّ ارْحَمْهُمَا كَمَا رَبَّيٰنِيْ صَغِيْرًا o (بنی اسرائیل: ۲۳:۲۴)

Thy Lord hath decreed that ye worship none but Him, and that ye be kind to parents. Whether one or both of them attain old age in thy life, say not to them a word of contempt, nor repel them, but address them in terms of honour. And out of kindness, lower to them the wing of humility, and say: "My Lord! bestow on them thy Mercy even as they cherished me in childhood." [*Bani Isra'il* 23-24]

This is a truly great teaching of love and respect.

Nothing is more repugnant than *shirk* (polytheism) in Allah's eternal and unchangeable *Shari'ah,* yet to stop helping parents, even though they are polytheists, is not permissible. However, their invitation to polytheism must not be accepted:

وَوَصَّيْنَا الْاِنْسَانَ بِوَالِدَيْهِ حُسْنًا ط وَاِنْ جَاهَدٰكَ لِتُشْرِكَ بِيْ مَالَيْسَ لَكَ بِهٖ عِلْمٌ فَلَا تُطِعْهُمَا ط اِلَيَّ مَرْجِعُكُمْ فَاُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُوْنَ o (عنکبوت: ۸)

We have enjoined on man kindness to parents: but if they (either of them) strive (to force) thee to join with Me (in worship) anything of which thou hast no knowledge, obey them not. Ye have (all) to return to Me, and I will tell you (the truth) of all that ye did. [*al-'Ankabut* 8]

In the following verses of the Holy Quran, it is stated that a man should thank Allah and be thankful to his parents for bearing hardships happily in his birth and upbringing. However, he has been cautioned at the same time not to obey his parents if they invite him to ascribe partners to Allah. Other than that, his kindness and good treatment towards his parents should remain unchanged.

وَوَصَّيْنَا الْاِنْسَانَ بِوَالِدَيْهِ ج حَمَلَتْهُ اُمُّهٗ وَهْنًا عَلٰى وَهْنٍ وَّفِصٰلُهٗ فِيْ عَامَيْنِ اَنِ اشْكُرْ لِيْ وَلِوَالِدَيْكَ ط اِلَيَّ الْمَصِيْرُ o وَاِنْ جَاهَدٰكَ عَلٰٓى اَنْ تُشْرِكَ بِيْ مَالَيْسَ لَكَ بِهٖ عِلْمٌ لا فَلَا تُطِعْهُمَا وَ صَاحِبْهُمَا فِي الدُّنْيَا مَعْرُوْفًا o (لقمان ۱۴:۱۵)

And We have enjoined on man (to be good) to his parents: In travail upon travail did his mother bear him, and in years twain was his weaning: (hear the command), "Show gratitude to Me and to thy parents: To Me is (thy final) Goal. But if they strive to make thee join in worship with Me things to which thou hast no knowledge, obey them not; yet bear them company in this life with justice (and consideration), and follow the way of those who turn to Me (in love): In the end the return of you all is to Me, and I will tell you the truth (and meaning) of all that ye did." [*Luqman* 14-15]

Look at the importance which the Almighty Allah attaches to ones parents. In the above verses He has commanded that one should be grateful to Him, and next to it is mentioned that a man should also be grateful to his parents.

Although Prophet Abraham's father was not a believer, Abraham عليه السلام promised to himself that he would pray for his father; and so he prayed for him to be forgiven:

رَبَّنَا اغْفِرْ لِيْ وَلِوَالِدَيَّ (ابراهیم: ۴۱)

O our Lord! forgive me and my parents, ... [*Ibrahim* 41]

The Prophet Noah عليه السلام also prayed:

رَبِّ اغْفِرْلِيْ وَالِوَالِدَيَّ (نوح: ۲۸)

O my Lord! Forgive me and my parents,.... [*Nuh* 28]

Thus, praying for a happy ending for ones parents and for their forgiveness is to follow the ways of the prophets. It is worth mentioning that Allah not only rewards with His eternal pleasure but also forgives all the sins of those people who, by following the ways of the prophets, show kindness towards their parents and look after them.

وَوَصَّيْنَا الْاِنْسَانَ بِوَالِدَيْهِ اِحْسَانًا ط حَمَلَتْهُ اُمُّهٗ كُرْهًا وَّوَضَعَتْهُ كُرْهًا ط وَحَمْلُهٗ وَفِصٰلُهٗ ثَلٰثُوْنَ شَهْرًا ط حَتّٰٓى اِذَا بَلَغَ اَشُدَّهٗ وَبَلَغَ اَرْبَعِيْنَ سَنَةً لا قَالَ رَبِّ اَوْزِعْنِيْٓ اَنْ اَشْكُرَ نِعْمَتَكَ الَّتِيْٓ اَنْعَمْتَ عَلَيَّ وَ عَلٰى وَالِدَيَّ وَاَنْ اَعْمَلَ صَالِحًا تَرْضٰهُ وَاَصْلِحْ لِيْ فِيْ ذُرِّيَّتِيْ ج اِنِّيْ تُبْتُ اِلَيْكَ وَاِنِّيْ مِنَ الْمُسْلِمِيْنَ o اُولٰٓئِكَ الَّذِيْنَ نَتَقَبَّلُ عَنْهُمْ اَحْسَنَ مَا عَمِلُوْا وَ نَتَجَاوَزُعَنْ سَيِّاٰتِهِمْ فِيْٓ اَصْحٰبِ الْجَنَّةِ ط وَعْدَالصِّدْقِ الَّذِيْ كَانُوْا يُوْعَدُوْنَ o (احقاف: ۱۶:۱۵)

We have enjoined on man kindness to his parents: in pain did his

mother bear him, and in pain did she give him birth. The carrying of the (child) to his weaning is (a period of) thirty months. At length, when he reaches the age of full strength and attains forty years, he says, "O my Lord! Grant me that I may be grateful for Thy favour which Thou hast bestowed upon me, and upon both my parents, and that I may work righteousness such as Thou mayest approve; and be gracious to me in my issue. Truly have I turned to Thee and truly do I bow (to Thee) in Islam." Such are they from whom We shall accept the best of their deeds and pass by their ill deeds: (they shall be) among the Companions of the Garden: a promise of truth, which was made to them (in this life). [*al-Ahqaf* 15-16]

In the above verses the labour of the parents, especially of the mother, have been described. Looking after them, obeying them and showing kindness towards them are good acts which wash away all sins. The object of the Almighty Allah is that one should be kind to one's parents and look after them. The same purpose has also been expressed in different ways in the *hadiths* of the Prophet ﷺ. On one occasion in the *hadith* it has been told: "Paradise is at the feet of mother."[16] On another occasion it has been told that seeking father's pleasure was tantamount to seeking Allah's pleasure. At another occasion when someone asked the Prophet ﷺ who was more entitled to be treated with the best companionship, his answer was the mother; and to emphasise the point he repeated this answer three times. [This *hadith* has been quoted earlier] Once the Prophet ﷺ was sitting in the company of his followers. The followers heard him say three times that he was damned. The Companions asked him who he was. The Prophet ﷺ answered that it was he who had one or both of his parents in old age but did not serve them and thus failed to gain paradise. In another assembly, the Companions asked the Prophet ﷺ which of their deeds was most liked by Allah. His answer was the performance of salat at its right time. The Companions wanted to know the next best deed. The Prophet ﷺ told them that it was to serve their parents. They then asked which was the next, and he told them that it was to strive in the cause of Allah (*Jihad*).

Once the Prophet ﷺ narrated a very effective story to show the rewards which can be gained by respecting and looking after the parents. The Prophet ﷺ narrated that once there were three men travelling together when it started raining very heavily. They ran into a mountain cave and took shelter there. Accidentally, a big rock rolled down from above and blocked the mouth of the cave. This made them

very upset, agitated, perplexed and helpless. They saw death staring them in the face. They then raised their hands in prayer with great humility and sincerity to Allah. Each one thought that he ought to pray for Allah's mercy by referring to the best of his good deeds. One of them addressed Allah and said that He knew that his parents were old and he himself had small children. He tended sheep and this provided subsistence for them. In the evening when he returned home, he would milk the sheep and present the milk to his parents. After they were satisfied he would feed the children with the remaining milk. Once it so happened that he went far away to graze the sheep and he returned late. On his arrival he found that his parents had gone to sleep. He stood at the head of the bed with milk in his hands. He did not waken them for fear of disturbing their rest; neither did he move away from them lest they suddenly opened their eyes and asked for the milk. The children were crying from hunger but he did not think it fit for the children to be fed before his parents. He thus stood with the milk in his hands for the whole night while they rested. He addressed Allah and said that he did this for His pleasure. He beseeched Him to remove the rock from the mouth of the cave so that he could see the sky. As soon as he said these words the rock moved a little bit. The other two travellers also referred to their good deeds in their supplications and Allah removed the rock from the mouth of the cave.[17]

The importance of *jihad* in Islam is well known, but to serve and obey parents is of even greater importance, so much so that taking part in *jihad* is not allowed without parents' consent. One should be dedicated to the services of one's parents. As one could lose one's life in *jihad,* one has no right to play with ones life without parental permission. It has already been stated before that the Prophet ﷺ has, among righteous acts, given *jihad* a place next to parental service

Wherever, in the Holy Quran, there is a mention of obedience to Allah it is immediately followed by a mention of kindness towards parents. The same patterns have also been adopted by the *hadiths*. It has been mentioned in a *hadith* that the Prophet ﷺ told the Companions that Allah had forbidden the disobedience of the mother. Once the Prophet ﷺ was reclining and resting, when he asked the Companions whether he should inform them which were the most grave sins. Seeing their eagerness to know, he said that they were to ascribe a partner to Allah, to disobey parents and to give false witness. When he mentioned the last sin, he sat up and repeated it many times.[18]

The commandments, in the Torah, concerning the rights of parents

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The commandments, in the Torah, concerning the rights of parents

were very severe. The revelations received by Prophet Muhammad ﷺ reduced the severity of those commandments in some respects, and in others enhanced the severity. For example, it was commanded in the Torah that if someone cursed his parents he should be put to death. Instead of making this wrongdoing severely punishable in this world, Islam has made it a cause for punishment in the hereafter. This means that the man concerned has a chance to absolve of this sin by repentance and by asking forgiveness from Allah. In this way the wrongdoer gets a chance to correct his action during his lifetime. However, if he does not take advantage of this respite, his punishment will take place in the Hereafter and will be much more severe than this world's punishment. There is one clause in Islamic law which needs attention here. If a father happens to kill, under certain conditions, any of his progeny, he will not be punished under *Qasas* (life for life), but will be liable for some other punishment. On account of the love which a father naturally has for his offspring, his offence, instead of being considered a deliberate act, may be regarded as accidental and, therefore, not chargeable under *Qasas* unless there is strong evidence against him.

If an insolvable difference arises between the wife and the husband's parents, Islam says that parents views should be preferred and obeyed. This is because the relationship with parents is natural and unchangeable, whereas the relationship with the wife is contractual and can be dissolved or renewed. Ibn 'Umar had a wife whom he liked, but his father (for some reason) did not. This resulted in a family dispute. The Prophet ﷺ advised Ibn 'Umar to obey the father.

RIGHTS OF THE CHILDREN
THE BASIC TEACHING:

In the same way as there are rights of parents on the offspring, so are there rights of offspring on the parents. This is one topic of which no mention is made in other revealed Books. From this it may be taken that before Islam, although there were unlimited rights of parents over their children, there were no rights of the children over their parents. The religion with which the Prophet ﷺ came to this world makes no distinction, in the matter of their rights, between the parents and the children. In the same way as it recognises the rights of parents on children, it also recognises the rights of children on parents. The Prophet ﷺ has described this principle in a very short but comprehensive sentence. He said:

ليس منا من لم يرحم صغيرنا ولم يوقر كبيرنا (ترمذی)

He does not belong to us who does not show mercy to our young ones and respect to our old ones.[19]

The principle on which Islam has based the mutual rights of youngsters and elders is that the elders should be merciful to the youngsters and the youngsters should be respectful to the elders. In fact, if the principle is kept in proper balance then there should not be any complaints and ill-feelings between youngsters and elders, officers and subordinates, masters and servants, and between relatives. If ever there occurs any kind of ill-feeling between youngsters and elders, the cause is usually a loss of balance between the due rights and obligations of the both sides. The one short sentence of the unlettered Prophet ﷺ quoted above can bring about results which all the comprehensive and detailed rules and laws of wise men and jurists could not achieve. If this balance is lost in a society, then no other law, however detailed it may be, can restore it.

Allah has made the parents a means of life for their offspring. It is the first right of the offspring that the parents guard their lives and provide all the means possible and affordable for the maintenance of their lives and for their growth and development. On this account, Islam disapproves of coitus interruptus, and regards it sinful to intentionally abort a child. It has endeavoured very hard to completely uproot the pagan custom of killing the child after birth.

PREVENTION OF CHILD KILLING:

Among the cruel customs of the Arabs, the most merciless and heart rending act was the killing of innocent children and the burying of girls alive. There were many reasons for this custom. One of them was religious: the parents slaughtered their children and offered them to please their gods. Another reason was that the parents would vow to their gods that they would sacrifice their child if their wish was granted.[20] This despicable custom was prevalent, not only amongst Arabs, but in most other idolatrous nations. The civil laws of the great Roman Empire had allowed fathers to kill their children. No questions were asked and no objections raised against this murder. Child-killing was openly practised. In India also this custom was widely carried out under a different guise. In order to avoid the shame of giving the daughter's hand in marriage to some one, and in order to save her from burning herself alive with her husband's dead body, the Rajputs of India used to kill their female child. Another reason for killing the girls was that they were physically unfit to take part in battles.

In the Holy Quran not only Arabs but all the other nations of the

world who believed in this custom have been criticised:

وَكَذٰلِكَ زَيَّنَ لِكَثِيْرٍ مِّنَ الْمُشْرِكِيْنَ قَتْلَ اَوْلَادِهِمْ شُرَكَآؤُهُمْ لِيُرْدُوْهُمْ وَلِيَلْبِسُوْا عَلَيْهِمْ دِيْنَهُمْ ط وَلَوْ شَآءَ اللّٰهُ مَا فَعَلُوْهُ فَذَرْهُمْ وَمَا يَفْتَرُوْنَ (انعام:١٣٧)

Even so, in the eyes of most of the Pagans, their "partners" made alluring the slaughter of their children, in order to lead them to their own destruction, and cause confusion in their religion. If Allah had willed, they would not have done so: But leave alone them and their inventions.[*al-An'am* 137]

Proceeding further Allah says:

قَدْ خَسِرَ الَّذِيْنَ قَتَلُوْٓا اَوْلَادَهُمْ سَفَهًا بِغَيْرِ عِلْمٍ (انعام:١٤٠)

Lost are those who slay their children, from folly, without knowledge. [*al-An'am* 140]

Another reason for committing this horrible crime was the prevalence of general poverty and hunger amongst the Arabs. They thought that a child would entail additional feeding and other needs and, therefore, by killing it they could be rid of this problem. The Prophet ﷺ told them that every child brings his own sustenance with him. It is Allah who feeds everyone, and it is He who is the sustainer of every living being:

وَمَا مِنْ دَآبَّةٍ فِى الْاَرْضِ اِلَّا عَلَى اللّٰهِ رِزْقُهَا (هود:٦)

There is no moving creature on earth but its sustenance dependeth on Allah. [*Hud* 6]

Therefore, the ignorant Arabs were told:

وَلَا تَقْتُلُوْٓا اَوْلَادَكُمْ خَشْيَةَ اِمْلَاقٍ ط نَحْنُ نَرْزُقُهُمْ وَاِيَّاكُمْ ط اِنَّ قَتْلَهُمْ كَانَ خِطْاً كَبِيْرًا۝ (اسراء: ٣١)

Kill not your children for fear of want: We shall provide sustenance for them as well as for you. Verily the killing of them is a great sin. [*Isra:* 31]

The prohibition of the killing of children was given so much importance that this was placed in the same category as *shirk* (ascribing partners to Allah). The Prophet ﷺ was commanded to tell the Arabs:

قُلْ تَعَالَوْا اَتْلُ مَاحَرَّمَ رَبُّكُمْ عَلَيْكُمْ اَلَّا تُشْرِكُوْا بِهٖ شَيْئًا وَّ بِالْوَالِدَيْنِ اِحْسَانًا ج وَلَا تَقْتُلُوْٓا اَوْلَادَكُمْ مِّنْ اِمْلَاقٍ ط نَحْنُ نَرْزُقُكُمْ وَاِيَّاهُمْ ج (انعام ١٥١)

Say: come, I will recite unto you that which your Lord hath made a sacred duty for you: that ye ascribe nothing as partner unto Him and that ye do good to parents, and that ye slay not your children because of penury - We provide for you and for them -... [*al-An'am* 151]

Once a Companion asked the Prophet ﷺ, "Which sin is the gravest in the eye of Allah?" He replied, " *Shirk* (Associating partner with Allah)." The Companion asked the Prophet ﷺ, "Which is the next gravest sin?" He replied, "You kill your child out of fear that he would join you in food."[21] This *hadith*, in fact, is an explanation of the above verse. These teachings of the Prophet ﷺ and the manner in which they were explained put a strong belief in the hearts of the people that the sustainer is Allah and the key of sustenance is in His control. Every child who comes into this world brings his own sustenance. This faith and belief put an end to killing children for all times, and the land of Arabia became free forever from this horrible crime.

The burying of girls alive was another extremely cruel and repugnant custom. The birth of a girl was regarded as shame and disgrace. The father would become very distressed when a girl was born into his family and he felt ashamed to face people. On the other hand, the Arabs held the belief that the angels were god's daughters. The Holy Quran regards it strange that when they themselves had daughters they felt ashamed, but that they felt no shame in calling angels the daughters of god.

وَاِذَا بُشِّرَ اَحَدُهُمْ بِمَا ضَرَبَ لِلرَّحْمٰنِ مَثَلًا ظَلَّ وَجْهُهٗ مُسْوَدًّا وَّهُوَ كَظِيْمٌ (زخرف:١٧)

And if one of them hath tiding of that which he likeneth to the Beneficent One (i.e. tiding of the birth of a girl-child), his countenance becometh black and he is full of inward rage. [*al-Zukhruf* 17]

The Holy Quran has illustrated the attitude of the pagan Arabs as follows:

وَاِذَا بُشِّرَ اَحَدُهُمْ بِالْاُنْثٰى ظَلَّ وَجْهُهٗ مُسْوَدًّا وَّهُوَ كَظِيْمٌ ۝ يَتَوَارٰى مِنَ الْقَوْمِ مِنْ سُوْٓءِ مَا بُشِّرَ بِهٖ ط اَيُمْسِكُهٗ عَلٰى هُوْنٍ اَمْ يَدُسُّهٗ فِى التُّرَابِ ط (نحل:٥٩)

When news is brought to one of them, of (the birth of) a female (child), his face darkens, and he is filled with inward grief! With shame does he hide himself from his people, because of the bad news he has had! Shall he retain it on (sufferance and) contempt, or bury it in the dust? [*al-Nahl* 58-59]

Generally speaking, this repugnant custom was prevalent all over Arabia, but some of those who have a knowledge of Arab history say that this custom was particularly common in the tribe of Banu Tamim.[22] The Head of *Banu Tamim,* Qais bin 'Asim رضی اللہ عنہ himself acknowledged to the Prophet ﷺ that he had buried alive eight to ten girls with his own hands.[23] Thereupon, the Prophet ﷺ told him to set free one slave for each girl buried, as expiation of the sin. When Qais رضی اللہ عنہ told that he had only camels, he was asked to sacrifice one camel as expiation for each girl.

There is a story in the *Sunan Darimi* narrated by Wadeen who was a *tab'a tabe'i* (successor of the Companions of the Prophet ﷺ which tells that a man came to the Prophet ﷺ and told him that he and his people were ignorant, and that they worshipped idols and killed their own children. He related his own story that he had a daughter and when he called her she would come running. One day when he called, she happily came running to him and when he told her to follow him she did. He kept on walking and she kept on following him. Not far from the house was a well. When she came very close to the well, he picked her up and dropped her into it. The girl kept on calling, "Father, father!" and those were the last words he heard from her. The Prophet ﷺ was so affected by this story, that he was unable to control his tears. One of the Companions reproached the man for making the Prophet ﷺ sad. The Prophet ﷺ told the Companion to leave him alone, for he had come to relieve his suffering. The Prophet ﷺ asked the man to narrate the story again. This he did and the Prophet ﷺ wept so much that his holy beard was soaked with tears. The Prophet ﷺ then told the man that his sin was of a pagan nature, and after having embraced Islam his past sins had been forgiven. He should, therefore, go and start his life anew.

It is very surprising that even the women acted as accomplices. Mothers themselves would hand over their daughters to their fathers for burying alive. A woman came to 'Abdullah bin 'Abbas رضی اللہ عنہ and said that she had vowed to offer her son as a sacrifice. 'Abdullah رضی اللہ عنہ told her not to do that, but instead pay its expiation.[24]

Before the advent of Islam, the only good thing done towards the prevention of this custom was that some good and kind hearted people would buy the newborn girls from their parents and bring them up. The grandfather of the famous poet Farzooq, acquired a good reputation in this area of worthwhile work. Once, after accepting Islam, when he came to see the Prophet ﷺ, he told the Messenger of Allah

that during the pagan times he bought 360 girls and saved them from death. He enquired from the Prophet ﷺ whether he would receive reward for it. The Prophet ﷺ assured him that he would be rewarded for it and told him that embracing Islam by him was Allah's favour upon him.[25] Similarly, Zaid bin 'Amr bin Nufayl رضی اللہ عنہ, who, before the advent of Islam was a follower of the religion of Abraham علیہ السلام (monotheism), used to save the lives of little girls. If somebody wanted to kill his daughter, he would say to him, "Do not kill her, for I will feed her on your behalf." So he would take the girl, and when she grew up, he would say to her father, "Now if you want her, I will give her to you, and if you wish, I will feed her on your behalf."[26] These were individual efforts which had no effect on the custom as a whole. However, after the advent of Islam, this cruel and merciless custom disappeared for ever.

The birth of girls was generally regarded as a misfortune and a bad omen. With the coming of the Prophet Muhammad ﷺ all this changed, and having a girl was regarded as a blessing, so much so that the girls became a means of salvation. The Prophet ﷺ said: Whoever is involved in the responsibility of bringing up daughters, and he treats them benevolently, they would act as a shield for him from the Hell-fire.[27] The Prophet ﷺ went on to say,"Whoever brought up two girls properly till they grew up, he and I would come together very closely on the Day of Resurrection", and he interlaced his fingers to explain the closeness between him and that person.[28] It is worth reflecting that the same unwanted girls, who had been the cause of shame and disgrace in pagan times, became the source of honour and good fortune during the time of the Prophet Muhammad ﷺ.

In order to eradicate this custom, the Prophet ﷺ included this matter in the oath of allegiance which men and women took at the time of their conversion to Islam. After the treaty of *Hudaibiyah,* it was commanded by Allah that when women convert to Islam the following words should be inserted as one of the clauses in their oath of allegiance: [ولا یقتلن اولاد ھن] "They shall not kill their children" [*al-Mumtahana*]. Therefore, in accordance with this commandment, the Prophet ﷺ particularly sought this oath from the women. On the Day of conquest of Mecca, when men and women in their multitude were embracing Islam, the Prophet ﷺ asked for this oath from the women in particular. On the occasion of 'Eid gathering, the Prophet ﷺ went to the rows of women and, in addition to other promises, he received the promise from them that they would not kill their children.[29] On other

occasions when women came to the Prophet ﷺ, the same promise was also taken from them.[30] It appears from certain narrations that this was one of the early reforms which the Prophet ﷺ had intended for Arabia. During the Oath of allegiance at 'Aqabah, the first oath from Ansars was that they would not kill their children.[31]

'Ubada bin as-Samit رضی اللہ عنہ says, "Once we were with the Prophet ﷺ and he took a pledge from us as he took from the women that we will not associate anything with Allah; we will not steal, we will not commit adultery, we will not kill our children, and we will not bring calumny upon one another. Then the Prophet ﷺ said, `Whoever amongst you fulfils this pledge, his reward rests with Allah; and he upon whom amongst you is imposed the prescribed punishment and that is carried out, that is his expiation (for that sin), and he whose (sins) were concealed by Allah, his matter rests with Allah. He may punish him if He likes or may forgive him if He so likes'."[32] It has been narrated in another *hadith* that Allah has forbidden people to be undutiful to mothers and to bury daughters alive.[33]

It could be imagined that this custom was rooted so firmly in society that even the best of the literature could not bring an end to it. On the other hand, there is a short verse in the Holy Quran which led to the eradication of this cruel and merciless custom from Arabia for all time. This verse depicts a scene so beautifully:

وَاِذَا الْمَوْءٗدَةُ سُئِلَتْ ۝ بِاَیِّ ذَنْۢبٍ قُتِلَتْ ۝ (تکوٹ: ۸)

And when (on the day of Judgement) the female (infant), buried alive, is questioned - For what crime she was killed; [*al-Takwir* 8-9]

It was the effect of this revelation and the Prophet's teachings that whereas at one time the girls were regarded as a shame and disgrace and would be buried alive, there came a time when some of the very high-ranking *Quraish* vied with each other to take an orphan girl into their care. The Prophet ﷺ was leaving Mecca after performing 'Umra and there came running to him the orphan daughter of the martyred Hamzah رضی اللہ عنہ calling, "Uncle, Uncle." 'Ali رضی اللہ عنہ took her by the hand and handed over to Fatimah رضی اللہ عنہا, telling her to take her uncle's daughter. So she made her ride on her horse and departed for Medina. When they reached Medina Zaid رضی اللہ عنہ and Ja'far رضی اللہ عنہ (the brother of Ali) quarrelled about her. Ja'far رضی اللہ عنہ claimed that the girl should be given to him because she was his uncle's daughter and her maternal aunt was his wife. Zaid رضی اللہ عنہ claimed that the girl should be given to him because Hamzah رضی اللہ عنہ was his brother-in-Islam. 'Ali's claim was

that he took her because she was the daughter of his uncle. For the Prophet ﷺ this was a heart-warming and joyous scene. After hearing all the claims, the Prophet ﷺ gave her to her aunt and said, "The aunt is of the same status as mother."[34]

The same female children who were regarded as trouble and a bad omen before, became the "comfort of eyes". The Holy Quran says:

وَالَّذِیْنَ یَقُوْلُوْنَ رَبَّنَا هَبْ لَنَا مِنْ اَزْوَاجِنَا وَذُرِّیّٰتِنَا قُرَّةَ اَعْیُنٍ (فرقان: ۷٤)

And those who pray, "Our Lord! Grant unto us wives and offspring who will be the comfort of our eyes." [*al-Furqan* 74]

THE FOSTERING AND NURSING OF A CHILD:

Having recognised the right of children to live, it becomes the first and foremost duty that their right to be nursed and their right to be taken care of, until such time that they become able to fend for themselves, are also recognised; and until the time that they reach maturity, they should be looked after and be supported. Islam has made both parents responsible for this and, so far as the expense of supporting a child is concerned, it is entirely the father's duty. The details can be found in the books of jurisprudence in the chapter of Nursing and Fostering. Briefly, as long as the child is feeding on milk, he should be suckled by the mother. In the case of there being no mother, or if she is legally separated from the husband, then it is the duty of the father to make arrangements with the natural mother for the child to be nursed and to pay all expenses incurred for it. The period for suckling has been fixed as two years.

وَالْوَالِدٰتُ یُرْضِعْنَ اَوْلَادَهُنَّ حَوْلَیْنِ كَامِلَیْنِ لِمَنْ اَرَادَ اَنْ یُّتِمَّ الرَّضَاعَةَ ؕ وَعَلَى
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The mothers shall give suck to their offspring for two whole years, if the father desires to complete the term. But he shall bear the cost of their food and clothing on equitable terms [*al-Baqara* 233]

If during the suckling period of a child, with the agreement of both parents, any other woman is appointed for suckling the child, it is accepted by Islam. In fact, Islam is the only religion which recognises its legal importance. In Islam, such nursing women have been given nearly the same status as that of mother, and the children of the nursing woman have been regarded as the child's own brothers and sisters.

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وَاُمَّهٰتِكُمُ الّٰتِيْٓ اَرْضَعْنَكُمْ وَاَخَوٰتُكُمْ مِّنَ الرَّضَاعَةِ (نسآء:٢٣)

Prohibited to you (for marriage) are .....foster-mothers (who gave you suck) and foster-sisters. [*al-Nisaa* 23]

It ought to be noted that providing suckling service to young children holds such a place of respect and honour in Islam, that those who give this service have been regarded as near as blood relatives. In the above quoted verse of *Sura al-Baqara* the responsibility of the feeding and clothing of the suckling mother has been placed on the father. As a corollary, the feeding and clothing of the child is also the father's responsibility. In the absence of the father, it is the grandfather's responsibility and, after him, whoever is the guardian of the child from the father's side.

EDUCATION AND UPBRINGING:

After physical growth and development comes the importance of a child's spiritual training and development. The Holy Quran has expressed this "obligation", in a very brief phrase comprising only a few words; stated in such a comprehensive way that volumes can be written on its elucidation and explanation:

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا قُوْٓا اَنْفُسَكُمْ وَاَهْلِيْكُمْ نَارًا (تحريم:٦)

O ye who believe! Save yourselves and your families from Fire. [*al-Tahrim* 6]

It is the duty of the head of the family to save the family from fire. The fire here referred to is Hell-Fire. The object is to safeguard them from all such evils, vices and bad conduct which ultimately land them in Hell-Fire. It is, therefore, the duty of the head of the family to look after their moral upbringing, religious education and training.

Allah has praised those people who pray for the goodness and righteousness of their wives and children and ask Him to bestow on them physical and spiritual beauty, to give them the best in this world and the best in the Hereafter, and to make them the comfort of their eyes. Allah says:

وَالَّذِيْنَ يَقُوْلُوْنَ رَبَّنَا هَبْ لَنَا مِنْ اَزْوَاجِنَا وَ ذُرِّيّٰتِنَا قُرَّةَ اَعْيُنٍ (فرقان:٧٤)

And those who pray, "Our Lord! Grant unto us wives and offspring who will be the comfort of our eyes, [*al-Furqan* 74]

In addition to training the children to be virtuous and obedient, one should also supplicate to Allah for their good conduct and dutifulness. In one *Sura*, Allah reminds us that a good person prays to Him for the

forgiveness of his parents and wishes to be of service to them. He also prays for the success of his efforts which he makes for his children.

وَاَصْلِحْ لِيْ فِيْ ذُرِّيَّتِيْ ۚ اِنِّيْ تُبْتُ اِلَيْكَ وَاِنِّيْ مِنَ الْمُسْلِمِيْنَ (احقاف:١٥)

And "(O My Lord!) be gracious to me in my issue. Truly have I turned to Thee and truly do I bow (to Thee) in Islam." [*al-Ahqaf* 15]

It is thus evident that in order to make children virtuous and successful it is the duty of a good father to make sincere efforts and pray to Allah for their success. The Prophet ﷺ explained and elucidated the purpose of this revelation in many different ways.

Once a bedouin, Al-Aqra' bin Habis came to the Prophet ﷺ and saw him kissing his grandson Hasan رضی اللہ عنہ. Thinking this to be disrespectful and undignified, he told the Prophet ﷺ that he had ten children but he never kissed any of them. The Prophet ﷺ cast a look at him and said, "Whoever is not merciful to others will not be treated mercifully."[35] In another *hadith* it is stated that the Prophet ﷺ said, "I cannot put mercy in your heart if Allah has taken it away from it."[36] The idea behind both these statements is that the children should be treated with love and affection, for Allah does not love and have mercy on him who does not love and have mercy on his own children.

Once a poor woman came to 'Aisha رضی اللہ عنہا. She was accompanied by her two young daughters. At that time there was no food present in the Prophet's residence except one date. 'Aisha رضی اللہ عنہا gave the date to her. Motherly love did not allow the woman to eat the date herself and deprive her little daughters of it. She divided the date into two and gave one half to each girl. 'Aisha رضی اللہ عنہا was greatly moved by this sight. When the Prophet ﷺ came she narrated the incident to him. The Prophet ﷺ remarked that treating daughters well is such a good act that it shields that person from Hell-Fire. There is another *hadith* which has already been narrated which tells that he who brings up two girls properly, will be together with the Prophet ﷺ on the Day of Resurrection, like two fingers.[37] In another narration the Prophet ﷺ said, "It is better for a man to discipline his son than to give a *Sa' as sadaqa*." On another occasion the Prophet ﷺ said, "A father gives his son nothing better than a good education."[38]

It is also important that the boys should not be given preference over the girls because of their sex. There is a saying of the Prophet ﷺ: If anyone has a female child and does not bury her alive, or slight her, or prefer his male children to her, Allah will grant him paradise."[39] Amongst boys also, no discrimination due to age is allowed. As

وَاُمَّهٰتُكُمُ الّٰتِیْٓ اَرْضَعْنَكُمْ وَاَخَوٰتُكُمْ مِّنَ الرَّضَاعَةِ (نساء ۲۳)

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وَالَّذِيْنَ يَقُوْلُوْنَ رَبَّنَا هَبْ لَنَا مِنْ اَزْوَاجِنَا وَ ذُرِّيّٰتِنَا قُرَّةَ اَعْيُنٍ (فرقان ۷۴)

And those who pray, "Our Lord! Grant unto us wives and offspring who will be the comfort of our eyes, [*al-Furqan* 74]

In addition to training the children to be virtuous and obedient, one should also supplicate to Allah for their good conduct and dutifulness. In one *Sura*, Allah reminds us that a good person prays to Him for the

forgiveness of his parents and wishes to be of service to them. He also prays for the success of his efforts which he makes for his children.

وَاَصْلِحْ لِیْ فِیْ ذُرِّیَّتِیْ ۚ اِنِّیْ تُبْتُ اِلَیْكَ وَاِنِّیْ مِنَ الْمُسْلِمِیْنَ (احقاف ۱۵)

And "(O My Lord!) be gracious to me in my issue. Truly have I turned to Thee and truly do I bow (to Thee) in Islam." [*al-Ahqaf* 15]

It is thus evident that in order to make children virtuous and successful it is the duty of a good father to make sincere efforts and pray to Allah for their success. The Prophet ﷺ explained and elucidated the purpose of this revelation in many different ways.

Once a bedouin, Al-Aqra' bin Habis came to the Prophet ﷺ and saw him kissing his grandson Hasan رضی اللہ عنہ. Thinking this to be disrespectful and undignified, he told the Prophet ﷺ that he had ten children but he never kissed any of them. The Prophet ﷺ cast a look at him and said, "Whoever is not merciful to others will not be treated mercifully."[35] In another *hadith* it is stated that the Prophet ﷺ said, "I cannot put mercy in your heart if Allah has taken it away from it."[36] The idea behind both these statements is that the children should be treated with love and affection, for Allah does not love and have mercy on him who does not love and have mercy on his own children.

Once a poor woman came to 'Aisha رضی اللہ عنہا. She was accompanied by her two young daughters. At that time there was no food present in the Prophet's residence except one date. 'Aisha رضی اللہ عنہا gave the date to her. Motherly love did not allow the woman to eat the date herself and deprive her little daughters of it. She divided the date into two and gave one half to each girl. 'Aisha رضی اللہ عنہا was greatly moved by this sight. When the Prophet ﷺ came she narrated the incident to him. The Prophet ﷺ remarked that treating daughters well is such a good act that it shields that person from Hell-Fire. There is another *hadith* which has already been narrated which tells that he who brings up two girls properly, will be together with the Prophet ﷺ on the Day of Resurrection, like two fingers.[37] In another narration the Prophet ﷺ said, "It is better for a man to discipline his son than to give a *Sa' as sadaqa*." On another occasion the Prophet ﷺ said, "A father gives his son nothing better than a good education."[38]

It is also important that the boys should not be given preference over the girls because of their sex. There is a saying of the Prophet ﷺ: If anyone has a female child and does not bury her alive, or slight her, or prefer his male children to her, Allah will grant him paradise."[39] Amongst boys also, no discrimination due to age is allowed. As

وَاُمَّهٰتِكُمُ الّٰتِيْٓ اَرْضَعْنَكُمْ وَاَخَوٰتُكُمْ مِّنَ الرَّضَاعَةِ (نسآء:٢٣)

Prohibited to you (for marriage) are .....foster-mothers (who gave you suck) and foster-sisters. [*al-Nisaa* 23]

It ought to be noted that providing suckling service to young children holds such a place of respect and honour in Islam, that those who give this service have been regarded as near as blood relatives. In the above quoted verse of *Sura al-Baqara* the responsibility of the feeding and clothing of the suckling mother has been placed on the father. As a corollary, the feeding and clothing of the child is also the father's responsibility. In the absence of the father, it is the grandfather's responsibility and, after him, whoever is the guardian of the child from the father's side.

EDUCATION AND UPBRINGING:

After physical growth and development comes the importance of a child's spiritual training and development. The Holy Quran has expressed this "obligation", in a very brief phrase comprising only a few words; stated in such a comprehensive way that volumes can be written on its elucidation and explanation:

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا قُوْٓا اَنْفُسَكُمْ وَاَهْلِيْكُمْ نَارًا (تحریم:٦)

O ye who believe! Save yourselves and your families from Fire. [*al-Tahrim* 6]

It is the duty of the head of the family to save the family from fire. The fire here referred to is Hell-Fire. The object is to safeguard them from all such evils, vices and bad conduct which ultimately land them in Hell-Fire. It is, therefore, the duty of the head of the family to look after their moral upbringing, religious education and training.

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opposed to many other societies and legal systems, Islam has not made any distinction between the rights of the younger, the elder or the first born; instead everyone has been given equal status in relationship to the father. The Prophet ﷺ disapproved of this discrimination so much that he regarded it an unjust act. If a father, without any special reason, gives a gift to one of his sons and ignores the others, such an act is treated as an unjust one. Once a person gave his son a slave of his own as a gift. His wife suggested that they call the Prophet ﷺ as a witness. He went to the Prophet ﷺ and told him that he had given his son his slave as a gift and that his wife wanted him as witness to it. The Prophet ﷺ asked him if he had got any children other than this one. His reply was, "Yes." Then the Prophet ﷺ asked him if he had given the rest of them the same? His reply was, "No." On hearing this, the Prophet ﷺ said, "This is injustice. Call some person other than me as witness to it."[40] Thus the law which was prevalent (and is still present in the Jews, Romans, Hindus and in other ancient nations, which only allowed the eldest son to be the sole inheritor of his father's property and have preferential rights, was reformed. Every son whether elder or younger was given an equal status and the unjust law came to an end.

RIGHTS OF THE SPOUSES

After parents and offspring comes the relationship of husband and wife. As explained in the last chapters, discharging the rights of the parents provides physical and spiritual satisfaction to the old; and discharging the rights of the children provides for the safety of their lives and their successful upbringing. In a similar way, the joy and happiness of every household depends on the discharge of the mutual rights and obligations between spouses.

First of all it should be kept in mind that in all the religions which existed prior to Islam, the woman and the sexual relationship with her were regarded as a hindrance to the advancement of morality and spirituality. In India the followers of Buddhism, Jainism, Vedanat and Yogis all adhered to this viewpoint. In Christianity, celibacy and having no connection with women was considered to be a means of spiritual attainment. Islam contradicted this view and told that the attainment of greater morality and spiritual perfection can be better achieved in a state of marital relationship than in celibacy. Morality is another name for good conduct, good relationships and good behaviour. If one leads a secluded life, one has no responsibility on one's shoulders as a wife, a father, a mother, a brother, or a sister. Worldly responsibilities play a very important role in attaining morality. Real modesty and chastity can

only be achieved by living in a real world surrounded by relations and responsibilities. Leading a life of seclusion is a death blow to modesty and chastity which are most important in attaining moral and spiritual heights. The history of religious asceticism is witness to this fact.

Islam has recommended for men and women of all ages, whether free or slave, to live a life in matrimony and has regarded it a superior way of life. In fact, it has been regarded a source of goodness and blessing. The Holy Quran says:

وَاَنْكِحُوا الْاَيَامٰى مِنْكُمْ وَالصّٰلِحِيْنَ مِنْ عِبَادِكُمْ وَاِمَآئِكُمْ ط اِنْ يَّكُوْنُوْا فُقَرَآءَ يُغْنِهِمُ اللّٰهُ مِنْ فَضْلِهٖ ط وَاللّٰهُ وَاسِعٌ عَلِيْمٌ (نور: ۳۲)

And marry such of you as are solitary and the pious of your slaves and maid-servants. If they be poor, Allah will enrich them of His bounty. Allah is of ample means, Aware. [*al-Nur* 32]

The sentence in the above verse which says, "If they be poor, Allah will enrich them of His bounty" means that married life is a means of goodness and blessing. From a religious viewpoint, suppose there is poverty in the fate of one, and affluence in the fate of the other, the matrimonial relationship will remove the poverty of the indigent. From a worldly point of view there would be two advantages. Firstly, instead of one there would be two workers in the home. Marriage will also produce offspring and in the future there would be more hands to share the work. The advantage of this point may not be easily appreciated by the rich, but the poor may understand and appreciate it better, especially labourers and peasants. Secondly, even a lazy man when burdened with responsibility, becomes inclined to work hard. A man who is poor because of unemployment will look hard for work in order to support his wife. The love of the wife will also play a crucial role in this respect, and will make him ready and willing to undertake hard work, to which he would not previously have agreed. At the end of the above verse, Allah says that He possesses ample means and knows everything. So, this commandment which urges people to marry is full of expedience and wisdom.

Marriage has been regarded so important that Allah commands that if a poor Muslim cannot afford to marry a free believing woman then he should marry a believing slave woman.

وَمَنْ لَّمْ يَسْتَطِعْ مِنْكُمْ طَوْلًا اَنْ يَّنْكِحَ الْمُحْصَنٰتِ الْمُؤْمِنٰتِ فَمِنْ مَّا مَلَكَتْ اَيْمَانُكُمْ

مِنْ فَتَيَاتِكُمُ الْمُؤْمِنٰتِ ط وَاللّٰهُ اَعْلَمُ بِاِيْمَانِكُمْ ط بَعْضُكُمْ مِنْ بَعْضٍ ج (نسآء: ٢٥)

If any of you have not the means wherewith to wed free believing women, they may wed believing girls from among those whom your right hand possess: And Allah has full knowledge about your Faith. You are one from another. [*al-Nisaa* 25]

This verse is worth reflecting on. It tells that if one does not have means of supporting a free believing woman then one should marry a slave believing woman. Whether a newly converted person could be equal in rank to a long-standing believer, is a question which has also been answered by Allah in the above verse, by saying that He is the only One Who knows whose faith is better and acceptable to Him. It means that the question of new or long-standing faith does not matter what matters is whose faith is better and stronger and acceptable to Allah. Another question is, how could the newly converted slave woman be equal in status to the free believing woman? Allah has also answered this question in the above verse by saying: "You are one from another". It means that all human beings are of one kind and are equal.

The purpose of explaining in such detail was to remove all kinds of doubt and so avoid apprehension in the minds of poor Muslims which may hinder them getting married. It is therefore evident that Islam has attached great importance to the companionship of a life-partner for a blissful and complete life. In one *hadith,* the Prophet ﷺ has been reported as saying:

اتزوج النسآء فمن رغب عن سنتى فليس منى (بخارى كتاب النكاح)

I marry women. So he who does not follow my tradition in religion, is not from me (not one of my followers).[*Bukhari* 41]

The purpose of marriage is not just the satisfaction of lust. The fact is that every human being needs the companionship of one of his own kind and that this is a natural instinct with which Allah has endowed everybody. Allah has called "the love and affection of husband and wife" as one of His Signs:

وَمِنْ اٰيٰتِهٖٓ اَنْ خَلَقَ لَكُمْ مِّنْ اَنْفُسِكُمْ اَزْوَاجًا لِّتَسْكُنُوْٓا اِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَّوَدَّةً وَّ رَحْمَةً ط اِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ لِّقَوْمٍ يَّتَفَكَّرُوْنَ ○ (روم: ٢١)

And among His Signs is this, that He created for you mates from among yourselves, that ye may dwell in tranquillity with them, and He has put love and mercy between your (hearts): Verily in that are

Signs for those who reflect. [*al-Rum* 21]

The word "tranquillity" in the above verse contains a complete manifestation of the matrimonial relationship. In a world which is full of struggles and hardships only the companionship of a spouse provides comfort and solace. Therefore, it is important that the mutual relationship of husband and wife should be so pleasant that the purpose of this wonderful companionship, which Allah has called His Signs, is fulfilled. In other words this companionship should produce mutual sincerity, love and affection, and peace and solace. If this purpose of marriage is not fulfilled then one or both the partners are at fault.

Islam has attached so much importance to the mutual love and affection of husband and wife that it reproaches those people who try to drive a wedge into the mutual relationship and love and affection of husband and wife. The Holy Quran says:

فَيَتَعَلَّمُوْنَ مِنْهُمَا مَا يُفَرِّقُوْنَ بِهٖ بَيْنَ الْمَرْءِ وَزَوْجِهٖ ط .....مَا لَهٗ فِى الْاٰخِرَةِ مِنْ خَلَاقٍ ط (بقرہ: ١٠٢)

They learned from them the means to sow discord between man and wife.....(they) would have no share in the happiness of the Hereafter. [*al-Baqara* 102]

How can this companionship be maintained? There is only one solution. The wife should obey the husband and the husband should look after her interest and keep her happy. There is no doubt husband and wife are equal in respect of their rights, nevertheless the husband has been given a slightly higher status because he is physically strong and he takes care and looks after the wife. The Holy Quran says:

اَلرِّجَالُ قَوَّامُوْنَ عَلَى النِّسَآءِ بِمَا فَضَّلَ اللّٰهُ بَعْضَهُمْ عَلٰى بَعْضٍ وَّبِمَآ اَنْفَقُوْا مِنْ اَمْوَالِهِمْ ط فَالصّٰلِحٰتُ قٰنِتٰتٌ حٰفِظٰتٌ لِّلْغَيْبِ بِمَا حَفِظَ اللّٰهُ ط (نسآء: ٣٤)

Men are the protectors and maintainers of women, because Allah has given the one more (strength) than the other, and because they support them from their means. Therefore the righteous women are devoutly obedient, and guard in (the husband's) absence what Allah would have them guard. [*al-Nisaa* 34]

The last part of the above verse means that good women look after their husband's respect, honour and property, and guard their own chastity in their husband's absence. Allah has created them with this nature, so they are naturally obedient to their husbands and they guard

مِنْ فَتَيَاتِكُمُ الْمُؤْمِنٰتِ ط وَاللّٰهُ اَعْلَمُ بِاِيْمَانِكُمْ ط بَعْضُكُمْ مِنْ بَعْضٍ ج (نسآء: ٢٥)

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their chastity. Nevertheless, if a woman acts differently and if her act is against the above then her act is unnatural.

Having made man and woman complementary to each other, Allah has made this companionship a means of their interdependence, a means of their trustworthiness, a means of their beauty and its appreciation, and a means of their economic and social success. Just look at the eloquence of the Holy Quran! it has expressed all these meanings with the use of just one metaphor:

هُنَّ لِبَاسٌ لَّكُمْ وَاَنْتُمْ لِبَاسٌ لَّهُنَّ ط (بقرہ:۱۸۷)

They are your garments and you are their garments. [*al-Baqara* 187]

In the word "garments" are hidden many meanings, such as that husbands and wives cover each other's nakedness, they keep safe each other's secrets; that they enjoy the beauty and elegance of each other and are complementary to each other. These are the purposes of marriage and by discharging the mutual rights and obligations they can achieve these objectives.

In another verse, Allah has elucidated the purpose of the creation of man and woman and their mutual obligations:

يٰٓاَيُّهَا النَّاسُ اتَّقُوْا رَبَّكُمُ الَّذِىْ خَلَقَكُمْ مِّنْ نَّفْسٍ وَّاحِدَةٍ وَّ خَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيْرًا وَّ نِسَآءً ج وَاتَّقُوا اللّٰهَ الَّذِىْ تَسَآءَلُوْنَ بِهٖ وَالْاَرْحَامَ ط اِنَّ اللّٰهَ كَانَ عَلَيْكُمْ رَقِيْبًا (نسآء ۱)

O mankind! Be careful of your duty to your Lord Who created you from a single soul and from it created its mate and from them twain hath spread abroad a multitude of men and women. Be careful of your duty toward Allah in Whom ye claim (your rights) of one another, and towards the wombs (that bear you). Lo! Allah hath been a watcher over you. [*al-Nisaa* 1]

The Prophet ﷺ would usually recite the above verse during marriage sermons. There is mention in it of the creation of the first pair of human beings, which subsequently produced the multitude of men and women. After having introduced the subject of creation, it has been impressed on human minds that it is incumbent upon them to give consideration to Allah's blessings (i.e. relationships) and have regard for them while dealing with them. If one looks at the subject carefully it becomes apparent that the marriage tie is at the root of all relationships. Marriage thus holds a very important place in human society and is the

starting point of all worldly relationships, and it is this relationship which produces love, kindness and affection in human hearts.

The moral purpose of marriage is to bring about in men and women rectitude and chastity. The Holy Quran states in connection with marriage thus: (It is) for living in chastity and not lewdness or fornication [*al-Maida* 5]. It is in a *hadith* that Prophet ﷺ said, "Young men, those of you who can support a wife, should marry, for it keeps you from looking at strange women and preserves you from immorality; but those who cannot should devote themselves to fasting, for it is a means of suppressing sexual desire."[42]

The fulfilment of these purposes of marriage depends upon the spouses being ever ready for peace and concord, and if there is ever a risk of damage to the relationship they should be prepared for mutual conciliation. Both of them should make an equal effort to correct any ugly situation. In the Holy Quran it has been repeatedly urged to correct the dispute by mutual consultation [*al-Baqara* 228, *al-Nisaa* 129]. At some places reconciliation has been called "to maintain Allah's limits".

اَنْ يُّقِيْمَا حُدُوْدَ اللّٰهِ (بقرہ:۲۳۰)

...that they can keep the limits ordained by Allah. [*al-Baqara* 230]

During pagan times it was customary for men, when in anger, to vow not to treat their wives well. If a well-wisher advised them not to treat their wives badly, they had the excuse that they have taken a vow and they were helpless. Allah addressed such people through the Prophet ﷺ:

وَلَا تَجْعَلُوا اللّٰهَ عُرْضَةً لِّاَيْمَانِكُمْ اَنْ تَبَرُّوْا وَ تَتَّقُوْا وَ تُصْلِحُوْا بَيْنَ النَّاسِ ط وَاللّٰهُ سَمِيْعٌ عَلِيْمٌ (بقرہ:۲۲۴)

And make not Allah's (name) an excuse in your oaths against doing good, or acting rightly, or making peace between persons; for Allah is One Who heareth and knoweth all things. [*al-Baqara* 224]

The advice in the above verse is directed at husbands and wives because, in the following verses, there is a mention of those who take an oath of abstention from their wives and have their minds set on divorce. So, according to the above verses, man should act righteously, provide good treatment to the wife and follow a path of peace-making.

The qualities of good wives have been described in the Holy Quran:

فَالصّٰلِحٰتُ قٰنِتٰتٌ حٰفِظٰتٌ لِّلْغَيْبِ (نسآء:۳۴)

Therefore the righteous women are devoutly obedient, and guard (in husband's) absence what Allah would have them guard (property and chastity). [*al-Nisaa* 34]

So, the duties of a wife are that she be obedient to her husband, take good care of his wealth and riches and guard, during his absence, his honour and prestige which are tantamount to her own honour and prestige. In short, there are three duties of a wife; to be obedient, to be a good manager and to be chaste. The Prophet ﷺ said, "After fear of Allah there is nothing better for a believer than a good wife who obeys him if he gives her a command, pleases him if he looks at her, is true to him if he abjures her to do something, and is sincere towards him regarding her person and his property if he is absent."[43]

The mutual rights of husband and wife were explained by the Prophet ﷺ in his last sermon in the following words:

"O Men, to you a right belongs with respect to your women and to your women a right with respect to you. It is your right that they not fraternise with any one of whom you do not approve, as well as never to commit adultery. But if they do, then Allah has permitted you to isolate them within their homes and to chastise them without cruelty. But if they abide by your right, then to them belongs the right to be fed and clothed in kindness." [*Ibn Majah - Kitab al-Nikah*]

On one occasion a man came and asked the Prophet ﷺ what rights a wife can demand of her husband. He replied:

"You should give her food when you eat, clothe her when you clothe yourself, not strike her on the face, and do not revile her or separate from her except in the house." [*Ibn Majah - Kitab al-Nikah*]

The Prophet ﷺ always urged the women to be obedient to their husbands. According to a *hadith* in the *Jame' Tirmidhi* he said, "If I were to order anyone to prostrate himself before another, I would order a woman to prostrate herself before the husband." The Prophet ﷺ adopted this method of explanation only to impress the importance of obedience, otherwise prostration to anyone other than Allah is totally forbidden in Islam. There are two very famous *hadiths* of the Prophet ﷺ:

خیرکم خیرکم لاهله (ترمذی،دارمی،ابن ماجه)

"The best of you is he who is best to his family." [*Ibn Majah*]

خیارکم خیارکم لنساء هم (ترمذی)

"The best of you are those who are best to their wives." [*Tirmidhi*]

To find out whether one has the qualities of goodness and benevolence, one has to see whether one is fair and kind to one's own family, for if a man cannot be just to his own household, he cannot be just to others.

It is related that one Companion was very virtuous and pious but was not paying attention to his wife. When the Prophet ﷺ came to know about it, he called him and said:

ولزوجك عليك حق (بخاری کتاب النکاح)

"Your wife has a right on you." [*Sahih Bukhari - Kitab al-Nikah*]

Before Islam, during pagan times, no respect was given to wives. They could be beaten for the slightest fault. *Amir al-Mumineen 'Umar* رضی اللہ عنہ says that once he scolded his wife and she answered him back in the same tone. She could not have done so before Islam. In the pre-Islamic period of ignorance men did not pay attention to women. When Islam came, Allah revealed commands regarding them and assigned for them their rights.[44]

Islam increased women's dignity and honour so much that they were brought on par with men, and in law they were given equal rights. However, in terms of family status, men were given a slightly higher position. The Holy Quran says:

وَلَهُنَّ مِثْلُ الَّذِیْ عَلَیْهِنَّ بِالْمَعْرُوْفِ ص وَلِلرِّجَالِ عَلَیْهِنَّ دَرَجَةٌ ط (بقرہ:۲۲۸)

And they (women) have rights similar to those (of men) over them in kindness, and men are a degree above them. [*al-Baqara* 228]

This slightly higher status has been given to men not without reason. This has been done in order that they may be able to perform their duty to provide their wives' sustenance and safeguard them. In a way they have been made an honorable judge of their domestic court. This point becomes clear when one takes note that the above verse relates to resolving domestic disputes between husband and wife. Although the legal rights of both parties are accepted as equal, the day to day domestic disputes can be resolved only when the husband is accepted as a head of the family, so that he may run the household in a proper manner. The Holy Quran has stated its expediences also. It says:

اَلرِّجَالُ قَوَّامُوْنَ عَلَی النِّسَآءِ بِمَا فَضَّلَ اللّٰهُ بَعْضَهُمْ عَلٰی بَعْضٍ وَّبِمَآ اَنْفَقُوْا مِنْ اَمْوَالِهِمْ ط (نسآء:۳٤)

Men are the protectors and maintainers of women, because Allah has

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Men are the protectors and maintainers of women, because Allah has

given the one more (strength) than the other, and because they support them from their means. [*al-Nisaa* 34]

One reason for the men being given the superior status is that Allah has made men superior to women in physical strength and intellect. Medical research, general observation and the history of mankind support this view. Appointing man as head of the family therefore is a natural choice. The second reason for choosing man as the head of family is that Islam has put all financial responsibilities, such as *Mahr*, maintenance of children, provision of daily needs and all household expenses, on the shoulder of man. This division of responsibilities helps in the proper running of the household and in the maintenance of pleasant companionship.

Most women are stubborn and obstinate which is perhaps a natural weakness or may be the result of bad upbringing. So when women show this stubbornness some men react to it and want to correct them by strictness and harshness. The Prophet ﷺ advised men by means of a very good simile. He said, "Act kindly towards women, for they were created from a rib (which is crooked). If you try to straighten it you will break it."[45] The Prophet ﷺ prescribed a very good remedy for men if they wish to be happy and contended in the matter of their relationship with their wives. He said, "A believing man should not hate a believing woman, if he dislikes one of her characteristics, he will be pleased with another."[46] This advice, in fact, is in accordance with following verse of the Holy Quran:

وَعَاشِرُوْهُنَّ بِالْمَعْرُوْفِ ۚ فَاِنْ كَرِهْتُمُوْهُنَّ فَعَسٰٓى اَنْ تَكْرَهُوْا شَيْـًٔا وَّيَجْعَلَ اللّٰهُ فِيْهِ خَيْرًا كَثِيْرًا ۝ (نساء: ١٩)

Live with them (wives) on a footing of kindness and equity. If you take a dislike to them it may be that ye dislike a thing, and Allah brings about through it a great deal of good. [*al-Nisaa* 19]

Islam has divided the activities of life in two categories, namely domestic work and outdoor work. The responsibility of the domestic work lies on woman and the heavy burden of outdoor work has been placed on the shoulders of man. In this way the edifice of domestic and outdoor work has been built on the pillars of mutual assistance and cooperation. Earning a living and providing finance for the household has been regarded to be the duty of man. It is incumbent on man to provide food, maintenance and the other necessities of life to woman. In case he fails in his responsibility, the woman has a right to seek redress

through court. If he does not obey the order of the court, the woman has a right to seek legal separation.[47] In certain circumstance woman is entitled to charge the man for suckling his child. The details of this are mentioned in the Holy Quran.

If, out of niggardliness, a husband does not provide enough money, consistent with his means, for his family's maintenance, then the wife has a right to take from his wealth a justified amount adequate for her family needs, without seeking his permission. It has been narrated by 'Aisha رضی اللہ عنہا that Hind bint 'Utbah came to the Prophet ﷺ and said, "O Allah's Apostle! Abu Sufyan is a miser and he does not give me what is sufficient for me and my children. Can I take of his property without his knowledge?" The Prophet ﷺ said, "Take what is sufficient for you and your children, and the amount should be just and reasonable."[48]

There is a well known *hadith* in which the mutual obligations of husband and wife have been stated. The Prophet ﷺ said, "Everyone of you is a guardian and everyone of you is responsible (for his wards)... A man is a guardian of his family and responsible (for them); a wife is a guardian for her husband's house and she is responsible (for it). ..... Beware! All of you are guardians and are responsible (for your wards)."[49]

WHICH WOMAN HAS BEEN ALLOWED TO BE CHASTISED:

There is a verse in the Holy Quran in which a husband has been given permission to chastise woman in certain circumstances. The verse is as follows:

وَالّٰتِيْ تَخَافُوْنَ نُشُوْزَهُنَّ فَعِظُوْهُنَّ وَاهْجُرُوْهُنَّ فِى الْمَضَاجِعِ وَاضْرِبُوْهُنَّ ۚ فَاِنْ اَطَعْنَكُمْ فَلَا تَبْغُوْا عَلَيْهِنَّ سَبِيْلًا ۭ (نساء: ٣٤)

As for those from whom ye fear rebellion, admonish them and banish them to beds apart, and scourge them. Then if they obey you, seek not a way against them. [*al-Nisaa* 34]

In the Arabic text word Nushooz has been used for rebellion. The dictionary meaning of Nushooz is "displacement" or "standing up in opposition". In connection with women, the meaning of this word, according to the commentator Ibn Jarir Tabari, is as follows:

ومعنى ذلك اذا رايتم منهن ما تخافون ان ينشزون عليكم من نظر الى ما ينبغى

لهن ان ينظرن اليه و يدخلن ويخرجن - واستربتم بامرهن -(تفسير طبرى ٥-٣٨ مصر)

"And its meaning is that when you see women in a state which you apprehend to be Nushooz, i.e. they gaze where it is not allowed to look; they come and go and you become suspicious about them." [*Tafseer Tabari*]

وعن محمد بن كعب القرظى اذا راى الرجل تقصيرها فى حقه فى مدخلها بلسانه

ومخرجها قال يقول لها بلسـانه قد رأيتكِ منكِ كذا وكذا فانتهى - (تفسير طبرى)

"According to Muhammad bin Ka'b al-Qarazi, when a man notices that the woman is at fault in matter of coming in and going out of the house, he should tell her with his tongue that he saw such and such acts of her (which are not right) and that she should stop them." [*Tafseer Tabari*]

There is another explanation in the books of Jurisprudence, where it has been stated:

الناشزة هى الخارجة عن منزل زوجها المانعة نفسها منه (عالمگيرى نفقات)

"A woman with Nushooz is the one who goes out of her husband's house and refuses to entrust herself to him." [*Alamgiri, Nafqat*]

In short, a woman committing Nushooz is the one in whom there are certain indications of bad behaviour. Some of the commentators have broadened the meaning of Nushooz and have stated that a woman committing Nushooz is the one who wants superiority over her husband, does not pay attention to him, does not obey him and bears malice against him. [*Tafseer Ibn Kathir*]

In my opinion both explanations are correct. If one reads the verse concerned, the meaning of Nushooz becomes quite clear. The verse in full is as follows:

اَلرِّجَالُ قَوَّامُوْنَ عَلَى النِّسَآءِ بِمَا فَضَّلَ اللّٰهُ بَعْضَهُمْ عَلٰى بَعْضٍ وَّ بِمَآ اَنْفَقُوْا مِنْ اَمْوَالِهِمْ فَالصّٰلِحٰتُ قٰنِتٰتٌ حٰفِظٰتٌ لِّلْغَيْبِ بِمَا حَفِظَ اللّٰهُ ؕ وَالّٰتِيْ تَخَافُوْنَ نُشُوْزَهُنَّ فَعِظُوْهُنَّ وَاهْجُرُوْهُنَّ فِى الْمَضَاجِعِ وَاضْرِبُوْهُنَّ ۚ فَاِنْ اَطَعْنَكُمْ فَلَا تَبْغُوْا عَلَيْهِنَّ سَبِيْلًا (نسآء: ٣٤)

Men are in charge of women, because Allah hath made the one of them to excel the other, and because they spend of their property (for the support of women). So good women are the obedient, guarding in

secret that which Allah hath guarded. As for those from whom ye fear rebellion, admonish them and banish them to beds apart, and scourge them (lightly). Then if they obey you, seek not a way against them. [*al-Nisaa* 34]

In the above verse it has been stated that virtuous wives are those who obey their husbands, look after their wealth and property, and safeguard their honour and respect. After mentioning this it has been stated that if the husband realises that his wife is committing Nushooz, he should first try to make her understand the wrong she is doing; if she does not take heed then he should show his concern by not sleeping with her and not talking to her; if she still does not correct herself then he should beat her but lightly. If she corrects her behaviour then he should not look for excuses to harass or divorce her.

It is evident from the above explanation that a woman commits *Nushooz* if she does not discharge both or either of the obligations stated above, i.e. obeys her husband and safeguards his wealth and his honour and respect. The explanation of "safeguarding the honour and respect of husband" is found in a *hadith*. It has been narrated that the Prophet ﷺ said, "Nothing is better for a man than a good wife who obeys him if he gives her a command, pleases him if he looks at her, and is sincere towards him regarding her person and his property if he is absent." [*Ibn Majah*] Sincere towards her person means sincere towards her chastity.

The following words which the Prophet ﷺ spoke about the rights of women in his famous last sermon clearly explain the meaning of *Nushooz* :

واتقوا الله فى النسآء فانهن عندكم عوان و لكم عليهن ان لا يوطين فرشكم احدا تكرهونه فان فعلن فاضربوهن ضربا غير مبرح (مسلم)

"Show fears towards Allah regarding women, for they are under your security. You have right upon them that they must not bring into your houses anyone whom you dislike, but if they do then beat them, though not severely" [*Sahih Muslim*].

According to a *hadith* in the *Ibn Majah,* it has been narrated that the Prophet ﷺ said:

استوصوا بالنساء خيرا فانهن عندكم عوان ليس تملكون منهن شيئا غير ذلك الا ان يأتين بفاحشة مبينة فان فعلن فاهجروهن فى المضاجع واضربوهن ضربا غير مبرح فان اطعنكم فلا تبغوا عليهن سبيلا (ابن ماجه كتاب النكاح)

"Accept my advice about treating women in kindness, for they are under your security. You have no other right except that when they commit an act of open immodesty. If they do (such an act) banish them to beds apart and and beat them lightly. But if they obey you, seek not a way against them." [*Kitab al-Nikah*]

According to some commentators the "act of open immodesty" includes disobedience, foul language and suspicious behaviour.

In short, the chastising of a woman is permitted under special circumstances and as a last resort. The Arabic words used by the Prophet ﷺ are [ضرب غير مبرح] which mean that the beating inflicted should not cause any physical harm to any part of the body. It has been explained that such beating should be with something as light as a *Miswak*. [*Tafseer Tabari*] This is just for the purpose of admonishing and not for hurting. To beat a woman in the ordinary sense is against Islamic ethics. Beating of women was a custom in the days of ignorance of pre-Islamic times. According to Iyas bin 'Abdullah the Prophet ﷺ ordered that men should not beat their wives. So they stopped beating their wives. One day 'Umar رضی اللہ عنہ came and complained to the Prophet ﷺ that many wives had become too audacious and insolent and did not listen to their husbands. Upon this the Prophet ﷺ permitted them to chastise them. The result was that many women came to the wives of the Prophet ﷺ and complained about it. When the Prophet ﷺ came to know about it he said, "Many women have gone round Muhammad's family complaining about their husbands. Those (who beat their wives) are not the best among you" [*Abu Dawud, Ibn Majah, Darimi*].

Once a woman sought the Prophet's advice about her Nikah and mentioned of the proposal by someone. The Prophet ﷺ said: He always keep his staff on his shoulder, meaning thereby that he beats and become angry over minor things. By this remark it becomes evident that the Prophet ﷺ disapproved of this attitude of the man.

Once a Companion came and said, "Messenger of Allah, I have a wife who has something in her tongue (meaning foul speech)." The Prophet ﷺ told him to divorce her. He replied that he had a son from her and she was a companion. Upon hearing this, the Prophet ﷺ advised him to exhort her and said, "If there is any good in her she will accept it; but do not beat your wife."[50] On another occasion the Prophet ﷺ has been reported as saying, "None of you must whip his wife as a slave is whipped and then have intercourse with her at the end of the day."[51]

RIGHTS OF THE RELATIVES

After mother, father, children and spouse come the rights of other relatives. The Arabic phrase used for it is *Silah Rahm*. In the teachings of Muhammad ﷺ, *Silah Rahm* and the rights of kin hold greater importance than in any other religion. This is the reason why it has been mentioned repeatedly in at least twelve verses of the Holy Quran. There are clear injunctions about it. It has been told that it is not a favour but a person's duty and obligation. The Holy Quran says:

فَاٰتِ ذَا الْقُرْبٰى حَقَّهٗ (روم:۳۸)

So give what is due to kindred. [*al-Rum* 38]

وَاٰتِ ذَا الْقُرْبٰى حَقَّهٗ (اسرئیل: ۲۶)

And render to the kindred their due rights. [*Bani Isra'il* 26]

In another place it has been explained that despite one's own love for wealth and despite one's own personal needs, if one bears hardships to help and fulfil one's kin's needs for the pleasure of Allah, it is a great virtue

وَاٰتَى الْمَالَ عَلٰى حُبِّهٖ ذَوِى الْقُرْبٰى (بقرہ:۱۷۷)

To spend your substance, out of love of Him, for your kin, .. [*al-Baqara* 177]

قُلْ مَآ اَنْفَقْتُمْ مِّنْ خَيْرٍ فَلِلْوَالِدَيْنِ وَالْاَقْرَبِيْنَ (بقرہ: ۲۱۵)

Say: Whatever ye spend that is good, is for parents and kindred,.[*al-Baqara* 215]

Next to parents, depending upon the degree of closeness, come the relatives treating whom with kindness has been commanded by Allah. This command was included in the covenant which was taken by Allah from Bani Isra'il.

وَبِالْوَالِدَيْنِ اِحْسَانًا وَّذِى الْقُرْبٰى (بقرہ:۸۳)

Treat with kindness your parents and kindred,... [*al-Baqara* 83]

In the *Sura al-Nahl*, the helping of kindred has been mentioned after justice and kindness.

اِنَّ اللّٰهَ يَاْمُرُ بِالْعَدْلِ وَالْاِحْسَانِ وَاِيْتَآئِ ذِى الْقُرْبٰى (نحل:۹۰)

Lo! Allah enjoineth justice and kindness, and giving to

kinsfolk,..[*al-Nahl* 90]

If a kin commits any wrong, it is not befitting for a wealthy person to stop helping him as a punishment. The Holy Quran says:

وَلَا يَأْتَلِ اُولُوا الْفَضْلِ مِنْكُمْ وَالسَّعَةِ اَنْ يُّؤْتُوْا اُولِى الْقُرْبٰى وَالْمَسٰكِيْنَ (نور-۲۲)

And let not those who possess dignity and ease among you swear not to give to the near of kin and to the needy,... [*al-Nur* :22]

After the worship of Allah, and ascribing no partner to Him, comes giving kind treatment to parents and near relatives. The Holy Quran says:

وَاعْبُدُوااللّٰهَ وَلَا تُشْرِكُوْا بِهٖ شَيْئًا وَّ بِالْوَالِدَيْنِ اِحْسَانًاوَّ بِذِى الْقُرْبٰى (نسآء:۳۶)

Serve Allah, and join not any partners with Him; and do good to parents, kinfolk,.... [*al-Nisaa* 36]

The rights of near relatives hold such importance in Islam that the Prophet ﷺ, for all the efforts he made, for all the troubles and hardships he faced while he was preaching, asked of mankind only their love and affection for their own relatives.

قُلْ لَّآ اَسْئَلُكُمْ عَلَيْهِ اَجْرًا اِلَّا الْمَوَدَّةَ فِى الْقُرْبٰى- (شورى:۲۳)

I ask of you no fee thereof, save loving-kindness among kinsfolk.[*al-Shura* 23]

In Arabic, discharging of one's obligations to near relatives is called *Wasl ar-Rahm* (to *join Rahm*). The opposite of *Wasl ar-Rahm* is *Qat' ar-Rahm* (to cut *Rahm*). The literary meaning of *al-Rahm* is womb. These expressions are used because mother's womb is the root of all kinship.

Fellowship between two persons depends on their mutual friendship, love and assistance. This fellowship finds expression sometimes due to similar ages; sometimes because of class fellowship in the same school; it can be due to neighbourhood, similarity of taste, profession, and because of belonging to the same nationality or citizenship. In order to keep a firm and strong knot of fellowship, it becomes incumbent on the parties to discharge their mutual rights and obligations. Nevertheless, these fellowships are not permanent and can break at any time. However, there is one relationship, that of kinship, which is unbreakable because its basis is the mother's womb.

This kinship is a knot tied by the Creator of the Universe and it is beyond man's power to break it. Consequently, guarding the rights and

obligations of this kinship are incumbent on mankind. The people who try to break this natural relationship have been called "losers" by the Holy Quran:

وَمَا يُضِلُّ بِهٖٓ اِلَّا الْفَاسِقِيْنَ الَّذِيْنَ يَنْقُضُوْنَ عَهْدَاللّٰهِ مِنْۢ بَعْدِ مِيْثَاقِهٖ ۠ وَيَقْطَعُوْنَ مَآ اَمَرَ اللّٰهُ بِهٖٓ اَنْ يُّوْصَلَ (بقرہ:۲۷)

Those who break the covenant of Allah after ratifying it, and sever that which Allah ordered to be joined, and (who) make mischief on the earth: Those are they who are the losers. [*al-Baqara* 27]

In one *hadith* the Prophet ﷺ has elucidated the natural knot of relationship by a metaphor: "The word *al-Rahm* (womb) derives its name from *al-Rahman* (i.e. one of the names of Allah) and Allah said to the womb: `I will keep good relations with the one who will keep good relations with you, (womb i.e. kith and kin) and sever the relationship with him who will sever the relationship with you, (womb i.e. kith and kin).' "[52] In another *hadith*, it has been narrated thus: "So whoever keeps good relations with it (womb i.e. kith and kin), Allah will keep good relations with him, and whosoever will sever it (i.e severs his bonds of kith and kin), Allah too will sever His relations with him."[53] There is another *hadith* in which the Prophet ﷺ said, "Allah created the creation, and when He finished His creation, *al-Rahm* i.e. womb said, `(O Allah) at this place I seek refuge with You from all those who sever me (i.e. sever the ties of kith and kin).' Allah said, `Yes, won't you be pleased that I will keep good relations with the one who will keep good relations with you, and I will sever the relation with the one who will sever the relations with you.' "[54]

As explained before the word *al-Rahm* (womb) has been derived from *al-Rahman,* which is one of the attributes of Allah, and means most beneficent and merciful. The presence of common letters in *al-Rahm* (mother's womb) and *al-Rahman* (most beneficent and merciful) reflects common feelings of love and mercy which both have, and as such the importance in which kin are held by Islam is clearly manifest.

In the Holy Quran there is a verse which shows this connection of *al-Rahm* and *al-Rahman* :

وَاتَّقُوا اللّٰهَ الَّذِىْ تَسَآءَلُوْنَ بِهٖ وَالْاَرْحَامَ ؕ (نسآء:۰۱)

Be careful of your duty towards Allah in Whom ye claim (your rights) of one another, and towards the wombs (that bore you).

[al-Nisaa 1]

The meaning of the above verse can be understood from the following *hadith* : A man came and asked Allah's Apostle ﷺ of a deed which would make him enter Paradise. The Prophet ﷺ told him that he should worship Allah and join none in worship with Him, he should offer prayers perfectly, should pay *zakat,* and should keep good relations with *al-Rahm,* i.e. his kith and kin.[55] There is another *hadith*, which has been narrated by Jubayr bin Mut'am رضى الله عنه, which tells that he heard the Prophet ﷺ saying, "The person who severs the bond of kinship (*Qat' al-Rahm*), will not enter Paradise."[56]

It has been narrated by Abu Huraira that he heard Allah's Apostle ﷺ saying, "Whoever is pleased that he be granted more wealth and that his lease of life be prolonged then he should keep good relations with *al-Rahm,* i.e. his kith and kin.[57] This *hadith* can also be interpreted as meaning that as the result of this virtuous deed Allah would increase one's wealth and life. It can be explained in another way. Helping kith and kin can be done in two ways; either they can be provided with financial assistance, or they can be served physically. The result of the first assistance will be an increase in wealth and of the second will be an increase in life. This *hadith* can also be explained in another way. For the most part, domestic troubles and bickerings are the cause of one's sorrow, resentment and anxiety. However, those who treat their relatives with kindness and love and discharge their obligations graciously, will enjoy domestic happiness and tranquillity, and as a result of this they will be blessed with long life and increased wealth. Tirmidhi has quoted this *hadith* as follows: As a result of keeping good relations with kith and kin, there develops love among relatives and this produces long life and an increase in wealth.

There is another *hadith* which explains the meaning of kindness towards relatives. It says that a kind person is not the one who recompenses the good done to him by his relatives, but is the one who keeps good relations with those relatives who have severed the bonds of kinship with him.[58]

RIGHTS OF THE NEIGHBOURS

Those who reside near each other are called neighbours. The foundation of humanity and its civilisation is based on mutual help, assistance and cooperation. Every human being is in need of the help of another human being. If someone is hungry, it is obligatory for the other, who can afford it, to feed him. If someone is sick, it is incumbent on the healthy and fit person to look after him. If calamity

befalls someone, he should receive help and sympathy. In addition to these moral obligations, people in general should discharge their duty of love and affection towards each other and thus become united. Although people are different physically and have an identity of their own, they must have good moral and spiritual relationships with each other, in order to produce a strong link between them and to live happily and peacefully. For this reason every religion has placed responsibility for help and kindness on the shoulders of those two who live near to each other, for in case of emergency they are the only ones who can provide prompt help.

Another point worth keeping in mind is that there is greater likelihood of affliction and enmity between those who live in close vicinity. This is one of the reasons that all religions have placed an emphasis on neighbours to live harmoniously. Such a neighbourhood would thus provide an example of paradise and each person living in this neighbourhood would lead a safe and peaceful life.

Based on this principle, Islam has introduced certain rules especially dealing with the rights of neighbours. Even before Islam, the Arabs attached greater importance to the rights of neighbours than did other nations. In fact, they considered good neighbourly relationship as a matter of honour and pride. If a neighbour became a victim of some harm and affliction, this caused shame and disgrace in the other neighbour and he thought it befitting for his nobility and virtue to defend and fight for his victimised neighbour. Islam strengthened this feeling still further after making some amendments and affecting some reforms, Islam broadened the meaning and implication of "neighbour", so that there were included in it other categories of people such as two companions on a journey, two students of a school, two employes in a factory, two apprentices of a teacher, two workers in a shop. These associations were also treated as a kind of neighbourliness. Of all these neighbours, priority was given to one who, in addition to being a neighbour, had another relationship, such as kinship or religion. The Holy Quran has elucidated this point.

وَالْجَارِ ذِى الْقُرْبٰى وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنْۢبِ (نسآء:٣٦)

(Allah has enjoined to do good) ....., unto neighbours who are near and unto neighbours who are strangers, and the companion by your side,.. [al-Nisaa 36]

The commentators have a difference of opinion about the meaning of the words "near" and "stranger". Some say that "near" means a kin

and "stranger" means an alien or unrelated person. Others have the opinion that "near" means co-religiousness, and "stranger" means people of other religions, i.e. Jews, Christians and non-believers.[59] In fact, this difference is irrelevant. The aim of the teaching of the Prophet ﷺ is that, from among the neighbours, those who would be preferred have, in addition to neighbourliness, some other connection, attachment and affection, such as that of blood relationship, similarity of religion, or some other kind of companionship. In other words, a neighbour with a double relationship has a preference over one with a single relationship.

The Prophet ﷺ has elucidated this particular commandment of Allah in different ways. It was emphasised that kindness towards neighbours is a direct result of faith. One day the Prophet ﷺ was in the gathering of his Companions and in a very effective way he said, "By Allah, he does not believe! By Allah, he does not believe! By Allah, he does not believe!" He was asked, "Who is that, O Allah's Apostle?" He said, "That person whose neighbour does not feel safe from his evil."[60] On another occasion, the Prophet ﷺ said, "Anybody who believes in Allah and the Last Day should serve his neighbour generously."[61] It is stated in another *hadith* that the Prophet ﷺ said, "Anybody who believes in Allah and the Last Day should not harm his neighbour."[62]

On another occasion the Prophet ﷺ said, " The best companion in Allah's estimation is the one who is best to his companion, and the best neighbour in Allah's estimation is the one who is best to his neighbour."[63] According to one *hadith* the Prophet ﷺ told 'Aisha رضی الله عنها: "Gabriel continued to recommend me about treating the neighbours kindly and politely, so much so that I thought he would order me to make them as my heirs."[64] This indicates that the relationship of neighbours is nearly equal to that of kinsfolk.

The best way of maintaining and increasing fraternising relationships with neighbours is to exchange gifts and presents. The Prophet ﷺ would urge his wives to do this. It is narrated by 'Aisha رضی الله عنها that she asked, "O Allah's Apostle! I have two neighbours! To whom shall I send my gifts?" He replied, "To the one whose gate is nearer to you." [65] The present or gift need not to be an expensive item. Even an ordinary item of food and drink is sufficient. It could even be a thin soup, although it may have been prepared by increasing water. It has been narrated that the Prophet ﷺ once advised one of his Companions, saying, "Abu Dhar, whenever you prepare a broth, add water to it (make it thin), and have in your mind the members of the

household of your neighbours and then give them out of this (as a present) with courtesy.[66] Women have greater opportunity of exchanging gifts. It has been narrated by Abu Huraira رضی الله عنه that the Prophet ﷺ said, "O Muslim ladies! A neighbouress should not look down upon the present of her neighbouress, even it were the hooves of a sheep."[67] This advice holds good for both of the wives. Neither should the sender avoid sending the present thinking it of cheap nature, nor should the receiving wife despise it, thinking it of no value.

It does not behove a benevolent and noble Muslim that he spends his life in comfort and ignores the distress and sufferings of his neighbour. The Prophet ﷺ has been reported as saying, "The believer is not the one who eats his fill when his neighbour beside him is hungry."[68]

Evil, wherever it is perpetrated, is an evil, and sin, wherever it is committed, is a sin, but if it is committed in a situation where a virtuous act is expected, then undoubtedly this evil act would be regarded as the most repugnant. Wherever a person lives, he regards that neighbourhood as his own and the people of the neighbourhood should look after each others' property. They trust each other to keep watch on their houses when they are not in. A man can commit theft or fornication anywhere, but to commit them in his own neighbourhood, where every body knows him, and especially in the house of a neighbour, is an act of a most repugnant and abhorrent nature. This is the reason that there is a command in the Torah:

> "Thou shalt not bear false witness against thy neighbour. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's." [*Exodus* 20: 16-17]
>
> "Thou shalt not defraud thy neighbour, neither rob him:" [*Leviticus* 19:13]

Islam perfected the earlier teachings through its Prophet ﷺ. Answering a question he said: Adultery is forbidden. Allah and his Prophet ﷺ have forbidden it, but adultery with the neighbour's wife is ten times more sinful. Theft is forbidden. Allah and his Prophet ﷺ have forbidden it, but to commit theft in the neighbour's house is ten times more sinful. [*Adab al-Mafrad Imam Bukhari Ch. Haq al-Jar*]

It has been narrated by Abu Huraira رضی الله عنه that a man said, "Messenger of Allah, such and such a woman has a reputation for engaging, to a great extent, in prayer, fasting and alms-giving, but she annoys her neighbours with her tongue." He replied, "She will go to

hell." The man said, "Messenger of Allah, such and such woman has a reputation for engaging to a small extent in fasting, alms-giving and prayer, but she gives pieces of curd as sadaqa and does not annoy her neighbours with her tongue." He replied, "She will go to paradise."[69]

Jesus Christ عليه السلام said, "Thou shalt love thy neighbour as thyself."

[*St. Mark* 12: 31]

The Prophet ﷺ not only urged one to love one's neighbour as one would love oneself, but he also emphasised that if one did not do so, one would face the risk of loosing one's most valued possession, namely the Faith. He said, "None amongst you believes (truly) till one likes for his brother or for his neighbour that which he loves for himself."[70]

More importantly, he described the love for neighbours as the love for Allah and His messenger. The Prophet ﷺ said, "If anyone is pleased to love Allah and His messenger, or rather to have Allah and His messenger love him, he should be a good neighbour."[71]

He further said that on the Day of Judgement, the two persons who would appear before Allah as adversaries will be neighbours of each other. [*Ahmad Ibn Hanbal and Musnad 'Aqabah bin 'Amir*]

The greatest measure for judging a person's good and bad behaviour is to know how he is regarded by a person who is nearest to him. Once a Companion asked the Prophet ﷺ, "Messenger of Allah, how can I know when I do well and when I do ill?" The Prophet ﷺ replied, "When you hear your neighbours say you have done well, you have done well; and when you hear them say you have done ill, you have done ill."[72]

In the case where a neighbour is bad, it is recommended not to act badly in return but to change neighbourhood. This action will put the bad neighbour into shame. Once a Companion came to the Prophet ﷺ and complained that his neighbour troubled him. The Prophet ﷺ advised him to be patient. The Companion came again with the same complaint. The Prophet ﷺ gave him the same advice. He came again and complained in the same way. The Prophet ﷺ told him to take out his belongings and put them on the roadside (to give an impression that he was moving house). The Companion did so. Passersby asked him what was the matter. He told them the reason. People scolded the neighbour, and the latter felt so guilty that he went to the Companion and requested him not to leave, then brought him back to his house and promised that he would never trouble him again.[73]

The result of such teachings was that every Companion had developed a brotherly relationship with his neighbour. Once 'Umar bin al-Khattab رضی اللہ عنہ saw Jabir bin 'Abdullah Ansari رضی اللہ عنہ with a load of meat. 'Umar رضی اللہ عنہ Asked: What it is? He replied, "O Commander of the Faithful, we had a desire to eat meat and, therefore, I have bought one Dirhem of meat." 'Umar رضی اللہ عنہ asked, "Does not one of you desire to curb the craving of the stomach and feed his neighbour or feed the son of his uncle? Have you forgotten the verse?:[74]

وَيَوْمَ يُعْرَضُ الَّذِيْنَ كَفَرُوْا عَلَى النَّارِ ۭ اَذْهَبْتُمْ طَيِّبٰتِكُمْ فِيْ حَيَاتِكُمُ الدُّنْيَا وَاسْتَمْتَعْتُمْ بِهَا ۚ (احقاف: ۲۰)

You enjoyed the pleasures of the world and profited much; now suffer today the punishment. [*al-Ahqaf* 20]

Just think, to have a piece of meat in which there is no share for a neighbour or a needy relative is considered loathsome, and may bring danger of being called to account.

Among the neighbours, there was no distinction left between friend and foe and between believer and non-believer. It has been narrated that once, 'Abdullah bin 'Amr رضی اللہ عنہ slaughtered a sheep, he asked his people: Have you sent a gift from it to my neighbour, the Jew, for I heard the Prophet ﷺ say: Gabriel kept on commending the neighbour to him so much that he thought he would make him an heir?[75]

RIGHTS OF THE ORPHANS

It is the duty of every member of society to give love and affection to the child who has lost his father, look after him, educate him and take care of his inherited wealth and property. On reaching the age of maturity, the property left by his father should be returned to him. In the case of a female child, her modesty and chastity should be guarded and due thought be given to her marriage. These are the commands which were given to the orphan Messenger of Allah Muhammad ﷺ. There was an abundance of orphans in Arabia because of every day disturbances, destruction and killings, but there were few arrangements for their care and upbringing. These children were debarred from the inheritance of their father's property because they were not allowed to inherit.[76] The hard-heartened Arabs had no feelings of affection and mercy for them. There is repeated mention of the bad treatment of orphans in the Holy Quran:

اَرَءَيْتَ الَّذِيْ يُكَذِّبُ بِالدِّيْنِ ۝ فَذٰلِكَ الَّذِيْ يَدُعُّ الْيَتِيْمَ ۝ (الماعون: ۲)

Seest thou one who denies the Judgement (to come)? Then such is the (man) who repulses the orphan (with harshness),... [*al-Ma'un* 1-2]

In another verse the Holy Quran has depicted those trustees who want to misappropriate the inheritance of orphans before they reach the age of maturity.

كَلَّا بَلْ لَّا تُكْرِمُوْنَ الْيَتِيْمَ ۝ وَلَا تَحٰٓضُّوْنَ عَلٰى طَعَامِ الْمِسْكِيْنِ ۝ وَتَاْكُلُوْنَ التُّرَاثَ اَكْلًا لَّمًّا ۝ وَّتُحِبُّوْنَ الْمَالَ حُبًّا جَمًّا ۝ (الفجر: ١٧-٢٠)

Nay, nay! But ye honour not the orphans! Nor do ye encourage one another to feed the poor!- and ye devour inheritance- all with greed, and ye love wealth with inordinate love! [*al-Fajr* 17-20]

In religions prior to Islam, there is very little mention of help, affection and mercy for orphans. In Torah one comes across orphans being mentioned together with other people who are deserving of this. It says: "The Levite, and the stranger, and the fatherless, and the widow, which are within thy gates, shall come, and shall eat and be satisfied." [*Deuteronomy* Ch. 14: v29, Ch. 26: v12]. The Bible has neither mentioned them in any teachings nor redressed their grievances. The time of redress became rife when Muhammad ﷺ, the orphan of Mecca, came to this world bringing with him the *shari'ah* of a perfect religion. The revelation of Allah reminded him thus:

اَلَمْ يَجِدْكَ يَتِيْمًا فَاٰوٰى ۝ ..... (الضحى: ٦)

Did He not find thee an orphan and give thee shelter (and care)—

فَاَمَّا الْيَتِيْمَ فَلَا تَقْهَرْ ۝ (الضحى: ٩)

Therefore, treat not the orphan with harshness, ... [*al-Dhuha* 6,9]

As long as the Prophet ﷺ lived in Mecca in a condition of powerlessness, he instructed his followers in good conduct towards orphans, and advised the cruel and wealthy Quraish to be kind and merciful to them. So, in Meccan verses, teachings continued to be revealed, in which the Holy Quran urged the rich to be generous to the poor. It told what real success in this world is, and how it can be achieved by freeing slaves, feeding the poor and serving orphans.

اَوْ اِطْعٰمٌ فِيْ يَوْمٍ ذِيْ مَسْغَبَةٍ ۝ يَّتِيْمًا ذَا مَقْرَبَةٍ ۝ (البلد: ١٤-١٥)

Or the giving of food in a day of privation to the orphan with claims of relationship. [*al-Balad* 14-15]

In praise of the fortunate and righteous people the Holy Quran says:

وَيُطْعِمُوْنَ الطَّعَامَ عَلٰى حُبِّهٖ مِسْكِيْنًا وَّيَتِيْمًا (دهر: ٨)

And they feed, for the love of Allah, the indigent, the orphan,... [*al-Dahr* 8]

After migration to Medina these moral instructions took the form of laws. In *Sura al-Nisaa,* special injunctions were revealed for this helpless section of society. The orphans were given the rights of inheritance. The guardians of orphans who were dishonest during the pre-Islamic days of ignorance were told:

وَ اٰتُوا الْيَتٰمٰٓى اَمْوَالَهُمْ وَلَا تَتَبَدَّلُوا الْخَبِيْثَ بِالطَّيِّبِ ۪ وَلَا تَاْكُلُوْٓا اَمْوَالَهُمْ اِلٰٓى اَمْوَالِكُمْ ؕ اِنَّهٗ كَانَ حُوْبًا كَبِيْرًا ۝ (نساء: ٢)

To orphans restore their property (when they reach their age), nor substitute (your) worthless things for (their) good ones; and devour not their substance (by mixing it up) with your own. For this is indeed a great sin. [*al-Nisaa* 2]

In order to take control of the wealth and property of rich orphan girls, the guardians would marry them and then harass them, for they were left without any protection and redress. To correct this attitude, it was commanded:

وَاِنْ خِفْتُمْ اَلَّا تُقْسِطُوْا فِى الْيَتٰمٰى فَانْكِحُوْا مَا طَابَ لَكُمْ مِّنَ النِّسَآءِ (النساء: ٣)

If ye fear that ye shall not be able to deal justly with the orphans, (leave them alone and) marry (other) women of your choice. [*al-Nisaa* 3]

The wealth of orphans should not be spent extravagantly and squandered away. The guardian should wait till such time that they acquire wisdom and a sense of good management before their property be handed over to them. In other words, on reaching the age of maturity, and only after the guardians have carefully assessed their wisdom and ability, should the property be returned to them. The Holy Quran says:

وَلَا تُؤْتُوا السُّفَهَآءَ اَمْوَالَكُمُ الَّتِىْ جَعَلَ اللّٰهُ لَكُمْ قِيٰمًا وَّارْزُقُوْهُمْ فِيْهَا وَاكْسُوْهُمْ وَقُوْلُوْا لَهُمْ قَوْلًا مَّعْرُوْفًا ۝ وَابْتَلُوا الْيَتٰمٰى حَتّٰٓى اِذَا بَلَغُوا النِّكَاحَ ۚ فَاِنْ اٰنَسْتُمْ مِّنْهُمْ رُشْدًا فَادْفَعُوْٓا اِلَيْهِمْ اَمْوَالَهُمْ ۚ (نساء: ٥-٦)

To those weak of understanding make not over your property, which Allah hath made a means of support for you, but feed and clothe them

therewith, and speak to them word of kindness and justice. Make trial of orphans until they reach the age of marriage; if then ye find sound judgement in them, release their property to them. [*al-Nisaa* 5-6]

In these verses there is present a special point of rhetorical eloquence. In the first verse where the guardians have been ordered to keep safe, in their trust, the property of the unwise orphans, the ownership of the property has been alluded to as being the possession of the guardians by saying, "make not over your property". However, in the second verse, where there is a command to the guardians for returning the property to the orphans after the latter have reached maturity and have been judged to be of sound mind, the allusion to the property has been made to be the possession of the orphans by using the words: "release their property to them". From this it becomes apparent that as long as the property is with the guardians they should look after and guard it in the same way as they would if the property were their own. When the time of returning comes, every bit of the property should be carefully given back, in the same way in which the property entrusted to them by a stranger is returned.

Those guardians who try to spend orphans' wealth quickly before they reach maturity, have been warned thus:

وَلَا تَأْكُلُوْهَآ اِسْرَافًا وَّبِدَارًا اَنْ يَّكْبَرُوْا ؕ (نساء:٦)

But consume it not wastefully, nor in haste against their growing up. [*al-Nisaa* 6]

It has been regarded unethical for a wealthy guardian to accept any fee for looking after orphans and their property, but if the guardian is poor he has been allowed to take reasonable remuneration.

وَمَنْ كَانَ غَنِيًّا فَلْيَسْتَعْفِفْ ۚ وَمَنْ كَانَ فَقِيْرًا فَلْيَاْكُلْ بِالْمَعْرُوْفِ ؕ (نساء: ٦)

If the guardian is well-off, let him claim no remuneration, but if he is poor, let him have for himself what is just and reasonable. [*al-Nisaa* 6]

The gist of these teachings is:

وَاَنْ تَقُوْمُوْا لِلْيَتٰمٰى بِالْقِسْطِ ۚ (نساء: ١٢٧)

That ye stand firm for justice to orphans. [*al-Nisaa* 127]

In *Sura al-An'am,* first there has been mentioned the hypocrisy of the Jews, such as their following of religion for show and exhibition, their irrelevant and meaningless details about lawful and forbidden animals, and their heedlessness towards committing sins. After this, the Holy Quran draws attention towards the real spiritual and ethical

teachings. One of them is:

وَلَا تَقْرَبُوْا مَالَ الْيَتِيْمِ اِلَّا بِالَّتِيْ هِيَ اَحْسَنُ حَتّٰى يَبْلُغَ اَشُدَّهٗ ۚ (انعام:١٥٢)

And come not nigh to the orphan's property, except to improve it, until he attains the age of full strength. [*al-An'am* 152]

Of the eight ethical precepts mentioned in *Sura Bani Isra'il,* one of them is that a wealthy person should not go near the property of an orphan except with the intention of its betterment. The Holy Quran says:

وَلَا تَقْرَبُوْا مَالَ الْيَتِيْمِ اِلَّا بِالَّتِيْ هِيَ اَحْسَنُ حَتّٰى يَبْلُغَ اَشُدَّهٗ (بنی اسرائیل: ٣٤)

"Come not near to the orphan's property except to improve it." [*Bani Isra'il* 34].

This is the teaching relating to orphans who own property; as far as indigent orphans are concerned, it is told that it is the duty of every Muslim to help in their proper upbringing. In *Sura al-Baqara, al-Nisaa, al-Anfal* and *al-Hashr,* repeated instructions have been given for bringing them up properly, treating them well and being kind to them. For disbursement of *zakat* and *sadaqa* the best deserving cases are orphans and indigents.

In elucidation of these oft-repeated revelations, Prophet Muhammad ﷺ, gave good tidings to those who supported orphans of a place in paradise with him. He said, "I and the person who looks after an orphan and provides for him, will be in paradise like this", putting his index and middle fingers together.[77] He also told that Allah would reward with paradise he who took an orphan into his home and fed him, provided he had not committed any unpardonable sin [*Targhib wa Tartib Mandhari*]. The Prophet ﷺ once remarked that the best house was the one in which good treatment was being given to an orphan and the worst house was the one in which an orphan was being treated unkindly.[78]

The teachings of the Prophet ﷺ changed the very nature of the Arabs. The same Arabs who were hard-hearted towards helpless orphans became tender-hearted. The house of every Companion turned into an orphanage. For each orphan there were stretched several hands of kindness and affection and every one offered his loving care for his upbringing and sustenance. There are many *hadiths* confirming this fact. After the battle of Badr, 'Aisha رضی اللہ عنہا took the orphan girls of her own family and those of *Ansars* to her house and brought them up with all the love of her heart and soul. The behaviour of a Companion 'Abdullah bin 'Umar رضی اللہ عنہ was such that he would never eat food

without sharing his food with an orphan.[79]

Not only did the Companions give the orphans their due rights, and observe honesty in looking after them and guarding their wealth and property, but they were also generous in dealing with them. Once an orphan filed a claim-suit for an oasis against a man in the Prophet's court. The claim could not be proved and the Prophet ﷺ judged the case in favour of the defendant. The orphan began crying. The Prophet ﷺ felt pity and told the defendant that if he gave the oasis to the orphan, Allah in return would give him a place in paradise. The defendant did not agree. A Companion, Abu al-Dahdah رضی اللہ عنہ, was present there. He asked the defendant whether he would like to exchange the oasis with a certain orchard of his. The man agreed, and the Companion immediately exchanged the orchard for the oasis; and gave the oasis as a gift to the orphan.[80]

Orphanages are established today in every city of the world. However, if one asks the question whether the unfortunate orphans enjoyed this blessing before Muhammad ﷺ, the Messenger of Allah, the answer given by history will be in the negative. Islam is the first religion which came to the rescue of this oppressed group. Arabia was the first land where orphans were given rights to be looked after. Islamic government was the first government to take responsibility for looking after orphans. In Arabia, Egypt, Syria, Iraq and India wherever Muslims governed, orphanages for the protection and comfort of children without parents were established, and properties were bequeathed for the benefit of these orphanages.[81] A new institution was thus founded for the first time in the world. The government made the *Qadis* (Judges) guardians of the helpless orphans. It was the *Qadi's* duty to look after orphans, their properties and all related affairs including their marriage.[82] This is the same system which is being observed today in England.

TREATING WIDOWS WITH KINDNESS

After orphans come those members of the weaker sex who are most helpless among human beings. They are the one's who have become bereft of their husbands' care and protection and are left without a friend, helper and consoler. They have no means of sustenance and nobody is responsible for their clothing and other needs. Women who had so far been kept away from the practical hardships of the world and who were solely dependent on their husbands, find themselves without a protector and come face to face with worldly problems. Not only evil

men but also men who show themselves as men of spirituality and morality start hovering around them like vultures with the intent of exploiting their bodies. They are always ready to pounce upon them. So a widow, in addition to facing grief and anxiety, has to face the evil designs of these wicked men.

In Judaism, a woman, after the demise of her husband, would become the property of husband's brother, who could treat her in any way he liked. The woman had no say in the matter of this enforced marital relationship. In Christianity, although the above stated law was abandoned, no positive step was taken to help the widow. In Hinduism, after the death of a husband it was not considered necessary for a woman to live any longer; she was required to burn herself to death on her husband's funeral pyre. In case she lived, she was required to spend all her life in a state of mourning, giving up all adornments and pleasures of life. In pagan times an Arab's widow would become the property of the husband's heirs who could do anything with her. By torture, they would force her to give up her claim to her dower, and would not let her marry without their permission.

When Islam came, this oppressed class of society was redressed. The first step taken by Islam was to put a limitation on the previously unlimited mourning period. Islam introduced a period which was the necessary length to overcome natural grief and in which it could also be ascertained whether or not she had been pregnant from her husband. A limited mourning period of four months and ten days was fixed and it was called *'Iddah*. After this period of *'Iddah* the woman could adorn and decorate herself; and if her dowry had not been paid, she had the foremost right to have this paid from her deceased husband's property. If the husband had any offspring she was legally given the right to receive one-eighth, and if he was issueless then she was entitled to one-fourth of the property left by her husband. The woman was given full freedom to remarry, and as a result, the tyrannical control of husbands brothers and other relatives was completely extirpated. All these reforms were not only presented as a moral code but were introduced as a part of Islamic law. Thus provision was made for this discarded class of helpless and friendless women to be readmitted into society with honour and respect. They were given a chance to acquire the companionship of a life-partner and receive the love and kindness of which they had been deprived. Islam has not just confined itself to advice and preachings but has given clear command:

وَاَنْكِحُوا الْاَيَامٰى مِنْكُمْ (نور:٣٢)

And marry such of you as are solitary. [*al-Nur* 32]

Before the above commandment was revealed, even before the prophethood had been bestowed upon Muhammad ﷺ, he turned his attention towards this destitute section of humanity in order to help them. At the age of twenty-five when the sensual desires of a man are most intense and when the yearning for a young and good-looking woman is at its peak, the Prophet ﷺ married a middle-aged widowed woman Khadijah رضی اللہ عنہا of forty years. He led his married life with such perfect companionship for twenty-five years that he did not take any other woman as his wife during this period. After her death he married, at different times, ten women, of whom eight were widows, namely Sawdah رضی اللہ عنہا, Hafsah رضی اللہ عنہا, Zaynab رضی اللہ عنہا (mother of the destitute), Umm Salamah رضی اللہ عنہا, Juwayriyyah رضی اللہ عنہا, Umm Habibah رضی اللہ عنہا, Maymunah رضی اللہ عنہا, and Safiyyah رضی اللہ عنہا, and he took the responsibility of their sustenance upon his shoulders. Thus, by taking this action he made this practice a virtuous and commendable act for his followers. The Prophet ﷺ regarded helping this oppressed group as a virtuous act and told that the reward of such an act of kindness is equal to a reward which can only be gained by the performance of *nafl salat* all night and keeping of *nafl sawm* during the day.[83] In another *hadith* it has been narrated that the Prophet ﷺ said:

الساعی علی الارملة والمسکین کالساعی فی سبیل اللہ واحسبه قال کالقائم لایفتر وکالصائم لایفطر (صحیح بخاری و صحیح مسلم و مؤطاامام مالك باب الشفقة والرحمة)

The one who looks after and works for a widow is like a warrior fighting for Allah's Cause. [The narrator thinks] that he also said: Like the one who prays all night without slackness and fasts continuously and never breaks his fast.[84]

For the consolation of those widows who have small children and who bear the responsibility of bringing them up, and who do not think it fitting to bind themselves in marriage until such time that the children become independent, the Prophet ﷺ remarked: I and a woman (i.e. a woman of rank and beauty who has been bereft of her husband and devotes herself to her fatherless children till they go their separate ways or die) whose cheeks have become black (because of the distress she has endured) shall on the day of resurrection be like these two fingers (pointing to the middle and forefinger).[85] There is another *hadith* on

the same subject in the *Musnad Abu Ya'la* in which the Prophet ﷺ said: "On the day of resurrection I will be the first person to open the gate of paradise, but will find present there a woman wanting to enter paradise before me. When I will ask who she is, she will say that she is a widow who had some small orphan children."

RIGHTS OF THE NEEDY

No matter how rich and independent one may be, there comes a time when, because of the befalling of some calamity, one has to receive help from another person. It is, therefore, the duty of every member of society to come to the rescue of such an afflicted person. One should not feel proud of one's fortunate state, nor show indifference to the needs of another person thinking that he will never need a help.

In the Holy Quran there occurs a verse on two occasions with a slight difference:

فِيْٓ اَمْوَالِهِمْ حَقٌّ لِّلسَّآئِلِ وَالْمَحْرُوْمِ (ذاریات:١٩)

And in their wealth and possessions (was remembered) the right of the (needy), him who asked, and him who (for some reason) was prevented (from asking). [*al-Zariyat* 19]

فِيْٓ اَمْوَالِهِمْ حَقٌّ مَّعْلُوْمٌ ۙ لِّلسَّآئِلِ وَالْمَحْرُوْمِ ۙ (معارج:٢٤:٢٥)

In whose wealth is a recognised right. [*al-Ma'arij* 24.25]

Sayil is the one who asks for something. Because of its general connotation it is not right that the meaning of *Sayil* should be taken to be a "beggar" only. This word can be applied to a person who is in need of some financial help. There is a difference of opinion amongst commentators with regard to the word *Mahroom* used in the Quranic verse quoted above. Some of them call *Mahroom* one who has no share in the booty; some have taken its ordinary meaning i.e. the one who is deprived of wealth; while others take it to mean those people who are needy but, because of modesty, do not ask for help. However, the right meaning of *Mahroom* is a person who is stricken with an affliction; for example one whose means of earning or tillage may have suffered due to some natural calamity so that he may be in need of others' help. This meaning is confirmed by dictionary compilers and some commentators, as well as by the Holy Quran.[86]

Another point which needs consideration is whether the *Haq* (Right) implies to *zakat* or general *sadaqa*. The commentators have taken both views. However, it appears that the unqualified *Haq,* which have been

mentioned in *Sura al-Zariyat,* refers to general *sadaqa* and financial help. In *Sura al-Ma'arij* it has been called *Haqqun-Ma'loom* (recognised right) and so it refers to *zakat*. The conclusion of this discussion is that it is the obligation of Muslims to help needy persons from either of the two sources. It is stated in the Holy Quran:

وَاَمَّا السَّآئِلَ فَلَا تَنْهَرْ ط (ضحی:۱۰)

Nor repulse the one who asks. [*al-Dhuha* 10]

The meaning of the Arabic word *Sayil* (the one who asks), when considered in context with *Aghna* (self sufficient), is usually thought to be "beggar", but the word has a wider meaning, such as any needy person who may want any kind of help, be it physical, financial or educational. So much so that if a lame person wants support in walking he would also be included in the word *Sayil*. His request should not be rejected but complied with as far as possible. In a case where his request cannot be complied with, one should give an excuse gently and courteously. There is another way of helping and that is to recommend a deserving person to some charitable person for help. Allah says:

مَنْ يَّشْفَعْ شَفَاعَةً حَسَنَةً يَّكُنْ لَّهٗ نَصِيْبٌ مِّنْهَا ج وَمَنْ يَّشْفَعْ شَفَاعَةً سَيِّئَةً يَّكُنْ لَّهٗ كِفْلٌ مِّنْهَا ط وَكَانَ اللّٰهُ عَلٰى كُلِّ شَيْءٍ مُّقِيْتًا O (نساء:۸۵)

Whoso interveneth in a good cause will have the reward thereof, and whoso interveneth in an evil cause will bear the consequences thereof. Allah overseeth all things. [*al-Nisaa* 85]

According to the order and arrangement of the passage, this verse refers to war, implying that if a weak tribe is defending itself from a strong tribe and it makes a request to intercede on its behalf for help, then intercession for such a good cause should be made. Nevertheless, the wide-meanings of these Quranic words cover a range of intercessions which are made for a good cause. In short, anyone who takes part in the struggle of a good cause will earn rewards in accordance with his efforts and anyone who takes part in an evil cause will share the burden of its sin. The Holy Quran says:

وَتَعَاوَنُوْا عَلَى الْبِرِّ وَالتَّقْوٰى ص وَلَا تَعَاوَنُوْا عَلَى الْاِثْمِ وَالْعُدْوَانِ ص وَاتَّقُوا اللّٰهَ ط اِنَّ اللّٰهَ شَدِيْدُ الْعِقَابِ O (مائدہ: ۲)

And help ye one another in righteousness and piety, but help ye not one another in sin and rancour. Fear Allah: for Allah is strict in punishment. [*al-Maida* 2]

In short, fulfilling the requirements of a needy person, and giving help as much as possible in one's power, is an obligation on every Muslim which must be discharged. The Prophet ﷺ, in a way, has elucidated the above verse in his own words as follows:

من كان فى حاجة اخيه كان الله فى حاجةومن فرج عن مسلم كربه فرج الله عنه كربة من كربات يوم القيامة (صحيحين)

He who meets the need of a brother, Allah would meet his needs, and he who relieved a Muslim from hardship, Allah would relieve from the hardships to which he would be put on the Day of Resurrection.[87]

In another narration it has been said:

والله فى عون عبده ماكان العبد فى عون أخيه ـ (ترمذی باب ما جاء فی الستر علی المسلمین)

Allah keeps on helping a person until he keeps on helping his brother.[88]

It has been narrated in the *Sahih Bukhari* that when any needy person came to the Prophet ﷺ for help, he would ask the Companions to recommend him so that they would also receive the reward for it.[89] On another occasion when he was asked what a person should do if he could not work and thus could not give in charity, the Prophet ﷺ replied, "Then he should help the oppressed, unhappy person (by word or action or both)."[90] It is also in a *hadith* that if somebody guided a blind person on the way, it is like giving a sadaqa.[91] He also remarked that if somebody removed a harmful object from the road, Allah would forgive his sins.[92]

RIGHTS OF THE SICK

Another class of feeble people who deserve help is that of the sick and infirm. Such people are usually unable to look after or take care of themselves. Looking after, providing service, consoling and nursing them is an obligation on humanity. This obligation is called 'Ayadat in Arabic.93 The first sympathetic step that Islam took was to excuse the sick from many of the obligatory duties which they were incapable of discharging or the performance of which would increase their sickness. These duties were exempted altogether or reduced. The Holy Quran has set a general principle on this matter. Allah says in the Holy Quran:

وَلَا عَلَى الْمَرِيْضِ حَرَجٌ (نور:۶۱)

There is no blame on the sick. [*al-Nur* 61]

لَيْسَ عَلَى الْاَعْمٰى حَرَجٌ وَّلَا عَلَى الْاَعْرَجِ حَرَجٌ وَّلَا عَلَى الْمَرِيْضِ حَرَجٌ ط (فتح:۱۷)

No blame is there on the blind, nor is the blame on the lame, nor on one ill (if he joins not the war): [*al-Fat-h* 17]

لَيْسَ عَلَى الضُّعَفَآءِ وَلَا عَلَى الْمَرْضٰى (توبہ:۹۱)

There is no blame on those who are infirm or ill (if he cannot take part in *Jihad*): [*al-Tauba* 91]

The sick are excused from ablution [*Wudu*]. If one is sick, one could do *Tayammum* instead. [*al-Maida* 6] In the same way they are excused from the lengthy *Tahajjud salat* period. Allah knoweth that there may be (some) among you in ill-health [*al-Muzzammil* 20]. Similarly, in the injunction of *Hajj* the sick have also been shown leniency [*al-Baqara* 196]. A sick person is allowed to break his fast. If one has not enough strength to offer his *salat* in a standing posture he can perform it while sitting; and if one is not strong enough to sit he can perform it while lying down. It becomes clear from this that if Allah can excuse the sick from discharging His duties, it is befitting that His devotees too be less demanding in respect of their rights from other human beings.

According to Islam if a Muslim bears the pain of sickness with patience and forbearance, the sickness brings good tidings, the forgiveness of sins, to compensate his afflictions. It is the Islamic viewpoint that, whatever hardship a believer faces in this world, it becomes a means of recompense for him. In other words, if someone falls sick and bears the pains of sickness with patience, then on the Day of Judgement his sufferings will become an expiation for his sins.[94]

The Prophet ﷺ especially exhorted Muslims to visit the sick, he taught its etiquettes, told of its supplications and mentioned its rewards. The Prophet ﷺ pointed out, "If a Muslim removes his brother's anxiety, Allah will remove his anxiety."[95] He further said: "There are five rights of a Muslim on another Muslim. One of them is that if one falls sick the other should visit him."[96] Some Companions say that the Prophet ﷺ had ordered them to do seven things, one of which was to visit the sick.[97] There is another narration of the Prophet ﷺ: If someone visits a sick person in the morning, the angles pray for forgiveness from Allah for him till evening; and when he visits in the evening, the angels pray for his forgiveness from Allah till morning.[98] It has also been narrated: If someone goes to visit the sick then until he returns he is in the fruit-garden of paradise.[99] The Prophet ﷺ advised

that when someone pays a visit to a sick person, he should put his hand on his hand and his forehead and should console and comfort him, and should supplicate to Allah for his recovery.[100] Because of the teachings of the Prophet ﷺ the Companions became so particular about visiting the sick that they considered it one of the religious obligations. In this matter there was no discrimination between a Muslim and a non-Muslim. The Prophet ﷺ himself has visited the sick Jews[101] and the hypocrites.[102] It is for this reason that Muslim men of learning have allowed Muslims to visit sick non-Muslims.[103]

When Sa'd bin Mu'adh رضی اللہ عنہ became injured, the Prophet ﷺ had a tent put up for him in the mosque so that he could be visited frequently.[104] One of the female Companions by the name of Rafidah رضی اللہ عنہا used to nurse and treat the injured in order to gain Allah's reward. Her tent was also in the same mosque so that she could attend the injured Muslims and dress their wounds.[105] During battles some ladies used to accompany the soldiers so that they could nurse and attend the injured.[106] The Prophet's order for all his followers was to feed the hungry, ransom the prisoners and visit the sick.[107] Once the Prophet ﷺ stated in a very effective way the virtue of visiting the sick. He said, "Verily, Allah, the Exalted and Glorious, would say on the Day of Resurrection: O son of Adam, I was sick but you did not visit Me. He would say: O my Lord, how could I visit Thee whereas Thou art the Lord of the worlds? Thereupon He would say: Did not you know that such and such servant of Mine was sick but you did not visit him and were you not aware that if you had visited him, you would have found Me by him?"[108] Indeed, it was the most effective way of encouraging the visiting, nursing, and comforting of the sick. How comforting it is for a sick person to know that his Lord is present by his bedside and that He is favouring him with His kindness. How fortunate are those people who, by visiting and nursing the sick, gain the proximity of Allah.

RIGHTS OF THE SLAVES

One of the weakest and most downtrodden class of human beings is that of the slaves. This class has existed throughout history. Strong and conquering nations have always bound members of the defeated nations with shackles. In other words, the conquering nations, by making themselves the ruler, have always enjoyed a recreational and luxurious life while the defeated nations have always been forced to plough land, do mining and other hard work. Amongst Hindus, "the untouchables" are reminiscent of the same class. In Egypt, the *Bani Isra'il's* were

captives and had the same status. In the Roman Empire, non-Roman were treated as slaves and used to be engaged in slave-like duties of and hard labour. The same treatment was given to non-Arabs by Arabs as well. Among the Arabs, because of the presence of the tri system, anyone who did not belong to one of their tribes was oppres and treated like a slave. This was because he did not have the protec of any tribe. So during the early period of Islam these were unfortunate people who were treated with harsh cruelty by *Quraish*.

Even before the mission of the prophethood, the Prophet ﷺ very much concerned about the plight of these people and was agai their oppression. When, in support of these downtrodden people, the was held a meeting to discuss a treaty to bring about reforms, Prophet ﷺ participated in it. When Islam came, it took upon itself defend and help this downtrodden class. When the Prophet ﷺ invi people to Islam, the one's who accepted the invitation before the nob of Quraish were the slave men and women. Among the male sla who came first into the fold of Islam were Zaid bin Harithah رضی الله عنه, Khabbab bin al-Arat رضی الله عنه, Bilal Habashi رضی الله عنه, Yasir Yamini رضی الله عنه, 'Amr رضی الله عنه, Suhayb Rumi رضی الله عنه, Abu Fakihah رضی الله عنه, 'Amir Fuhayrah رضی الله عنه and Salim رضی الله عنه. Among the female slaves embraced Islam first were Labinah رضی الله عنها, Zanirah رضی الله عنها, Nahd رضی الله عنها, Umm 'Abis رضی الله عنها and Sumayyah رضی الله عنها. Except for Zaid Harithah رضی الله عنه, who was looked after by the Prophet ﷺ himself, the others faced the worst of tortures and hardships for the love Islam and some of them gave their lives in the cause of Islam.

Islam had made it an essential part of its mission to treat slaves w kindness and set them free. Manumission of slaves was made an act great reward. In *Sura al-Balad* which was revealed in Mecca, of acts which are called "Ascent", one of them is to free slaves. In spite the fact that, at the time of its revelation, the Muslims in Mecca w themselves living in danger, Khadijah رضی الله عنها, Abu Bakr رضی الله عنه other wealthy Muslims bought many slaves from the non-believers freed them.

After coming to Medina, this movement gathered grea momentum and the freeing of slaves was regarded as expiation many shortcomings. Many inducements were announced for free slaves. The Companions whole heartedly welcomed the call of Messenger of Allah and, within a short time, the condition of the sla changed completely. Hakim bin Hazzam رضی الله عنه, who embraced Isl

on the day of the conquest of Mecca, set free one hundred slaves after accepting Islam.[109] In expiation of a vow 'Aisha رضی الله عنها set free forty slaves,[110] 'Abdullah bin 'Umar رضی الله عنه freed one thousand slaves and 'Abd *al-Rahman* bin 'Awf رضی الله عنه granted freedom to thirty thousand slaves.[111]

In the following verse of the Holy Quran, after prohibition of polytheism, the next commandment of Allah is to treat people with kindness and this oppressed group is included in it.

وَاعْبُدُوا اللّٰهَ وَلَا تُشْرِكُوْا بِهٖ شَيْئًا وَّبِالْوَالِدَيْنِ اِحْسَانًا وَّ بِذِى الْقُرْبٰى وَالْيَتٰمٰى وَالْمَسٰكِيْنِ وَالْجَارِ ذِى الْقُرْبٰى وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنْۢبِ وَابْنِ السَّبِيْلِ وَمَا مَلَكَتْ اَيْمَانُكُمْ ؕ اِنَّ اللّٰهَ لَا يُحِبُّ مَنْ كَانَ مُخْتَالًا فَخُوْرًا ۙ (نساء: ٣٦)

And serve Allah. Ascribe nothing as partner unto Him. (Show) kindness unto parents, and unto near kindred, and orphans, and the needy, and unto the neighbour who is of kin (unto you) and the neighbour who is not of kin, and the fellow-traveller and the wayfarer and whom your right hands possess (the slaves). Lo! Allah loveth not such as are proud and boastful. [*al-Nisaa* 36]

In the above verse the last group, referred to as "whom your right hands possess", consists of the same people who are called by the name of slaves. Islam even forbade people to call them slaves. The Prophet ﷺ urged that no master should call his slave "my slave" but should say "my lad", and in the same way he forbade the slaves not to call their masters "lord" but to call them "master".[112] Thus the Prophet ﷺ put an end to these disgraceful words and said, "They (slaves or servants) are your brothers, whom Allah has put under your command. So the one under whose hand Allah has put his brother, should feed him from what he eats, and dress him from the clothes he wears, and should not ask him to do anything beyond his capacity. And if ever he asks him to do a hard task, he should help him."[113]

The Companions acted so assiduously on this advice from the Prophet ﷺ that it became difficult to distinguish between slaves and masters.[114] These pitiable people, instead being treated like slaves, became members of their master's household. If someone set free a slave, the latter's Wala (the right of inheritance) belonged to him.[115] 'Umar رضی الله عنه during his Caliphate had ordered his army officers to treat the Roman and non-Arab slaves who had accepted Islam as members of their previous master's families and give them the same

rights as their masters. Further, if the freed slaves wanted, they could form their own independent tribe.[116] These teachings did not allow slaves to remain slaves, but were instrumental in making them heads of Muslims and rulers of kingdoms. The history of Islam is full of such cases. The details of these will appear at their proper place in the next volume.

RIGHTS OF THE GUEST

In the present-day social setup, the function of the entertainment and hospitality of guests has been taken up by hotels and restaurants; but, in the past social system, hospitality had a very special place. Even today the entertainment of a guest is an important part of eastern culture; the western culture has also allowed it to remain a customary practice. Everyone, at one time or another, becomes a guest of another person. It will not be wrong, therefore, to say that in the social organisation of society it has an important ethical place. If we give good treatment and respect to our guest today, he will return the same treatment to us tomorrow. There has been no particular mention of the hospitality of guests in the code of ethics of early religions, except that the Arabs recognised the special right of the guest. To serve and protect the guest was considered an obligatory duty of the host. Islam further increases the importance of this obligation.

In the Holy Quran the mention of the Prophet Abraham's guests has been made as follows:

هَلْ اَتٰكَ حَدِيْثُ ضَيْفِ اِبْرٰهِيْمَ الْمُكْرَمِيْنَ ۝ اِذْ دَخَلُوْا عَلَيْهِ فَقَالُوْا سَلٰمًا ؕ قَالَ سَلٰمٌ ۚ
قَوْمٌ مُّنْكَرُوْنَ ۝ فَرَاغَ اِلٰٓى اَهْلِهٖ فَجَآءَ بِعِجْلٍ سَمِيْنٍ ۝ فَقَرَّبَهٗٓ اِلَيْهِمْ قَالَ اَلَا تَاْكُلُوْنَ ۝
فَاَوْجَسَ مِنْهُمْ خِيْفَةً ؕ قَالُوْا لَا تَخَفْ وَبَشَّرُوْهُ بِغُلٰمٍ عَلِيْمٍ ۝ (ذاریات:۲۸)

Has the story reached thee, of the honoured guests of Abraham? Behold, they entered his presence, and said: "Peace!" He said, "Peace!" (and thought, "These seem) unusual people." Then he turned quickly to his household, brought out a fatted calf and placed it before them. He said, "Will ye not eat?" (When they did not eat), he conceived a fear of them. They said, "Fear not," and they gave him glad tidings of a son endowed with knowledge. [*al-Zariyat* 24-28]

The following conclusion can be derived from the above story:

1- Conversation between the guest and the host should start by exchanging complements (by wishing peace).
2- Arrangements for feeding the guests should be made immediately

because the Arabic word *faragh* used above means quickly.

3- Another meaning of *faragh* is to go away stealthily. The arrangements for serving the guests should be made quietly without letting them know, because if the guest comes to know that an arrangement for feasting is being made, he would try to stop it by way of formality. So, the Prophet Abraham عليه السلام did not announce to his family that they should make arrangements for feeding the guests, but he himself went quietly to make the arrangements.
4- The host should keep himself away from the guest for a while under some pretext, so that the guest may become at ease and take a little rest. This was the reason Abraham عليه السلام left the guests alone for a while when he went away to make arrangements for their food.
5- Guests should be served with good food. For this reason Abraham عليه السلام slaughtered a healthy fat calf.
6- Guest should be presented with food courteously and be requested (not ordered) to eat the food. When Abraham عليه السلام saw that the guests were not eating he mildly enquired: "Will you not eat?"
7- If the guest eats, the host should feel happy and if he does not eat the host should feel unhappy. The people who are miserly put food before the guest but in their hearts they desire that the guest should not eat so that the food may be used by them and their families. When Abraham's guests refused to eat, Abraham عليه السلام was not pleased and thought that they might be his enemies.
8- In the event of not eating, the guest should give a nicely worded excuse. The angels told Abraham عليه السلام that he should not apprehend any danger from them because they are angels and, as such, could neither eat nor drink. They had come to give him glad tidings of the birth of a wise son.

From the story of the guest-angels of the prophet Lut عليه السلام in *Sura al-Hijr* of the Holy Quran, it appears that in addition to entertaining the guest, the host is also responsible for his protection. If someone shows insulting behaviour towards the guest, it is the duty of the host to defend and protect him. The insult to the guest is, in fact, an insult to the host. So when the people of Lut عليه السلام wanted to insult his guest-angels:

قَالَ اِنَّ هٰٓؤُلَآءِ ضَيْفِيْ فَلَا تَفْضَحُوْنِ ۝ وَاتَّقُوا اللّٰهَ وَلَا تُخْزُوْنِ ۝ (حجر:۶۸:۶۹)

Lut said: "These are my guests and disgrace me not, but fear Allah,

and shame me not." [*al-Hijr* 68-69]

The above were the implicative suggestions of the Holy Quran, but the Prophet ﷺ has given the hospitality of guests such a high place in the nobility of ethics that he has made it an integral part of the Faith. He said, "Anybody who believes in Allah and the Last Day should serve his guest generously by giving him his reward." When asked, "What is his reward, O Allah's Apostle?" He replied, "To provide him for a day and a night with high quality food. The guest has the right to be entertained for three days with ordinary food and if he stays longer, what he will be provided with will be regarded as sadaqa."[117] He further said, "Whoever believes in Allah and the Last Day, should honour his guest; and whoever believes in Allah and the Last Day, should unite the bonds of kinship."[118]

It has been narrated by 'Abdullah bin 'Amr رضی اللہ عنہ that Allah's Apostle visited him and asked him whether it was true that he offered prayer all night and fasted the whole day. When he replied in the affirmative, the Prophet ﷺ advised him: "Do not do so; offer prayer at night and also sleep; fast for a few days and give up fasting for a few days, because your body has a right on you, your eye has a right on you, your guest has a right on you, and your wife has a right on you."[119] In another *hadith* it is stated that it is the duty of the host to entertain the guest for one night but if he overstays, it is debt upon him which the host may or may not claim.[120]

Staying as a guest could be an inconvenience and burden upon the host and to eat at someone else's expense without reason is against human and Islamic dignity. Therefore, the guest has been advised not to take advantage of the host's generosity. It has been made clear in a *hadith* that it is not lawful for a guest to stay with his host for more than three days because this may cause discomfort to host and put him in a difficult position. Furthermore, entertaining a guest for more than three days is treated as *sadaqa* which any self-respecting guest will not like.[121]

MUTUAL RIGHTS OF MUSLIMS

Before the advent of Islam every tribe of Arabia was an enemy of the other. They would take revenge for one murder for generations. Thus there used to be an unbroken chain of battles between families. Every individual was thirsty for the blood of the other and everyone was surrounded by danger all the time. A person had to be cautious and alert every moment of his life lest somebody attacked him. The Prophet ﷺ introduced a relationship which was of greater importance than the

blood relationship. This was the relation based on Faith. This joined together those who had become estranged, turned enemies into brothers and produced in the people the unity of Islamic brotherhood in place of the familial and tribal disunity. This put an end to all hostility, for the mutual enmity was erased from their hearts and they became brothers to one another. Allah says in the Holy Quran:

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اتَّقُوا اللّٰهَ حَقَّ تُقٰتِهٖ وَلَا تَمُوْتُنَّ اِلَّا وَاَنْتُمْ مُّسْلِمُوْنَ ○ وَاعْتَصِمُوْا بِحَبْلِ اللّٰهِ جَمِيْعًا وَّلَا تَفَرَّقُوْا ص وَاذْكُرُوْا نِعْمَتَ اللّٰهِ عَلَيْكُمْ اِذْ كُنْتُمْ اَعْدَآءً فَاَلَّفَ بَيْنَ قُلُوْبِكُمْ فَاَصْبَحْتُمْ بِنِعْمَتِهٖٓ اِخْوَانًا ج (ال عمران: ۱۰۲:۱۰۳)

O ye who believe! Fear Allah as He should be feared, and die not except in a state of Islam. And hold fast, all together, by the rope which Allah (stretches out for you), and be not divided among yourselves; and remember with gratitude Allah's favour on you; for ye were enemies and He joined your hearts in love, so that by His Grace, ye became brethren. [*Al-i-'Imran* 102-103]

Allah has called this mutual concord and affection between the Believers, "His favour". In the following verse Allah says that it would not have been possible to achieve this unity between these enemies, even by spending all the world's treasure.

وَاَلَّفَ بَيْنَ قُلُوْبِهِمْ ط لَوْ اَنْفَقْتَ مَا فِى الْاَرْضِ جَمِيْعًا مَّآ اَلَّفْتَ بَيْنَ قُلُوْبِهِمْ وَلٰكِنَّ اللّٰهَ اَلَّفَ بَيْنَهُمْ ط اِنَّهٗ عَزِيْزٌ حَكِيْمٌ ○ (الانفال: ٦٣)

And (moreover) He hath put affection between their hearts: Not if thou hadst spent all that is in the earth, couldst thou have produced that affection, but Allah hath done it: for He is Exalted in might, Wise. [*al-Anfal* 63]

So, it becomes incumbent on Muslims to attach value and appreciate Allah's favour, as well as to hold fast the rope of His religion, and to not let themselves be torn asunder by differing with each other. The strength of the rope would only prevail if it is held fast by all the followers:

وَاَطِيْعُوا اللّٰهَ وَرَسُوْلَهٗ وَلَا تَنَازَعُوْا فَتَفْشَلُوْا وَتَذْهَبَ رِيْحُكُمْ (انفال: ٤٦)

And obey Allah and His Apostle; and fall into no disputes, lest ye lose heart and your power depart. [*al-Anfal* 46]

It is mutual concord and unity which is the foundation of the edifice of Islam and the binding force of Islamic society. This unity should

produce mutual love and affection between Muslims. If perchance there occurs any difference between two parties, the difference should be resolved by referring to the commands of Allah and the instructions of the Prophet ﷺ:

فَاِنْ تَنَازَعْتُمْ فِیْ شَیْءٍ فَرُدُّوْهُ اِلَی اللّٰهِ وَالرَّسُوْلِ (نساء:۵۹)

If ye differ in anything among yourselves, refer it to Allah and His Apostle. [*al-Nisaa* 59]

If a quarrel between two parties becomes open war then it is the duty of believers to wage war jointly against the party which is the oppressor and force it to make a truce; then, when it is agreed, a fair and just peace should be arranged between the parties:

وَاِنْ طَآئِفَتٰنِ مِنَ الْمُؤْمِنِیْنَ اقْتَتَلُوْا فَاَصْلِحُوْا بَیْنَهُمَا ۚ فَاِنْۢ بَغَتْ اِحْدٰىهُمَا عَلَی الْاُخْرٰی
فَقَاتِلُوا الَّتِیْ تَبْغِیْ حَتّٰی تَفِیْٓءَ اِلٰٓی اَمْرِ اللّٰهِ ۚ فَاِنْ فَآءَتْ فَاَصْلِحُوْا بَیْنَهُمَا بِالْعَدْلِ وَاَقْسِطُوْا ؕ
اِنَّ اللّٰهَ یُحِبُّ الْمُقْسِطِیْنَ ۝ اِنَّمَا الْمُؤْمِنُوْنَ اِخْوَةٌ فَاَصْلِحُوْا بَیْنَ اَخَوَیْكُمْ (حجرات:۹،۱۰)

If two parties among the Believers fall into a quarrel, make ye peace between them: but if one of them transgresses beyond bounds against the other, then fight ye (all) against the one that transgresses until it complies with the command of Allah; but if it complies, then make peace between them with justice, and be fair: for Allah loves those who are fair (and just). The Believers are but a single Brotherhood: so make peace and reconciliation between your two (contending) brothers. [*al-Hujurat* 9-10]

The end of the above quotation emphasises that the relationship between Muslims is like that of brothers, and this relationship, even after fighting, will not break down. Related to these verses there is a *hadith* in which the Prophet ﷺ said, "Help your brother whether he is an oppressor or he is an oppressed one." People asked, "O Allah's Apostle! it is all right to help him if he is oppressed but how should we help him if he is an oppressor?" The Prophet ﷺ said, "By preventing him from oppressing others."[122]

Whether a person is a staunch disbeliever or a worst enemy, as soon as he proclaims *Shahadah* and accepts Islamic law, he becomes a religious brother. Allah says:

فَاِنْ تَابُوْا وَاَقَامُوا الصَّلٰوةَ وَاٰتَوُا الزَّكٰوةَ فَاِخْوَانُكُمْ فِی الدِّیْنِ ؕ (توبہ:۱۱)

But (even so), if they repent, establish regular salat, and practice

zakat,- they are your brethren in Faith: [*al-Tauba* 11]

Similarly, a slave as soon as he proclaims *Shahadah* and accepts Islam, becomes a Muslim brother. It does not matter whether his father's name and his ancestry is known or not, he is a brother-in-faith of every Muslim. Allah says:

فَاِنْ لَّمْ تَعْلَمُوْٓا اٰبَآءَهُمْ فَاِخْوَانُكُمْ فِی الدِّیْنِ وَمَوَالِیْكُمْ (احزاب:۵)

But if you know not their father's (names, call them) your Brothers in faith, or your Maulas. [*al-Ahzab* 5]

Even when a Muslim kills another Muslim, Allah advises the relatives of the victim to be lenient towards the killer by reminding them of the fact that they are brothers-in-faith.

فَمَنْ عُفِیَ لَهٗ مِنْ اَخِیْهِ شَیْءٌ (بقرہ:۱۷۸)

But if any remission is made by the brother of the slain, [*al-Baqara* 178]

Backbiting between Muslims is forbidden. Allah says:

اَیُحِبُّ اَحَدُكُمْ اَنْ یَّاْكُلَ لَحْمَ اَخِیْهِ مَیْتًا (حجرات:۱۲)

Would any of you like to eat the flesh of his dead brother? [*al-Hujurat* 12]

Taking care and looking after orphans and their property is the duty of the guardian, but if the latter treats them as a part of his own family and mixes the orphans' assets with his own, and spend jointly with honesty, there is no objection because the orphans are his brothers and their well-being is under his charge.

وَاِنْ تُخَالِطُوْهُمْ فَاِخْوَانُكُمْ (بقرہ:۲۲۰)

If ye mix their affairs with yours, they are your brethren; [*al-Baqara* 220]

It is also the duty of a Muslim to pray for his Muslim brothers. So they say:

رَبَّنَا اغْفِرْ لَنَا وَلِاِخْوَانِنَا الَّذِیْنَ سَبَقُوْنَا بِالْاِیْمَانِ (حشر:۱۰)

"Our Lord! Forgive us, and our brethren who came before us into the Faith. [*al-Hashr* 10]

Having rancour in one's heart against another Muslim is the worst kind of evil, and to remove it one has to beseech Allah most humbly by saying:

وَلَا تَجْعَلْ فِیْ قُلُوْبِنَا غِلًّا لِّلَّذِیْنَ اٰمَنُوْا رَبَّنَآ اِنَّكَ رَءُوْفٌ الرَّحِیْمٌ ۝ (حشر:۱۰)

And leave not in our hearts rancour (or sense of injury) against those

who have believed. Our Lord! Thou art indeed Full of Kindness, most Merciful. [*al-Hashr* 10]

It is the quality of Believers that their mutual conduct with each other is full of kindness and affection. This has been praised by Allah:

رُحَمَآءُ بَيْنَهُمْ (فتح:٢٩)

(Muslims) are compassionate amongst each other. [*al-Fat-h* 29]

One quality of Muslims is that they should meet each other with humbleness and kindness:

اَذِلَّةٍ عَلَى الْمُؤْمِنِيْنَ ○ (مائده:٥٤)

Lowly with the Believers, [*al-Maida* 54]

Further elucidation of mutual brotherhood, love and kindness has been made by the Prophet ﷺ by saying: The similitude of believers in regard to mutual love, affection and fellow-feeling is that of a body when any limb of it aches, the whole body aches because of sleeplessness and fever.[123] There is another narration in the *Sahih Muslim* in which the Prophet ﷺ said: Muslims are like the body of a person; if the eye is sore the whole body aches, and if the head aches the whole body aches.[124] In other words, the Muslim nation at large is like a body whose constituent parts are members of the community. If there is suffering in any one part of the body, all parts of the body feel it. A Muslim community should function similarly; if there is suffering by one of its members, the whole community should feel it.

In another example, the Prophet ﷺ said, "A believer to another believer is like a building whose different parts enforce each other." The Prophet ﷺ then clasped his hands with the fingers interlaced to show how one part gains strength from another.[125] The Prophet also further explained: In the same way as the individual bricks of a wall after being cemented together take the form of an impregnable fortress, the Muslim nation is a fortress whose every brick represents an individual Muslim. The fortress is safe and secure as long as the bricks remain cemented together; if the bricks become dislodged from the wall, the fortress will collapse and fall on the ground. On another occasion the Prophet ﷺ has been reported as saying: A Muslim is the brother of a Muslim. He neither oppresses him nor humiliates him nor looks down upon him....It is a serious evil for a Muslim that he should look down upon his brother Muslim. All things of a Muslim are inviolable for his brother-in-faith: his blood, his wealth and his honour.[126] In the *Sunan Abu Dawud* the Prophet ﷺ has been reported

as saying: A Muslim is a Muslim's brother, he does not wrong him or abandon him. If anyone cares for his brother's need, Allah will care for his needs; if anyone removes a Muslim's anxiety, Allah will remove from him, on account of it, one of the anxieties of the Day of Resurrection; and if anyone conceals a Muslim's fault, Allah will conceal his fault on the Day of Resurrection.[127] There is another narration in the *Sunan Abu Dawud* in which the Prophet ﷺ has been reported as saying: If anyone removes his brother's anxiety in this world, Allah will remove for him one of the anxieties of the Day of Resurrection; if anyone makes things easier for an impoverished man, Allah will make everything easy for him in this world and on the Day of Resurrection; if anyone conceals a Muslim's secrets, Allah will conceal his secrets in this world and on the Day of Resurrection; Allah will continue to aid a servant so long as the servant continues to aid his brother.[128]

The Prophet ﷺ said, " A Muslim is the one who avoids harming Muslims with his tongue and hands."[129] In another narration some people asked Allah's Apostle: Who is a best Muslim? He replied, "One who avoids harming the Muslims with his tongue and hands."[130] In other words, one from whose hands and tongue the Muslims are safe is the best Muslim. A well known Companion, Jarir bin 'Abdullah رضی اللہ عنہ, has narrated that he gave a pledge of allegiance to Allah's Apostle for three things: offering prayers perfectly, paying the *zakat* and being sincere and true to every Muslim.[131] It is stated in many narrations that Allah's Apostle said, "Abusing a Muslim is Fusuq (an evil doing), and killing him is *Kufr* (disbelief)."[132] The reason for this is that Allah has commanded Muslims to establish mutual brotherhood, tranquillity and peace. Anyone acting against it is surely not obeying Allah's command which is tantamount to disbelief and, in other words, its negation of Allah. This is the reason that in the Holy Quran the punishment for murdering a Muslim intentionally, without justification, is the same for both Muslims and non-Muslims. Allah says in the Holy Quran: It is not fit for a believer to kill a believer unless it happens by mistake.

وَمَنْ يَّقْتُلْ مُؤْمِنًا مُّتَعَمِّدًا فَجَزَآؤُهٗ جَهَنَّمُ خٰلِدًا فِيْهَا وَغَضِبَ اللّٰهُ عَلَيْهِ وَلَعَنَهٗ وَاَعَدَّ لَهٗ عَذَابًا عَظِيْمًا (نسآء:٩٣)

If a man kills a Believer intentionally, his recompense is Hell, to abide therein (for ever): and the wrath and the curse of Allah are upon him, and a dreadful penalty is prepared for him. [*al-Nisaa* 93]

who have believed. Our Lord! Thou art indeed Full of Kindness, most Merciful. [*al-Hashr* 10]

It is the quality of Believers that their mutual conduct with each other is full of kindness and affection. This has been praised by Allah:

رُحَمَآءُ بَيْنَهُمْ (فتح:٢٩)

(Muslims) are compassionate amongst each other. [*al-Fat-h* 29]

One quality of Muslims is that they should meet each other with humbleness and kindness:

اَذِلَّةٍ عَلَى الْمُؤْمِنِيْنَ ○ (مائدہ:٥٤)

Lowly with the Believers, [*al-Maida* 54]

Further elucidation of mutual brotherhood, love and kindness has been made by the Prophet ﷺ by saying: The similitude of believers in regard to mutual love, affection and fellow-feeling is that of a body when any limb of it aches, the whole body aches because of sleeplessness and fever.[123] There is another narration in the *Sahih Muslim* in which the Prophet ﷺ said: Muslims are like the body of a person; if the eye is sore the whole body aches, and if the head aches the whole body aches.[124] In other words, the Muslim nation at large is like a body whose constituent parts are members of the community. If there is suffering in any one part of the body, all parts of the body feel it. A Muslim community should function similarly; if there is suffering by one of its members, the whole community should feel it.

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During the Farewell Sermon the Prophet ﷺ said, "Let the people quiet and listen to me. After me, do not become disbelievers, striking (cutting) the necks of one another."[133] On another occasion said, "Whoever carries arms against us, is not from us."[134] Taking life of a Muslim is a sin, and disgracing a Muslim is an even a great sin. He further said, "Violation of a Muslim's honour is a grave sin." If a Muslim is in a situation where there is a danger of his honour being lost then it is the duty of every Muslim to help and save his honour. The Prophet ﷺ said, " No Muslim will desert a man who is Muslim a place where his respect and honour will be violated. If he does Allah will desert him in a place where he needs His help. If a Muslim helps another Muslim in a place where his honour and respect violated, Allah would help him in a place where he needs His help."

It is forbidden for a Muslim to stop talking to another Muslim, to some bad feeling, for more than three days. The Prophet ﷺ said, is not lawful for a man to desert his brother Muslim for more than three nights. (It is unlawful for them that) when they meet, one of them turns his face away from the other, and the other turns his face from the former, and the better of the two will be the one who greets the other first."[137] The same tradition has been narrated in other words, Allah's Apostle said, "Do not hate one another, nor be jealous of one another, do not desert one another, but O Allah's worshippers! Be brothers! As it is unlawful for a Muslim to desert his brother Muslim (and not to talk to him) for more than three nights."[138]

A Muslim upholds his faith more than his honour and respect. The Holy Quran says if someone greets you to indicate his faith in Islam you should not say to him that he is not a believer.

وَلَا تَقُوْلُوْا لِمَنْ اَلْقٰٓى اِلَيْكُمُ السَّلٰمَ لَسْتَ مُؤْمِنًا (نساء:٩٤)

And say not unto one who offereth you peace: "Thou art not a Believer," [*al-Nisaa* 94]

This means that if somebody says that he is a Muslim, no one has right to deny him. In a battle, a Companion chased an infidel and when he attacked him, he recited the *Kalimah* (None has the right to be worshipped but Allah), yet the Companion killed him. Another Companion who saw this happen reported it to the Prophet ﷺ. The Prophet ﷺ called the Companion and asked him to explain. The Companion answered that the man pronounced the *Kalimah* in order to save his life. The Prophet ﷺ asked him, in a very eloquent way, how would he defend himself against his *Kalimah,* and he reminded him

again and again that he killed him after he pronounced the *Kalimah*. In another *hadith* it is mentioned that the Prophet ﷺ asked him further whether he knew what was in his heart.[139]

There is a narration which tells that the Allah's Apostle said: Cursing a believer or accusing a believer of Kufr is like killing him.[140] He also said, "If a man says to his brother, O *Kafir* (disbeliever)! Then surely one of them is such (i.e., a Kafir)."[141] It means that if the accused person was not in reality a *Kafir,* then by accusing him falsely the accuser had committed a *Kufr* (disbelief).

Wealth comes next to life, faith and honour. The Prophet ﷺ said, " He who appropriated the right of a Muslim by (swearing a false) oath, Allah would make Hell-fire compulsory and would declare Paradise forbidden to him." A person said, "Messenger of Allah, even it is something insignificant?" He replied in the affirmative and said, "Even if it is the twig of the *arak* tree."[142]

The Prophet ﷺ said, "There are five rights which every Muslim owes to his brother Muslim: Returning a greeting, responding to the one who sneezes, accepting an invitation, visiting the sick, and accompanying the funeral."[143] These are the few qualities which show civility and a good relationship between two fellow Muslims. The Prophet ﷺ said, "The one who visits the sick is, in fact, like one who is in the fruit garden of Paradise until he returns."[144] It has been narrated by Abu Huraira رضی اللہ عنہ that Allah's Apostle ﷺ said, "A believer who accompanies the funeral procession of a Muslim out of sincere faith, in the hope of attaining Allah's reward, and remains with it till the funeral prayer is offered and the burial ceremonies are over, will return with a reward of two *Qirats*. Each *Qirat* is like the size of the (Mount) Uhud."[145]

All such obligations, the particulars of which are impossible to cover, are the offshoots of that brotherly love and affection without which a believer's faith is considered imperfect. For this reason, the Prophet ﷺ addressed those who proclaimed the oneness of Allah, saying that none of them would have faith till they wished for their Muslim brother what they liked for themselves.[146] In short, every member of the Islamic community should love every other member in the same way as he loves himself; he should regard their success and failure as his own. It is in the *Sunan Abu Dawud* that the Prophet ﷺ said, "The Believer is the believer's mirror, and the believer is the believer's brother, who guards him against loss and protects him when he is absent."[147]

It becomes clear on what solid foundations the Prophet ﷺ erected the edifice of Islamic community. If the teachings of the Prophet ﷺ had been followed, today the walls of this edifice would not have been impaired. All the societies in the world came into existence by following the same principles; and, by following the same principles, new societies will also come into existence in future.

HUMAN RIGHTS

Being a member of a Muslim race there are some obligations, the discharging of which are incumbent on every Muslim. One of the commandments of Allah is to preach Islam to non-Muslims. There are many reasons for it, but one of them is that whatever a Muslim considers to be the Truth, it is his human duty to inform other human beings and make them aware of it. This indeed is for the benefit of mankind, and, therefore, preaching is a necessary function. The Holy Quran has commanded:

وَقُوْلُوْا لِلنَّاسِ حُسْنًا (بقرہ: ۸۳)

Speak kindly to the mankind. [*al-Baqara* 83]

It is the duty of a Muslim to say good things to people and treat them fairly, irrespective of their religion. In other words, the differences of religion, race or nationality should not prevent anyone from a just behaviour. It has been commanded in the Holy Quran:

وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلٰى اَلَّا تَعْدِلُوْا ؕ اِعْدِلُوْا هُوَاَقْرَبُ لِلتَّقْوٰى (مائدہ: ۸)

And let not the hatred of others to you make you swerve to wrong and depart from justice. Be just: that is next to piety: [*al-Maida* 8]

All the bad treatment and oppression which a person or a nation practices on another is because of lack of justice. The above verse does away with the source of this evil. It has been narrated by Abu Huraira رضی اللہ عنہ and Anas bin Malik رضی اللہ عنہ that the Prophet ﷺ said:

لاتباغضوا ولا تحاسدوا ولاتدابروا وكونوا عباداللہ اخوانا (بخاری-۲)

Do not hate one another, do not be jealous of one another, and do not desert each other, and O Allah's worshippers! Be brothers.[148]

In another *hadith* the words are:

لاتباغضوا ولا تحاسدوا ولاتدابروا وكونوا عباداللہ اخوانا (بخاری)

Do not look for the others' faults and do not spy, and do not be jealous of one another and do not desert one another, and do not hate one another; and O Allah's worshippers! Be brothers.[149]

In this *hadith,* attention has been drawn not to look for human faults and; if the suggestions made are practised with true sincerity, this world, which is full of mischief and turbulence, would turn into a paradise. The Prophet ﷺ said: [لَا يَرْحَمْ لَا يُرْحَمْ] "He who is not merciful to others, will not be treated mercifully."[150] In other words, if someone is not merciful to human beings, Allah will not be merciful to him. It has been stated in the *Mustadrak Hakim* that the Prophet ﷺ said if a person treats the people on the earth with mercy, the Creator of the Universe would treat him with mercy.[151] This *hadith* shows that the blessed teachings of the Prophet ﷺ were full of mercy and kindness. He once said, "There is none amongst the Muslims who plants a tree or sow seeds, and then a bird, or a person or an animal eats from it, but it is regarded as a charitable gift for him."[152] The benefit of this good work is not limited to human beings only. Once the Prophet ﷺ narrated a story of a man who had received a reward from Allah for being merciful towards an animal. The people asked, "O Allah's Apostle! is there a reward for us for serving (the) animals?" He replied, "Yes, there is a reward for serving any animate."[153] It has been stated in the *Jame' Tirmidhi* that the Prophet ﷺ said to Abu Dhar رضی اللہ عنہ that, wherever he may be, he should remember Allah, remember that a good act would annul a bad act, and show good manners when dealing with others.154 Abu Huraira رضی اللہ عنہ says that once the Prophet ﷺ enumerated five good acts, one of which was [اَحِبَّ لِلنَّاسِ مَا تُحِبّ لِنَفْسِكَ] to wish the same thing for other person which one liked for oneself and he further said that If he did that he would be a Muslim.[155] The word *al-Nas* represent the whole of mankind. It shows that if one has no feeling for doing good to mankind, one would not be a perfect Muslim. To wish the same for others which one wishes for oneself is the moral message which is the basic principle of human rights. In another *hadith* the same teaching is in these words: "None of you will have faith till he wishes for his brother what he likes for himself." The word "brother" could mean a Muslim or anyone in general. In the Torah and the Bible there is also a similar lesson which states that one should love one's neighbour in the same way in which one loves oneself. Details of rights of neighbours in Islam have been dealt with in an earlier chapter under a separate heading. It is relevant to point out here that, by following this teaching, the Companions regarded the rights of Christian and Jewish neighbours to be the same as those of their Muslim brothers.

Giving preference to a Muslim in the matter of donating alms and sadaqa to the poor and indigent is quite natural. Nevertheless, 'Umar

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verse:[160]

لَيْسَ عَلَيْكَ هُدٰهُمْ وَلٰكِنَّ اللّٰهَ يَهْدِيْ مَنْ يَّشَآءُ ؕ وَمَا تُنْفِقُوْا مِنْ خَيْرٍ فَلِاَنْفُسِكُمْ

(البقرہ ۲۷۲)

The guiding of them is not thy duty, but Allah guideth whom He will.

And whatsoever good thing ye spend, it is for yourselves.[*al-Baqara* 272]

It means that one would receive rewards for all virtuous deeds. It has been narrated in the *Musnad Ahmad* that the Prophet ﷺ once addressed the Muslims and said:

لا يؤمن احدكم حتى يحب للناس ما يحب لنفسه وحتى يحب المرء لايحبه الا الله عزوجل (جلد ۳ ص ۲۷۲)

None of you will have faith till he wishes for other people what he likes for himself, and love others for the pleasure of Allah.[161]

This *hadith* has extended the human love to cover all mankind.

RIGHTS OF ANIMALS

The message of love, mercy and kindness which Islam presented to the world extends even to animals. It advises kindness towards animals in different ways. On account of barbarity and savagery, the Arabs used to perpetrate cruelty on animals in many ways and in different forms. They would make them fall by beating them indiscriminately and would then tell people to eat them; this they would regard as generosity. There was another custom to show pride and generosity in which two men would bet that they would take turns to slaughter their camels and, at the end, whoever stopped would be considered the loser. All these animals were consumed by friends and relatives. These events have been mentioned in the *Ash'ar al-Arab*. There was another custom in which when somebody died, his riding animal would be tethered at his grave and it was not given any fodder, grass or water and thus was starved to death. Such an animal was called *Balayyah*. When Islam came it stopped all these cruel customs. There was another custom of tying an animal to a fixed object and making it a target with arrows. The Prophet ﷺ said that no animate object should be made a target in this way, and forbade them to eat the meat of such an animal.[162] Once a boy had tied a hen and was aiming at it. Ibn 'Umar رضی اللہ عنہ saw this and he untied the hen, then brought the boy and the hen to the boy's parents and asked them to forbid their son from doing this. He reminded them that the Prophet ﷺ forbade the killing of an animal or other living thing after tying them. In the same way, a group of young men had tied a hen and were shooting at it. They saw Ibn 'Umar رضی اللہ عنہ passing by and, leaving the hen tied, dispersed and ran away. On seeing that Ibn 'Umar said, "Who has done this? The Prophet ﷺ cursed the one who did so."[163] A custom of even a greater cruelty was that the people used to cut off living camels' humps and cut the fat tails of living sheep and eat

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RIGHTS OF ANIMALS

The message of love, mercy and kindness which Islam presented to the world extends even to animals. It advises kindness towards animals in different ways. On account of barbarity and savagery, the Arabs used to perpetrate cruelty on animals in many ways and in different forms. They would make them fall by beating them indiscriminately and would then tell people to eat them; this they would regard as generosity. There was another custom to show pride and generosity in which two men would bet that they would take turns to slaughter their camels and, at the end, whoever stopped would be considered the loser. All these animals were consumed by friends and relatives. These events have been mentioned in the *Ash'ar al-Arab*. There was another custom in which when somebody died, his riding animal would be tethered at his grave and it was not given any fodder, grass or water and thus was starved to death. Such an animal was called *Balayyah*. When Islam came it stopped all these cruel customs. There was another custom of tying an animal to a fixed object and making it a target with arrows. The Prophet ﷺ said that no animate object should be made a target in this way, and forbade them to eat the meat of such an animal.[162] Once a boy had tied a hen and was aiming at it. Ibn 'Umar رضی اللہ عنہ saw this and he untied the hen, then brought the boy and the hen to the boy's parents and asked them to forbid their son from doing this. He reminded them that the Prophet ﷺ forbade the killing of an animal or other living thing after tying them. In the same way, a group of young men had tied a hen and were shooting at it. They saw Ibn 'Umar رضی اللہ عنہ passing by and, leaving the hen tied, dispersed and ran away. On seeing that Ibn 'Umar said, "Who has done this? The Prophet ﷺ cursed the one who did so."[163] A custom of even a greater cruelty was that the people used to cut off living camels' humps and cut the fat tails of living sheep and eat

it. When the Prophet ﷺ came to Medina and saw this custom he said, "Whatever is cut off an animal when it is alive is dead and must not be eaten."[164] The Prophet ﷺ cursed the one who did *Muthla* to an animal (i.e., cut its limbs or some other part of its body while it is still alive).[165]

Killing an animal needlessly was declared a great sin.[166] It is in a *hadith* that Allah's Apostle said, " if anyone wrongfully kills a sparrow, or any thing greater, Allah will question him about killing it." On being asked what was the right way he replied, "To cut its throat and eat it, but not to cut off its head and throw it away."[167] From this *hadith* it appears that those animals whose flesh is not eaten and those beasts who present no danger are not allowed to be killed. It has been stated in the *Sunan Nasa'i* : If someone kills a sparrow needlessly, on the Day of Judgement the sparrow will complain to Allah that so and so killed it unnecessarily and he gained nothing from it.[168] The killing of an animal which is harmless, or from which no benefit is derived, is forbidden. The Prophet ﷺ has especially prohibited the killing of ants, bees, hoopoes and sparrow-hawks.[169]

Animals which are killed or slaughtered out of necessity, must, during their slaughtering, be treated with utmost kindness. It is in one *hadith* that the Prophet ﷺ said, "Allah has decreed that everything should be done in a good way, so when you kill use a good method, and when you cut an animal's throat you should use a good method, for each of you should sharpen his knife and give the animal as little pain as possible.[170]

One of the Companions told the Prophet ﷺ that when he slaughtered a goat or when he intended to do so, he felt pity. The Prophet ﷺ said that if he felt pity on the goat Allah would be merciful to him.[171] The killing of an animal with the use of teeth and nails is also not allowed because this causes the animal too much pain.[172] Using stones or a catapult has also been forbidden. Allah's Apostle said, "Throwing stones will neither hunt the game, nor kill an enemy, but it may break a tooth or gouge out an eye."[173] It means that animals and birds should not be made to suffer needlessly. Whatever cruelties were perpetrated on animals, the reason for it was that the Arabs were not aware that causing suffering to them was a sinful act. So the Prophet ﷺ made the Arabs aware that, in the same way as causing suffering to human beings is a legal crime, hurting the animals is also a sinful act.

The Prophet ﷺ told a story of a woman who was punished with Hell-Fire because she had imprisoned a cat, she neither gave it food nor

water, which caused it it to die.[174] Generally, people perpetrate more cruelty on animals than on human beings, therefore, they are very sinful in this matter. Once the Prophet ﷺ said that if Allah forgave the sins of people who were unkind to animals, He had indeed forgiven most of their sins.[175] Once the Prophet ﷺ was camping, during a journey, with his Companions. He went away for some reason and when he returned he saw that some one had made a cooking place on a spot where there were ant-holes in the ground (or on the tree). The Prophet ﷺ told the man responsible to extinguish the fire at once.[176] The purpose was to save the ants from burning.

In one of the narrations it has been stated that once while a prophet amongst the prophets was taking a rest underneath a tree, an ant bit him. He, therefore, ordered that his luggage be taken away from underneath that tree and the dwelling place of the ants be set on fire. Allah sent him a revelation: "Would not it have been sufficient to burn a single ant (that bit you)."[177] In other words if the revenge was intended it should have been taken from the same ant which had bitten him. All the other ants were not at fault. In another *hadith* it has been narrated that once during a journey some Companions saw a bird with her two young ones and they took them from their nest. The bird came and began to spread its wings. At that time, the Apostle of Allah was away to ease himself. When he came back he said, "Who made this bird grieve for its young ones? Return its young ones to it." He also saw an ant dwelling which they had burnt. He asked, "Who has burnt this?" The Companions replied that they were responsible for it. He said, "It is not proper to punish with fire, for no one punishes with fire except the Lord of the fire."[178] It means that no one is allowed to punish with fire, only Allah has the right to punish with fire.

The Arabs did not know that to be kind to animals and birds earned rewards. Because of the lack of such knowledge, one Companion asked the Prophet ﷺ whether he would gain reward if he allowed stray camels to drink water from the water tank which he had specially constructed for his own camels. The Prophet ﷺ said that quenching thirst of every living being and doing good to anyone earned reward.[179]

According to a *hadith,* the Prophet ﷺ once narrated a story to his Companions saying: While a man was walking on a road, he became very thirsty. He came across a well, got down into it, drank water and came out. He saw a dog panting and licking mud because of excessive thirst. The man said to himself, "This dog is suffering from the state of thirst as I did." So he went down the well again and filled his shoe with

it. When the Prophet ﷺ came to Medina and saw this custom he said, "Whatever is cut off an animal when it is alive is dead and must not be eaten."[164] The Prophet ﷺ cursed the one who did *Muthla* to an animal (i.e., cut its limbs or some other part of its body while it is still alive).[165]

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water, climbed out of the well while holding it with his teeth and watered the dog. Allah appreciated this action of his and forgave his sins. The Companions asked, "O Allah's Apostle! Is there a reward for us in serving animals?" He said, "(Yes), there is a reward for serving any living being."[180] This reward is not confined to the service of animals only but taking care and nurturing of plants also earns reward. The Prophet ﷺ said that any Muslim who planted a tree or sowed seeds, and from which a bird, a person or an animal ate, is regarded as having carried out a charitable deed, and would be rewarded for it.[181] After explaining that there is a reward for treating animals with kindness, the Companions were told its various principles and were trained practically.

1- One should use an animal for the particular work for which it has been created. In a *hadith* it has been explained with an example; that a man was riding a bullock, which turned towards him and said, "I have not been created for this purpose."[182] The Prophet ﷺ has also been reported as saying: Do not treat the backs of your beasts as pulpits, for Allah has made them subject to you only to convey you to a town which you cannot reach without difficulty, and He has appointed the earth (a floor for work) for you, so conduct your business on it.[183] On some occasions, under some special circumstances, the Prophet ﷺ has used the back of a camel for delivering sermon, but to remain sitting on the back of a beast needlessly is not proper because it puts the animal under unnecessary suffering. It should be ridden only for travelling.

2- Due consideration should be given to the comfort and convenience of animals. The Prophet ﷺ said, "When you travel (through a land) where there is plenty of vegetation, you should (go slow and) give the camels a chance to enjoy the benefit of the land. When you travel (through a land) where there is scarcity of vegetation, you should hasten with them (so that you may be able to cross that land while your animals are still in a good condition of health).[184] Once the Prophet ﷺ saw an emaciated camel and said, "Fear Allah regarding these dumb animals. Ride them when they are in good condition and eat them when they are in good condition."[185]

Once the Prophet ﷺ went into the garden of a man from the *Ansars* to ease himself. All of a sudden when a camel saw the Prophet ﷺ it wept tenderly, producing a yearning sound while its tears flowed. The Prophet ﷺ went to it and wiped the temple of its head. He then enquired who was the master of that camel. A young man from the *Ansars* answered that it was his. The Prophet ﷺ said, "Don't you fear

Allah about this beast, which Allah has put into your possession? It has complained to me that you keep it hungry and load it heavily, which fatigues it."[186]

3- Branding and striking the face of an animal was prohibited and those who did that were cursed.[187]

4- It was prohibited to provoke beasts for fighting because it causes unnecessary harm to them.[188]

If one looks at the pages which have gone before, one would find how soft and tender is the heart which is in the bosom of Islam, and how full it is with kindness and compassion.

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VIRTUOUS CONDUCT

So numerous are the particulars of virtuous conduct that it is difficult to enumerate them fully. The learned men of old have divided ethics into two categories: (i) the basics of ethics and (ii) the branches of ethics. By basics are meant those essential sources from which are derived various branches. By increasing or decreasing some aspects of them different ethical conduct are produced and, by keeping moderation in them, different virtuous conduct come into existence.

According to their theory, human beings are endowed with three natural powers, namely, the power of knowledge, the power of lust, and the power of anger. The moderation of knowledge is called wisdom, the moderation of lust is called modesty or chastity, and the moderation of anger is called courage or valour. In other words, moderation of these powers produces virtue and the lack of moderation produces vice. Then with differing degrees of moderation, good and bad acts of different ranks are produced.

These categorisations are formed only on a philosophical basis. In other words they are hypothetical and theoretical. Islam does not view ethical conduct from a theoretical and hypothetical angle but rather from a practical one. It does not aim to teach an understanding of the intricacies of the doctrine of ethics, but aims to make human beings practise good conduct and avoid bad conduct in their day to day lives. It does not, therefore, concern itself with examining the exact nature or basis of a certain ethical conduct or how other conduct is derived from it. It concerns itself with how a human being can be made to observe good conduct, and how he can be restrained from doing evil acts. Islam has not adopted a theoretical approach similar to that of the philosophers, but has based its teachings on practical methods; and similar was the approach of other prophets before Islam.

Seeking the pleasure of Allah is central to every matter in Islam, whether it is in the area of faith, worship, ethics, or dealings in general. Every act that Allah likes is good and every act He dislikes is bad. It goes without saying that whatever acts He likes there are virtues in them, they appeal to reason and they contain benefits in them for mankind. Those acts which He dislikes are vices, they go against reason and they are harmful to humanity at large. Accordingly, in the eyes of Islam, there are two kinds of ethical conduct; those which are liked by Allah, are called virtues, and those which are disliked by Him, are

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The qualities which Allah likes and which are called virtues, as stated above, are many and are mentioned in many places in the Holy Qur'an and *hadiths*. However, when writing about virtues, the authors of books concerning religious ethics have not given them any sequential order and, therefore, they cannot be distinguished in importance from one another.

Nevertheless, I personally think that as far as virtues are concerned, those attributes which are possessed by Allah Himself and are found as qualities in the prophets for which they have been often praised, should be given first place. These are also the qualities which the Holy Prophet ﷺ have urged Muslims to possess. These qualities in themselves are the source of many virtues.

To give an order of sequential preference to virtues according to the above criteria is indeed a difficult task, and there is the possibility of a difference of opinion among religious thinkers. Nevertheless, so for as my own personal investigation and effort is concerned, I shall try to do full justice to this matter.

A SHORT LIST OF VIRTUES:

Those virtues which Allah, the Almighty, likes and, for which He has praised His good votaries, or has promised His forgiveness to their possessors, have been repeatedly mentioned in the Holy Quran and in the *hadiths* of the Prophet ﷺ. Allah says in the Holy Qur'an:

قَدْ اَفْلَحَ الْمُؤْمِنُوْنَ o الَّذِيْنَ هُمْ فِيْ صَلَاتِهِمْ خَاشِعُوْنَ o وَالَّذِيْنَ هُمْ عَنِ اللَّغْوِ
مُعْرِضُوْنَ o وَالَّذِيْنَ هُمْ لِلزَّكٰوةِ فَاعِلُوْنَ o وَالَّذِيْنَ هُمْ لِفُرُوْجِهِمْ حَافِظُوْنَ o اِلَّا عَلٰٓى
اَزْوَاجِهِمْ اَوْ مَا مَلَكَتْ اَيْمَانُهُمْ فَاِنَّهُمْ غَيْرُ مَلُوْمِيْنَ o فَمَنِ ابْتَغٰى وَرَآءَ ذٰلِكَ فَاُولٰٓئِكَ
هُمُ الْعٰدُوْنَ o وَالَّذِيْنَ هُمْ لِاَمٰنٰتِهِمْ وَعَهْدِهِمْ رَاعُوْنَ o وَالَّذِيْنَ هُمْ عَلٰى صَلَوٰتِهِمْ
يُحَافِظُوْنَ o اُولٰٓئِكَ هُمُ الْوٰرِثُوْنَ o الَّذِيْنَ يَرِثُوْنَ الْفِرْدَوْسَ ط هُمْ فِيْهَا خٰلِدُوْنَo

(مؤمنون: ١-١١)

Successful indeed are the Believers, who are humble in their prayers, and who shun vain conversation, and who are payers of the poor-due; and who guard their modesty - save from their wives or the (slaves) that their right hands possess, for then they are not blameworthy, but whoso craveth beyond that, such are transgressors - And who are shepherds of their pledge and their covenant, and who pay heed to

their prayers. These are the heirs who will inherit Paradise. There they will abide. [*al-Mu-minun* 1-11]

The ethical virtues which have been mentioned in the above verse are: (i) Avoidance of useless and vain talk, (ii) Guarding of chastity and modesty, (iii) Discharging of trust, and (iv) Fulfilment of covenant. At another place, in the Holy Quran it is stated:

وَلٰكِنَّ الْبِرَّ مَنْ اٰمَنَ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ وَالْمَلٰٓئِكَةِ وَالْكِتٰبِ وَالنَّبِيّٖنَ وَاٰتَى الْمَالَ عَلٰى
حُبِّهٖ ذَوِى الْقُرْبٰى وَالْيَتٰمٰى وَالْمَسٰكِيْنَ وَابْنَ السَّبِيْلِ لا وَالسَّآئِلِيْنَ وَفِى الرِّقَابِ ج وَاَقَامَ
الصَّلٰوةَ وَاٰتَى الزَّكٰوةَ وَالْمُوْفُوْنَ بِعَهْدِهِمْ اِذَا عٰهَدُوْا ج وَالصّٰبِرِيْنَ فِى الْبَاْسَآءِ
وَالضَّرَّآءِ وَحِيْنَ الْبَاْسِ ط (بقرة: ١٧٧)

But righteous is he who believeth in Allah and the Last Day and the angels and the Scripture and the Prophets; and giveth his wealth, for love of Him, to kinsfolk and to orphans and the needy and the wayfarer and to those who ask, and to set slaves free; and observeth proper worship and payeth zakat. And those who keep their treaty when they make one, and the patient in tribulation and adversity and time of stress. [*al-Baqara* 177]

In the above verse, the ethical virtues mentioned are: generosity, discharging of treaty, and patience during tribulation and adversity.

It has been stated in *Sura Al-i'Imran:*

اَلصّٰبِرِيْنَ وَالصّٰدِقِيْنَ وَالْقٰنِتِيْنَ وَالْمُنْفِقِيْنَ (ال عمران: ١٧)

Those who show patience, firmness and self-control; who are true (in word and deed; who worship devoutly; who spend (in the Cause of Allah); [*Al-i-'Imran* 17]

In the above verse, steadfastness, truthfulness and generosity have been eulogised. In this *Sura* there is mention of those righteous votaries who will be rewarded with paradise as wide as heaven and earth:

اَلَّذِيْنَ يُنْفِقُوْنَ فِى السَّرَّآءِ وَالضَّرَّآءِ وَالْكٰظِمِيْنَ الْغَيْظَ وَالْعَافِيْنَ عَنِ النَّاسِ ط وَاللّٰهُ
يُحِبُّ الْمُحْسِنِيْنَ (ال عمران: ١٣٤)

Those who spend (freely), whether in prosperity, or in adversity; who restrain anger, and pardon (all) men;- for Allah loves those who do good; [*Al-i-'Imran* 134]

In the above verse the qualities of generosity, forgiveness and being

called vices.

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A SHORT LIST OF VIRTUES:

Those virtues which Allah, the Almighty, likes and, for which He has praised His good votaries, or has promised His forgiveness to their possessors, have been repeatedly mentioned in the Holy Quran and in the *hadiths* of the Prophet ﷺ. Allah says in the Holy Qur'an:

قَدْ اَفْلَحَ الْمُؤْمِنُوْنَ ○ الَّذِيْنَ هُمْ فِيْ صَلَاتِهِمْ خَاشِعُوْنَ ○ وَالَّذِيْنَ هُمْ عَنِ اللَّغْوِ مُعْرِضُوْنَ ○ وَالَّذِيْنَ هُمْ لِلزَّكٰوةِ فَاعِلُوْنَ ○ وَالَّذِيْنَ هُمْ لِفُرُوْجِهِمْ حَافِظُوْنَ ○ اِلَّا عَلٰٓى اَزْوَاجِهِمْ اَوْ مَا مَلَكَتْ اَيْمَانُهُمْ فَاِنَّهُمْ غَيْرُ مَلُوْمِيْنَ ○ فَمَنِ ابْتَغٰى وَرَآءَ ذٰلِكَ فَاُولٰٓئِكَ هُمُ الْعٰدُوْنَ ○ وَالَّذِيْنَ هُمْ لِاَمٰنٰتِهِمْ وَعَهْدِهِمْ رَاعُوْنَ ○ وَالَّذِيْنَ هُمْ عَلٰى صَلَوٰتِهِمْ يُحَافِظُوْنَ ○ اُولٰٓئِكَ هُمُ الْوَارِثُوْنَ ○ الَّذِيْنَ يَرِثُوْنَ الْفِرْدَوْسَ ؕ هُمْ فِيْهَا خٰلِدُوْنَ ○

(مؤمنون: ١-١١)

Successful indeed are the Believers, who are humble in their prayers, and who shun vain conversation, and who are payers of the poor-due; and who guard their modesty - save from their wives or the (slaves) that their right hands possess, for then they are not blameworthy, but whoso craveth beyond that, such are transgressors - And who are shepherds of their pledge and their covenant, and who pay heed to their prayers. These are the heirs who will inherit Paradise. There they will abide. [*al-Mu-minun* 1-11]

The ethical virtues which have been mentioned in the above verse are: (i) Avoidance of useless and vain talk, (ii) Guarding of chastity and modesty, (iii) Discharging of trust, and (iv) Fulfilment of covenant. At another place, in the Holy Quran it is stated:

وَلٰكِنَّ الْبِرَّ مَنْ اٰمَنَ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ وَالْمَلٰٓئِكَةِ وَالْكِتٰبِ وَالنَّبِيّٖنَ وَاٰتَى الْمَالَ عَلٰى حُبِّهٖ ذَوِى الْقُرْبٰى وَالْيَتٰمٰى وَالْمَسٰكِيْنَ وَابْنَ السَّبِيْلِ ۙ وَالسَّآئِلِيْنَ وَفِى الرِّقَابِ ۚ وَاَقَامَ الصَّلٰوةَ وَاٰتَى الزَّكٰوةَ وَالْمُوْفُوْنَ بِعَهْدِهِمْ اِذَا عٰهَدُوْا ۚ وَالصّٰبِرِيْنَ فِى الْبَاْسَآءِ وَالضَّرَّآءِ وَحِيْنَ الْبَاْسِ ؕ (بقرة: ١٧٧)

But righteous is he who believeth in Allah and the Last Day and the angels and the Scripture and the Prophets; and giveth his wealth, for love of Him, to kinsfolk and to orphans and the needy and the wayfarer and to those who ask, and to set slaves free; and observeth proper worship and payeth zakat. And those who keep their treaty when they make one, and the patient in tribulation and adversity and time of stress. [*al-Baqara* 177]

In the above verse, the ethical virtues mentioned are: generosity, discharging of treaty, and patience during tribulation and adversity.

It has been stated in *Sura Al-i'Imran:*

اَلصّٰبِرِيْنَ وَالصّٰدِقِيْنَ وَالْقٰنِتِيْنَ وَالْمُنْفِقِيْنَ (ال عمران:١٧)

Those who show patience, firmness and self-control; who are true (in word and deed; who worship devoutly; who spend (in the Cause of Allah); [*Al-i-'Imran* 17]

In the above verse, steadfastness, truthfulness and generosity have been eulogised. In this *Sura* there is mention of those righteous votaries who will be rewarded with paradise as wide as heaven and earth:

الَّذِيْنَ يُنْفِقُوْنَ فِى السَّرَّآءِ وَالضَّرَّآءِ وَالْكٰظِمِيْنَ الْغَيْظَ وَالْعَافِيْنَ عَنِ النَّاسِ ؕ وَاللّٰهُ يُحِبُّ الْمُحْسِنِيْنَ (ال عمران: ١٣٤)

Those who spend (freely), whether in prosperity, or in adversity; who restrain anger, and pardon (all) men;- for Allah loves those who do good; [*Al-i-'Imran* 134]

In the above verse the qualities of generosity, forgiveness and being

good to others have been praised.

It is stated in *Sura al Ma'arij:*

وَالَّذِيْنَ فِيْٓ اَمْوَالِهِمْ حَقٌّ مَّعْلُوْمٌ o لِلسَّآئِلِ وَالْمَحْرُوْمِ o وَالَّذِيْنَ يُصَدِّقُوْنَ بِيَوْمِ الدِّيْنِ o وَالَّذِيْنَ هُمْ مِّنْ عَذَابِ رَبِّهِمْ مُّشْفِقُوْنَ o اِنَّ عَذَابَ رَبِّهِمْ غَيْرُ مَاْمُوْنٍ o وَالَّذِيْنَ هُمْ لِفُرُوْجِهِمْ حٰفِظُوْنَ o اِلَّا عَلٰٓى اَزْوَاجِهِمْ اَوْمَامَلَكَتْ اَيْمَانُهُمْ فَاِنَّهُمْ غَيْرُمَلُوْمِيْنَo فَمَنِ ابْتَغٰى وَرَآءَ ذٰلِكَ فَاُولٰٓئِكَ هُمُ الْعٰدُوْنَ o وَالَّذِيْنَ هُمْ لِاَمٰنٰتِهِمْ وَعَهْدِهِمْ رَاعُوْنَ o وَالَّذِيْنَ هُمْ بِشَهٰدٰتِهِمْ قَآئِمُوْنَ o (معارج: ٢٤-٣٣)

And those in whose wealth is a recognised right: for the (needy) who asks and him who is prevented (for some reason from asking); and those who hold to the truth of the Day of Judgement; and those who fear the displeasure of their Lord: for their Lord's displeasure is the opposite of Peace and Tranquillity; and those who guard their chastity, except with their wives and the (slaves) whom their right hands possess, for (then) they are not to be blamed. But those who trespass beyond this are transgressors; and those who respect their trusts and covenants; and those who stand firm in their testimonies; [*al-Ma'arij* 24-33]

In the above verses, generosity, modesty and chastity, as well as keeping the pledge, trustworthiness and bearing true witness have been regarded as virtuous deeds which take a believer to paradise. In *Sura al-Ahzab,* there is mention of the men and women for whom Allah has promised His forgiveness and great rewards.

وَالصّٰدِقِيْنَ وَالصّٰدِقٰتِ وَالصّٰبِرِيْنَ وَالصّٰبِرٰتِ وَالْخٰشِعِيْنَ وَالْخٰشِعٰتِ وَالْمُتَصَدِّقِيْنَ وَالْمُتَصَدِّقٰتِ وَالصَّآئِمِيْنَ وَالصَّآئِمٰتِ وَالْحٰفِظِيْنَ فُرُوْجَهُمْ وَالْحٰفِظٰتِ (احزاب: ٣٥)

And men who speak the truth and women who speak the truth, and men who persevere (in righteousness) and women who persevere, and men who are humble and women who are humble, and men who give alms and women who give alms, and men who fast and women who fast, and men who guard their modesty and women who guard (their modesty),..... [*al-Ahzab* 35]

In the above verse there is mention of truthfulness, patience, modesty, chastity, humbleness and generosity.

In *Sura al-Furqan* the qualities of the good votaries of Allah have been described as follows:

وَعِبَادُ الرَّحْمٰنِ الَّذِيْنَ يَمْشُوْنَ عَلَى الْاَرْضِ هَوْنًا وَّاِذَاخَاطَبَهُمُ الْجَاهِلُوْنَ قَالُوْا سَلٰمًاo (فرقان: ٦٣)

1- The (faithful) slaves of the Beneficent are they who walk upon the earth modestly, and when the foolish ones address them, 'they say, "Peace!";... [*al-Furqan* 63]

وَالَّذِيْنَ اِذَآ اَنْفَقُوْا لَمْ يُسْرِفُوْا وَلَمْ يَقْتُرُوْا وَكَانَ بَيْنَ ذٰلِكَ قَوَامًا o(فرقان: ٦٧)

2-The who, when they spend, are not extravagant and not niggardly, but hold a just (balance) between those (extremes),... [*al-Furqan* 67]

وَلَا يَقْتُلُوْنَ النَّفْسَ الَّتِيْ حَرَّمَ اللّٰهُ اِلَّا بِالْحَقِّ وَلَا يَزْنُوْنَ (فرقان: ٦٨)

3- And those who slay not life which Allah hath forbidden save in (course of) justice, nor commit adultery -.... [*al-Furqan* 68]

وَالَّذِيْنَ لَا يَشْهَدُوْنَ الزُّوْرَ وَاِذَا مَرُّوْا بِاللَّغْوِ مَرُّوْا كِرَامًا o (فرقان: ٧٢)

4- And those who witness no falsehood, and, if they pass by futility, they pass by it with honourable (avoidance) [*al-Furqan* 72]

The first verse praise the qualities of humbleness, lowliness, and tolerance, the second, moderation and the middle course, the third, avoidance of cruelty and adultery, and the fourth, truthfulness, observance of serenity and dignity.

In *Sura al-Ra'd,* qualities which will be of benefit in the Hereafter are mentioned:

اَلَّذِيْنَ يُوْفُوْنَ بِعَهْدِاللّٰهِ وَلَا يَنْقُضُوْنَ الْمِيْثَاقَo وَالَّذِيْنَ يَصِلُوْنَ مَآ اَمَرَاللّٰهُ بِهٖٓ اَنْ يُّوْصَلَ وَيَخْشَوْنَ رَبَّهُمْ وَيَخَافُوْنَ سُوْٓءَ الْحِسَابِ ط وَالَّذِيْنَ صَبَرُواابْتِغَآءَ وَجْهِ رَبِّهِمْ وَاَقَامُوالصَّلٰوةَ وَاَنْفَقُوْا مِمَّا رَزَقْنٰهُمْ سِرًّا وَّعَلَانِيَةً وَّيَدْرَءُوْنَ بِالْحَسَنَةِ السَّيِّئَةَ اُولٰٓئِكَ لَهُمْ عُقْبَى الدَّارِ O (رعد: ٢٠-٢٢)

Those who fulfil the Covenant of Allah and fail not in their plighted word; those who join together those things which Allah hath commanded to be joined, hold their Lord in awe, and fear the terrible reckoning; those who patiently persevere, seeking the countenance of their Lord; establish regular prayers; spend, out of (the gifts) We have bestowed for their sustenance, secretly and openly; and turn off Evil with good: for such there is the final attainment of the (Eternal) Home,... [*al-Ra'd* 20-22]

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And men who speak the truth and women who speak the truth, and men who persevere (in righteousness) and women who persevere, and men who are humble and women who are humble, and men who give alms and women who give alms, and men who fast and women who fast, and men who guard their modesty and women who guard (their modesty),..... [*al-Ahzab* 35]

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2-The who, when they spend, are not extravagant and not niggardly, but hold a just (balance) between those (extremes),... [*al-Furqan* 67]

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وَالَّذِيْنَ لَا يَشْهَدُوْنَ الزُّوْرَ وَاِذَا مَرُّوْا بِاللَّغْوِ مَرُّوْا كِرَامًا ○ (فرقان: ٧٢)

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Those who fulfil the Covenant of Allah and fail not in their plighted word; those who join together those things which Allah hath commanded to be joined, hold their Lord in awe, and fear the terrible reckoning; those who patiently persevere, seeking the countenance of their Lord; establish regular prayers; spend, out of (the gifts) We have bestowed for their sustenance, secretly and openly; and turn off Evil with good: for such there is the final attainment of the (Eternal) Home,... [*al-Ra'd* 20-22]

The covenant mentioned above could mean that covenant which a votary makes with his Lord, but it could also mean an agreement or promise which, in the name of Allah, a votary makes with another person. The joining together of those things which have been commanded, bring about the fulfilment of the rights of relatives. Others who have been praised in this verse are those who do good in return for evil and by doing so wash away the evil.

تِلْكَ الدَّارُ الْاٰخِرَةُ نَجْعَلُهَا لِلَّذِيْنَ لَايُرِيْدُوْنَ عُلُوًّا فِى الْاَرْضِ وَلَا فَسَادًا ؕ وَالْعَاقِبَةُ لِلْمُتَّقِيْنَ ○ (قصص:۸۳)

That Home of the Hereafter We shall give to those who intend not high-handedness or mischief on earth. And the End is (best) for the righteous. [*Al-Qasas* 83]

The above are those who do not seek pride and haughtiness. In another place the Holy Quran says:

وَالَّذِيْنَ يَجْتَنِبُوْنَ كَبٰٓئِرَ الْاِثْمِ وَالْفَوَاحِشَ وَاِذَا مَا غَضِبُوْا هُمْ يَغْفِرُوْنَ ○ (شوریٰ:۳۷)

Those who avoid the greater crimes and shameful deeds, and, when they are angry even then forgive. [*Al-Shura* 37]

The above are those who do not lose control of themselves in anger and who forgive.

اِنَّ اللّٰهَ يُحِبُّ الْمُقْسِطِيْنَ ○ (مائدہ:۴۲)

For Allah loveth those who judge in equity. [*Al-Maida* 42]

Justice and equity earns the love of Allah, and to be loved by Allah is indeed a great achievement.

اِنَّ اللّٰهَ يُحِبُّ الْمُحْسِنِيْنَ ○ (بقرہ:۱۹۵)

For Allah loveth those who do good. [*Al-Baqara* 195]

Every doer of a good deed is included in those whom Allah loves.

Different ethical virtues which appear in *hadiths* have been mentioned in earlier pages, however, they will reappear in later pages at their appropriate places.

TRUTHFULNESS

Following the criteria mentioned in the opening part of the chapter, in my opinion "Truthfulness" deserves to be placed at the head of the list of ethical virtues. By giving logical and psychological consideration, one finds many other important virtues through this

single virtue of truthfulness.

The perfection of the spoken word and action of a human being depends on the mutual agreement and concordance of his heart and tongue. This is called truthfulness [in Arabic *Sidq*]. The heart of the one who is untruthful can harbour all kind of evils; and the heart of the one who is truthful entertains virtues with ease. It is stated that a person came to the Prophet ﷺ and told him that he had four bad habits. He told him he was a fornicator, a thief, that he drank liquor and was a liar. He requested the Prophet ﷺ to order him to leave any one of them and he would comply. The Prophet ﷺ asked him not to tell lies. The man promised he would not. At night fall the man felt a desire to drink and the urge for sexual gratification. He wondered what answer he would give in the morning if the Prophet ﷺ asked about drinking and fornication. If he admitted to having indulged in drinking and fornication he would be punished for the crimes. On the other hand, if he denied drinking and fornication he would be telling a lie which would be breaking his pledge. So, he decided not to indulge in either. When the night passed further and it became very dark, he wanted to go out to steal. The same thoughts came into his mind. If tomorrow he admitted to theft, his hand would be chopped off, and if he denied it he would be breaking his promise. In the morning he hastened to see the Prophet ﷺ and told him that because of the promise not to tell lies, he had become free of all four bad habits.[1]

This narration, although weak as regards its authenticity, is very affective as far as the message is concerned. The habit of truthfulness saves human beings from a number of evils. A truthful person would surely try to make himself free from every evil. He would be upright and honest; would fulfil his promise and discharge his Pledge; would be courageous, good of heart, free from hypocrisy, rancour and double dealing. He would not be a falterer and would be worthy of trust as people would have faith on his words and actions and would do whatever he said. In short, looking from any angle, truthfulness is the root of many ethical virtues.

Truthfulness is one of the great attributes of Allah. Who could be more truthful than Allah? In respect of the promise of the Day of Judgement, Allah Himself says in the Holy Quran:

وَمَنْ اَصْدَقُ مِنَ اللّٰهِ حَدِيْثًا ○ (نساء:۸۷)

And whose word can be truer than Allah's ? [*al-Nisaa* 87]

In connection with the promise of Paradise, Allah says:

وَعْدَ اللّٰهِ حَقًّا ؕ وَمَنْ اَصْدَقُ مِنَ اللّٰهِ قِيْلًا ۝ (نساء:١٢٢)

Allah's promise is the truth and whose word can be truer than Allah's ? (al-Nisaa 122)

Because Allah is truthful, so is His *deen*. He says:

وَاِنَّا لَصٰدِقُوْنَ ۝ (انعام:١٤٦)

For We are True (in Our ordinancees). [*al-An'am* 146]

قُلْ صَدَقَ اللّٰهُ فَاتَّبِعُوْا مِلَّةَ اِبْرٰهِيْمَ حَنِيْفًا (ال عمران ٩٥)

Say: "Allah speaketh the Truth: follow the religion of Abraham, the sane in faith" [*al-i-'Imran* 95]

وَالَّذِىْ جَآءَ بِالصِّدْقِ وَصَدَّقَ بِهٖٓ اُولٰٓئِكَ هُمُ الْمُتَّقُوْنَ ۝ (زمر:٣٣)

And he who brings the Truth and he who confirms (and supports) it - such are the men who do right. [*Al-zumar* 33]

In this last verse "Truth" refers to His Book, but generally speaking this is a wide meaning word and it covers all kinds of truthfulness. The qualities of the pious people are that they are always on the side of truth, that they accept all that is true, and in their words and deeds always present truth.

The believers, when they see with their own eyes the promises of Allah and His messenger coming true, exclaim:

وَصَدَقَ اللّٰهُ وَرَسُوْلُهٗ (احزاب: ٢٢)

And Allah and His Apostle told us what was true. [*Al-Ahzab* 22]

The prophets receive the message directly from Allah, so they are also truthful:

وَصَدَقَ الْمُرْسَلُوْنَ (يس:٥٢)

And true was the word of the apostles. [*Ya-Sin* 52]

It is clear therefore that truthfulness is the foremost quality of prophets. If their teachings, claims and reasonings were devoid of truth, then their edifice of prophethood would crumble to the ground. Allah, the Almighty has mentioned this quality with the name of many messengers. First of all with the name of Prophet Abraham عليه السلام who was the first inviter to the Unity of Allah. Allah says:

وَاذْكُرْ فِى الْكِتٰبِ اِبْرٰهِيْمَ ۘ اِنَّهٗ كَانَ صِدِّيْقًا نَّبِيًّا (مريم:٤١)

And mention in the Book (the story of) Abraham: He was a man of

Truth, a prophet. [*Maryam* 41]

Another Messenger Idris عليه السلام has also been said to possess the same quality.

وَاذْكُرْ فِى الْكِتٰبِ اِدْرِيْسَ اِنَّهٗ كَانَ صِدِّيْقًا نَّبِيًّا (مريم:٥٦)

Also mention in Book the case of Idris: He was a man of truth and a prophet. [*Maryam* 56]

Mary عليها السلام, who did not hesitate at all in accepting Allah's commands, is stated to have the same quality.

وَاُمُّهٗ صِدِّيْقَةٌ (مائدة: ٧٥)

His (Jesus) mother was a woman of truth. [*al-Maida* 75]

Yusuf عليه السلام, who was proved right in the interpretation of dreams, was called truthful (Siddiq) by the people.

يُوْسُفُ اَيُّهَا الصِّدِّيْقُ (٤٦)

O Joseph! O man of truth [*Yusuf* 46]

Isma'il عليه السلام had promised his father that he would remain patient and steadfast. When he fulfilled that promise, Allah addressed him as *Sadiq al-Wa'd* (true to his promise)

وَاذْكُرْ فِى الْكِتٰبِ اِسْمٰعِيْلَ اِنَّهٗ كَانَ صَادِقَ الْوَعْدِ وَكَانَ رَسُوْلًا نَّبِيًّا ۝ (مريم:٥٤)

Also mention in the Book (the story of) Isma'il: He was (strictly) true to what he promised and he was an apostle (and) a prophet. [*Maryam* 54]

In paradise there will be present those also who had, together with other qualities, the distinction of being truthful in this world.

الصّٰبِرِيْنَ وَ الصّٰدِقِيْنَ (ال عمران: ١٧)

Those who show patience, firmness and self-control; and who are true (in word and deed); [*Al-i-'Imran* 17)

Among the people who have been promised forgiveness and great rewards by Allah, the first are those who are truthful, in addition to having faith, submission to Islam and obedience to Allah.

اِنَّ الْمُسْلِمِيْنَ وَالْمُسْلِمٰتِ وَالْمُؤْمِنِيْنَ وَالْمُؤْمِنٰتِ وَالْقٰنِتِيْنَ وَالْقٰنِتٰتِ وَالصّٰدِقِيْنَ وَالصّٰدِقٰتِ ..... اَعَدَّ اللّٰهُ لَهُمْ مَّغْفِرَةً وَّاَجْرًا عَظِيْمًا ۝ (احزاب:٣٥)

For Muslim men and women, for believing men and women, for devout men and women, for true men and women, ... for them has Allah prepared forgiveness and great reward. [*al-Ahzab* 35]

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The reward for being truthful will be given by Allah in the next life, and this quality would be a means of success. With regards to the Day of Resurrection it has been stated:

هٰذَا يَوْمُ يَنْفَعُ الصَّادِقِيْنَ صِدْقُهُمْ (مائدہ: ۱۱۹)

This is a day on which the truthful will profit from their truth. [*Al-Maida* 119]

On the Day Judgement Allah will reward people in accordance with their truthfulness of words and deeds:

لِيَجْزِيَ اللّٰهُ الصّٰدِقِيْنَ بِصِدْقِهِمْ (احزاب: ۲۴)

That Allah may reward the men of Truth for their Truth. [*al-Ahzab* 24]

In Islam the importance of truthfulness has been so much elevated that it has not only repeatedly ordered people to adopt truthfulness but has also urged them to always support truthful people, to associate with the truthful and to keep their company. It says that the effect of their company would make them also truthful. Ka'ab bin Malik رضی اللہ عنہ and his two associates, who could not go with the Prophet ﷺ on the journey to Tabuk, suffered hardship and proved their truthfulness, Allah says:

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اتَّقُوا اللّٰهَ وَكُوْنُوْا مَعَ الصّٰدِقِيْنَ (توبہ: ۱۱۹)

O ye who believe! Fear Allah and be with those who are true (in word and deed). [*al-Tauba* 119]

The commentators are of the opinion that by "those who are true" is meant the Prophet ﷺ and those leading Companions who had been tested for their truthfulness time and time again. Nevertheless, after the Prophet ﷺ and the Companions this verse also applies to all Muslims of all ages. Everyone is urged to keep company with truthful people.

Usually the word truthfulness is taken to mean just speaking the truth but, in Islam, it has wider meaning. It covers not only speech but also truthful actions. Imam Ghazali, in his book the *Ahya al 'Uloom*, has in a very penetrating way categorised it into six headings and has described each one's meaning, taking guidance from the Holy Quran and *hadith*. They are truthfulness in speech, intention, resolution, action, determination, and in attainment of religious status and rank. Nevertheless, all that is encompassed in these six categories can be condensed into three headings: Truthfulness of tongue, truthfulness of heart, and truthfulness in action.

TRUTHFULNESS OF TONGUE

This means that whatever is spoken with the tongue should be true, and not a word of untruth should be uttered. This is the well known common category of truthfulness and practising it is an obligatory duty for every Muslim. To discharge a pledge, or to fulfil a promise is also included as this is a sign of faith. In contrast to this every kind of lie represents a disagreement between tongue and heart and this is considered a sign of hypocrisy. There is a verse in *Sura al-Ahzab* which says:

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That Allah may reward the men of Truth for their Truth, and punish the hypocrites if that be His Will. [*al-Ahzab* 24)

In this verse a truthful person has been regarded as opposite of a hypocrite. This shows that truthfulness is the outcome of faith and falsehood is the outcome of hypocrisy. This fact has been expressed in many different ways by the Prophet ﷺ. It has been narrated by a *tabe'i* Safwan bin Sulaim, that a man asked the Prophet ﷺ whether a believer could be a coward. The answer was in the affirmative. He then asked whether a believer could be a miser. Again the Prophet ﷺ replied in the affirmative. The man asked whether a believer could be a liar. The Prophet ﷺ answered, "No".[2] Some Companions say that they have heard the Prophet ﷺ saying that a believer could have any character except falsehood and the inclination to breach trust. [3] It means that a Muslim can have any fault except dishonesty and falsehood because this is absolutely against the spirit of faith. It has been narrated in a *hadith* that the Prophet ﷺ said that a person's faith would not be prefect unless he abandoned falsehood of every kind, so much so that even during a quarrel he should not deviate from the truth.[4] The meanings of these traditions are confirmed from the following well known *hadith* which appears in many authentic book of *hadiths*. The Companion 'Abdullah bin 'Amr رضی اللہ عنہ narrates that the Prophet ﷺ said that four characteristics make anyone who possessed them a pure hypocrite; those are that whenever he is entrusted he will betray, when he talks he will lie, when he makes a covenant he will act treacherously, and when he quarrels he will deviate from the truth. He further remarked that anyone who possesses one of them possesses a characteristic of hypocrisy until he abandon it.[5] The same *hadith* has also been stated as follows: There are three signs of hypocrite: when he speaks he tells lies, when he makes promises he acts treacherously, and when he is

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trusted he betrays.[6] In the *Sahih Muslim* there is another addition remark that this applies even if he observes fast, prays and asserts that he is a Muslim.[7]

From these narrations it becomes evident that truthfulness develops faith and falsehood develops hypocrisy. In other words truthfulness kindles faith and produces the desire to do good; and falsehood produces hypocrisy and the desire to carry out evil acts. The Prophet ﷺ said, "Truthfulness leads to righteousness, and righteousness leads to paradise. A man keeps on telling the truth until he becomes a truthful person. Falsehood leads to wickedness and evil doing, and evil-doing leads to Hell-Fire, and a man keeps on telling lies till he is written before Allah, a liar."[8]

TRUTHFULNESS OF HEART:

The second category of truthfulness is concerned with the heart. Truthfulness and sincerity are therefore one and the same. If an expression from the tongue does not come from the heart it is falsehood. The hypocrites used to come to the Prophet ﷺ and acknowledged him as a Messenger of Allah, but only superficially. Although there was no doubt regarding his prophethood, the hypocrites never believed it in their hearts. So Allah said in the Holy Quran:

وَاللّٰهُ يَشْهَدُ اِنَّ الْمُنٰفِقِيْنَ لَكٰذِبُوْنَ ○ (منفقون: ١)

And Allah beareth witness that the hypocrites are indeed liars. [*al-Munafiqun* 1]

There are liars because with their tongues they accepted the Prophet ﷺ as the Messenger of Allah but their acceptance was not from the depth of their hearts. They had something on their tongues but something else in their hearts. Truthfulness is that quality in which the tongue and heart are in unison. If it is not so, then it is hypocrisy and the entire Quran is replete with the message that hypocrisy is an evil and a vice. If the real purpose of an act is one thing, and its apparent presentation is something else, then it is a falsehood. In one *hadith* it has been stated that on the Day of Judgement there would be brought before Allah three men - *a learned man,* a *martyr,* and a *wealthy man* and each would narrate the story of his good deeds by using knowledge, courage and generosity respectively. After listening to their stories Allah would say that they were telling lies and the angels would also say the same.[9] The stories of their deeds were correct, but because their deeds lacked sincerity and were performed for gaining name and fame Allah branded those men as liars. The purpose of their good deeds was

not for Allah's pleasure but to gain worldly name and fame.

Allah's rewards are only for those who are sincere and do good for the sake of Allah.

TRUTHFULNESS OF ACTION

Truthful action is that virtuous action which is performed in accordance with one's conscience. In other words, one's activities should be a reflection of one's inner state. For example, if someone gives an impression of humility and lowliness in the performance of his *salat,* but his real purpose for doing so is to show off then evidently he is a hypocrite and a liar. There is another falsehood which is more subtle than the one stated above. A man performs his *salat* with apparent humility and lowliness and, while he does not have the intent of showing off, has no feelings of humility and lowliness in his heart. In such a case his outer lowliness is not really a reflection of his inner-self and he is, therefore, untruthful in his actions. For this reason, to achieve the status of being sincere and truthful, absolute truthfulness in tongue, heart and action is essential. This is why those believers who had unshakeable faith and who strove hard in the Cause of Allah with their lives and possessions were regarded by Allah as the truthful. Allah says in the Holy Quran:

اِنَّمَاالْمُؤْمِنُوْنَ الَّذِيْنَ اٰمَنُوْا بِاللّٰهِ وَرَسُوْلِهٖ ثُمَّ لَمْ يَرْتَابُوْا وَجٰهَدُوْا بِاَمْوَالِهِمْ وَاَنْفُسِهِمْ فِيْ سَبِيْلِ اللّٰهِ اُولٰئِكَ هُمُ الصّٰدِقُوْنَ ○ (حجرات: ١٥)

Only those are Believers who have believed in Allah and His Apostle, and have never since doubted, but have striven with their belongings and their persons in the Cause of Allah: Such are those who are (sincere) and true. [*Al-Hujurat* 15)

There were regarded as sincere and truthful because their actions were a reflection of their true feelings. The faith which they had accepted with their tongues and hearts was confirmed by their actions.

The sincerity of action has many different ranks of importance. One of them is that there should not be any weakness or hesitation in translating one's intentions into actions. For example, someone who intends to follow the commands of Allah, but when the time of test comes he shows weakness, cannot be called true to his intentions. Only a true believer can be true to his intentions. Hypocrites will fail this test, because due to lack of faith they are weak of heart.

وَيَقُوْلُ الَّذِيْنَ اٰمَنُوْا لَوْ لَا نُزِّلَتْ سُوْرَةٌ فَاِذَا اُنْزِلَتْ سُوْرَةٌ مُّحْكَمَةٌ وَّ ذُكِرَ فِيْهَا الْقِتَالُ

رَاَیْتَ الَّذِیْنَ فِیْ قُلُوْبِهِمْ مَّرَضٌ یَّنْظُرُوْنَ اِلَیْكَ نَظَرَ الْمَغْشِیِّ عَلَیْهِ مِنَ الْمَوْتِ ؕ فَاَوْلٰی لَهُمْ ۝ طَاعَةٌ وَّقَوْلٌ مَّعْرُوْفٌ ۚ فَاِذَا عَزَمَ الْاَمْرُ ۚ فَلَوْ صَدَقُوا اللّٰهَ لَكَانَ خَیْرًا لَّهُمْ (محمد: ۲۰:۲۱)

And those who believe say: If only a *Sura* were revealed! But when a decisive *Sura* is revealed, and war is mentioned therein, thou seest those in whose hearts is a disease looking at thee with the look of men fainting unto death. Therefore woe unto them! But more fitting for them were it to obey and say what is just, and when a matter is resoled on, it were best for them if they were true to Allah. [*Muhammad* 20-21]

Truthful action of a higher rank is that when a mutual agreement is made it should be translated, without any hesitation, into action at the proper time. Allah has called those Companions who translated their resolve into action with sincere determination, "truthful".

Anas bin Nadir رضی اللہ عنہ could not take part in the battle of Badr. To make amends, he said that he would show his courage and valour if he got a chance to participate in any other battle. Afterwards he took part in the battle of Uhud and, after receiving about eighty wounds with lances, swords and arrows, he died as a martyr. This was an excellent example of translating resolution into action. So Allah revealed the following verse in his honour:[10]

نَ الْمُؤْمِنِیْنَ رِجَالٌ صَدَقُوْا مَا عَاهَدُوا اللّٰهَ عَلَیْهِ ۚ فَمِنْهُمْ مَّنْ قَضٰی نَحْبَهٗ وَ مِنْهُمْ مَّنْ یَّنْتَظِرُ ۫ وَمَا بَدَّلُوْا تَبْدِیْلًا ۝ لِیَجْزِیَ اللّٰهُ الصّٰدِقِیْنَ بِصِدْقِهِمْ وَیُعَذِّبَ الْمُنٰفِقِیْنَ اِنْ شَآءَ اَوْ یَتُوْبَ عَلَیْهِمْ ؕ اِنَّ اللّٰهَ كَانَ غَفُوْرًا رَّحِیْمًا ۝ (احزاب: ۲۳:۲۴)

Among the Believers are men who have been true to their Covenant with Allah: Of them some have completed their vow (to the extreme), and some (still) wait: But they have never changed (their determination) in the least: That Allah may reward the men of Truth for their Truth, and punish the Hypocrites if that be His Will, or turn to them in Mercy [11]: for Allah is Oft-Forgiving Most Merciful. [*Al-Ahzab* 23-24]

Truthful action of the highest rank is that righteous action in which the exterior and interior of a person - every word uttered by the tongue, every intention conceived by the heart, and every move of an action - becomes a complete manifestation of pure truthfulness. People who possess this quality have been called "Truthful people" by the Holy Quran. These are the people who, whatever they believe in their hearts,

proclaim it with their tongues and confirm it with their actions. These are people who can see the results with their inner eyes. In the life history of the Companions, one finds some Companions who experienced this condition. Once a Companion told the Prophet ﷺ that he truthfully believed in Allah. The Prophet ﷺ remarked that he should think before making any statement because there is a fact in every thing. Then the Prophet ﷺ answered that he had no interest left in worldly affairs; he stayed awoke at night (*salat*), and stayed thirsty and hungry during the daytime (*fast*). He felt as if he was actually seeing the Throne of Allah; he saw the inmates of Paradise meeting together and he saw the Hell dwellers wailing and crying. On hearing this, the Prophet ﷺ told him that he had understood (the truth) and that he should stay firm on the same path.[12]

The Companions knew that achieving this state was the real faith, and when in the company of the Prophet ﷺ, their faith used to be of this quality. Once Hanzalah Usayyidi رضی اللہ عنہ passed by Abu Bakr رضی اللہ عنہ and was crying. Abu Bakr رضی اللہ عنہ asked for the reason. Hanzalah رضی اللہ عنہ said that he suspected that he had turned into a hypocrite, for when he was in the company of the Prophet ﷺ and the Prophet ﷺ described paradise and hell, it appeared to him that he actually saw them, but when he returned home to his family and became engaged in worldly affairs, he forgot everything. Abu Bakr رضی اللہ عنہ said that he too had the same condition. Then both of them went to the Prophet ﷺ and told him about their states in the two environments. The Prophet ﷺ told them that such a state occurred occasionally and that had this state occurred at all times they would have turned into angels.[13] The Holy Quran has pointed towards this state in the following verse:

كَلَّا لَوْ تَعْلَمُوْنَ عِلْمَ الْیَقِیْنِ ۝ (تکاثر: ۵)

Nay, were ye to know with certainty of mind, (ye would beware!) [*al-Takathur* 5]

The conclusion is that a firm faith always produces results. This "Truthfulness in Action", which is the category of the highest order, has been mentioned in the following verse of the Holy Quran:

لَیْسَ الْبِرَّ اَنْ تُوَلُّوْا وُجُوْهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلٰكِنَّ الْبِرَّ مَنْ اٰمَنَ بِاللّٰهِ وَالْیَوْمِ الْاٰخِرِ وَالْمَلٰٓئِكَةِ وَالْكِتٰبِ وَالنَّبِیّٖنَ وَاٰتَی الْمَالَ عَلٰی حُبِّهٖ ذَوِی الْقُرْبٰی وَالْیَتٰمٰی وَالْمَسٰكِیْنَ وَابْنَ السَّبِیْلِ ۙ وَالسَّآئِلِیْنَ وَفِی الرِّقَابِ ۚ وَاَقَامَ الصَّلٰوةَ وَاٰتَی الزَّكٰوةَ ۚ

وَالْمُوْفُوْنَ بِعَهْدِهِمْ اِذَا عٰهَدُوْا وَالصّٰبِرِيْنَ فِى الْبَأْسَآءِ وَالضَّرَّآءِ وَحِيْنَ الْبَأْسِ ۗ اُولٰٓئِكَ الَّذِيْنَ صَدَقُوْا ۗ وَاُولٰٓئِكَ هُمُ الْمُتَّقُوْنَ ○ (بقرة: ۱۷۷)

It is not righteous that ye turn your faces to the East and the West, but righteous is he who believeth in Allah and the Last Day and the angels and the Scripture and the Prophets; and giveth his wealth, for love of Him, to kinsfolk and to orphans and the needy and the wayfarer and to those who ask, and to set slaves free; and observeth proper worship and payeth zakat. And those who keep their treaty when they make one, and the patient in tribulation and adversity and time of stress. Such are the people of truth, the God-fearing. [*Al-Baqara* 177]

In this verse it has been told that those who have been called 'the people of truth' possess three qualities: firstly, they are firm and strong in their faith; secondly, they are virtuous in their actions; and thirdly they pass all tests. The people who attain certainty of mind and perform virtuous actions of the highest degree, have been called 'truthful' in the vocabulary of Islam.[14] After prophethood, the highest status which a human being can attain is that of "truthfulness". In the following verse, the truthful people have been mentioned immediately after the prophets. It has also been stated that, only through companionship of righteous people, can one achieve the complete obedience of Allah and His Messengers ﷺ.

وَمَنْ يُّطِعِ اللّٰهَ وَالرَّسُوْلَ فَاُولٰٓئِكَ مَعَ الَّذِيْنَ اَنْعَمَ اللّٰهُ عَلَيْهِمْ مِنَ النَّبِيّٖنَ وَالصِّدِّيْقِيْنَ وَالشُّهَدَآءِ وَالصّٰلِحِيْنَ ۚ وَحَسُنَ اُولٰٓئِكَ رَفِيْقًا ○ (نسآء: ۶۹)

Whoso obeyeth Allah and the Messenger, they are with those unto whom Allah hath shown favour, of the Prophets and the saints and the martyrs and the righteous. The best of company are they! [*Al-Nisaa* 69]

After repeatedly inviting people to hold firm faith and strive hard with their wealth and lives, Allah says in *Sura al-Hadid:*

وَالَّذِيْنَ اٰمَنُوْا بِاللّٰهِ وَرُسُلِهٖٓ اُولٰٓئِكَ هُمُ الصِّدِّيْقُوْنَ (حدید: ۱۹)

And those who believe in Allah and His apostle - they are the Sincere (Lovers of Truth),.. [*al-Hadid* 19]

It shows that truthfulness is achieved by that perfect faith which can never be separated from action. It has been stated before in a *hadith* that when a person continues to speak truth, he becomes (*Siddiq*), a truthful

person. It means that one does not become a siddiq by speaking truth only a few times, but that to achieve the status of siddiq one needs to follow truthfulness strictly and continuously.

It becomes apparent from these details that the Prophet ﷺ taught truthfulness with such a width and depth that it includes in it truthfulness of tongue, truthfulness of heart and truthfulness of action; and by achieving the perfection in all three, a Muslim becomes a sincere lover of truth and is called truthful.

GENEROSITY

After truthfulness, the next basic ethical teaching in Islam is generosity. The true meaning of generosity is to hand over, willingly and with pleasure, one's rightful possession - physical, financial and mental - to another. There are many ways of doing it; for instance, to excuse dues owed by someone, to give away savings to a needy person, to give preference to others' needs over one's own, to use one's physical strength to help others, to use one's mental ability to help others, to put one's own honour at risk in order to safeguarding others, and to lay down one's life to save others or support the Truth. All these are different types of generosity; Some are low-ranking and some are high-ranking, and they have therefore been given different names in order to distinguish one from another.

It becomes apparent that the teaching of generosity encompasses a wide range of aims and objectives, and that the word "generosity" covers a numbers of implicative teachings. The main meaning is to impart favours to others.

In the beginning of *Sura al-Baqara,* Allah has described some qualities of His pious votaries; one of them is that they:

وَمِمَّا رَزَقْنٰهُمْ يُنْفِقُوْنَ (بقرہ: ۳)

Spend out of what We have provided for them; [*al-Baqara* 3]

Some commentators are of the opinion that "spending" here means *zakat,* but the fact is that this verse is not specifically about *zakat*.[15] In this verse, neither have the categories of spending have specified (fruit, cattle, gold, silver or anything else) nor the rate of spending. The meaning of this verse is that of whatever Allah has given to His votary as sustenance, some should be spent on a person who has no sustenance or has got less than he needs. In ethical terms this quality is called generosity and is possessed by pious people.

After faith, two of the most important pillars of Islam are *salat* and

zakat. The essence of *zakat* is generosity and benevolence. It means that in Islam the ethical teaching of generosity holds a basic status. The worship *salat* is the foundation of all the obligations a person holds towards Allah. In the same way, generosity is the basis of every kind of obligation that a human being owes to another human being. Unless one possesses this quality of generosity, one would not have any feeling of kindness and love for fellow human beings. So to induce the feeling of generosity in man, Islam made *zakat* an obligatory duty. The Holy Quran is full commandments and praise of alms and charity. In *Sura al-Baqara* particularly there is repeated exhortation for spending in the Cause of Allah, and at places it has been made a part of *jihad*. The Holy Quran says:

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اَنْفِقُوْا مِمَّا رَزَقْنٰكُمْ مِّنْ قَبْلِ اَنْ يَّاْتِيَ يَوْمٌ لَّا بَيْعٌ فِيْهِ وَلَا خُلَّةٌ وَّلَا شَفَاعَةٌ ۭ وَالْكٰفِرُوْنَ هُمُ الظّٰلِمُوْنَ O (بقرة: ٢٥٤)

O ye who believe! Spend out (the bounties) We have provided for you, before the Day comes when no bargaining (will avail), nor friendship nor intercession. Those who reject Faith - They are the wrong-doers. [*Al-Baqara* 254]

The last part of the above verse (Those who reject faith - they are the wrong doers) deserves special attention. It appears from this that the person who does not think to avail the benefits on the Day of Retribution by spending in the Cause of Allah, comes very close to disbelief by committing an act of ingratitude. In other words, a person who has been favoured with all the bounties of Allah but who does not spend anything in the Cause of Allah, is ungrateful of Allah.

In this verse Allah has induced human beings in a most effective way to spend (in charity) from their sustenance. He has reminded them that on the Day of Judgement neither can blessing be obtained nor punishment be waived through bargaining, friendship or intercession; so, it is better for them to spend out of their sustenance, which is not their own but has been provided by Allah, before the arrival of that Day and avail for themselves the blessings and pleasure of Allah.

It is necessary that anything which is given in the Cause of Allah should have sincerity of intention in it. The purpose of helping should not be to put anyone under obligation or to taunt. Allah advised the Prophet ﷺ himself thus: "And show not favour, seeking worldly gain" [*al-Muddaththir* 6]. It has been stated that if someone spends in charity with sincerity of intention, not expecting any favour in return, Allah will

reward him for it and he will be free from every kind of fear and anxiety on the Day of Judgement. Allah says in the Holy Quran:

اَلَّذِيْنَ يُنْفِقُوْنَ اَمْوَالَهُمْ فِيْ سَبِيْلِ اللّٰهِ ثُمَّ لَا يُتْبِعُوْنَ مَآ اَنْفَقُوْا مَنًّا وَّلَآ اَذًى لَّهُمْ اَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُوْنَ O (بقرہ: ٢٦٢)

Those who spend their substance in the Cause of Allah, and follow not up their gifts with reminders of their generosity or with injury, - for them their reward is with their Lord: On them shall be no fear nor shall they grieve. [*Al-Baqara* 262]

Proceeding further, Allah says in the same *Sura* that whatever is given should not be of inferior quality because such a gift would produce meanness instead of self-growth.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اَنْفِقُوْا مِنْ طَيِّبٰتِ مَا كَسَبْتُمْ وَمِمَّآ اَخْرَجْنَا لَكُمْ مِّنَ الْاَرْضِ وَلَا تَيَمَّمُوا الْخَبِيْثَ مِنْهُ تُنْفِقُوْنَ وَلَسْتُمْ بِاٰخِذِيْهِ اِلَّآ اَنْ تُغْمِضُوْا فِيْهِ ۭ (بقرہ: ٢٦٧)

O ye who believe! Give of the good things which ye have (honourably) earned, and of the fruits of the earth which We have produced for you, and do not even aim at getting anything which is bad, in order that out of it ye may give away something when ye yourselves would not receive it except with closed eyes. [*Al-Baqara* 267]

It means that one should give only those things which one would like to receive himself; and unless this is not practised, one cannot attain the quality of piety and generosity. Allah says in the Holy Quran:

لَنْ تَنَالُوا الْبِرَّ حَتّٰى تُنْفِقُوْا مِمَّا تُحِبُّوْنَ وَمَا تُنْفِقُوْا مِنْ شَيْءٍ فَاِنَّ اللّٰهَ بِهٖ عَلِيْمٌ (ال عمران: ٩٢)

By no means shall ye attain righteousness unless ye give (freely) of that which ye love; and whatever ye give, of a truth Allah knoweth it well. [*Al-i-'Imran* 92]

It means that Allah is aware of the secrets of hearts. The intention and the quality of those things which have been given in charity may be hidden from other people, but it cannot be hidden from Allah, who is the knower of secrets of all hearts. One should remember that he is the One who would recompense accordingly. Whatever one gives in the cause of good work, one will receive its reward in return. Whatever a person gives in this world for strengthening the community, for *jihad* and for helping the poor, will not only benefit the society of which he himself is a member, but will also gain him reward in the Hereafter.

zakat. The essence of *zakat* is generosity and benevolence. It means that in Islam the ethical teaching of generosity holds a basic status. The worship *salat* is the foundation of all the obligations a person holds towards Allah. In the same way, generosity is the basis of every kind of obligation that a human being owes to another human being. Unless one possesses this quality of generosity, one would not have any feeling of kindness and love for fellow human beings. So to induce the feeling of generosity in man, Islam made *zakat* an obligatory duty. The Holy Quran is full commandments and praise of alms and charity. In *Sura al-Baqara* particularly there is repeated exhortation for spending in the Cause of Allah, and at places it has been made a part of *jihad*. The Holy Quran says:

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Those who spend their substance in the Cause of Allah, and follow not up their gifts with reminders of their generosity or with injury, - for them their reward is with their Lord: On them shall be no fear nor shall they grieve. [*Al-Baqara* 262]

Proceeding further, Allah says in the same *Sura* that whatever is given should not be of inferior quality because such a gift would produce meanness instead of self-growth.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اَنْفِقُوْا مِنْ طَيِّبٰتِ مَا كَسَبْتُمْ وَمِمَّآ اَخْرَجْنَا لَكُمْ مِّنَ الْاَرْضِ ۡ وَلَا تَيَمَّمُوا الْخَبِيْثَ مِنْهُ تُنْفِقُوْنَ وَلَسْتُمْ بِاٰخِذِيْهِ اِلَّآ اَنْ تُغْمِضُوْا فِيْهِ ۭ (بقرہ: ٢٦٧)

O ye who believe! Give of the good things which ye have (honourably) earned, and of the fruits of the earth which We have produced for you, and do not even aim at getting anything which is bad, in order that out of it ye may give away something when ye yourselves would not receive it except with closed eyes. [*Al-Baqara* 267]

It means that one should give only those things which one would like to receive himself; and unless this is not practised, one cannot attain the quality of piety and generosity. Allah says in the Holy Quran:

لَنْ تَنَالُوا الْبِرَّ حَتّٰى تُنْفِقُوْا مِمَّا تُحِبُّوْنَ ۭ وَمَا تُنْفِقُوْا مِنْ شَيْءٍ فَاِنَّ اللّٰهَ بِهٖ عَلِيْمٌ (ال عمران: ٩٢)

By no means shall ye attain righteousness unless ye give (freely) of that which ye love; and whatever ye give, of a truth Allah knoweth it well. [*Al-i-'Imran* 92]

It means that Allah is aware of the secrets of hearts. The intention and the quality of those things which have been given in charity may be hidden from other people, but it cannot be hidden from Allah, who is the knower of secrets of all hearts. One should remember that he is the One who would recompense accordingly. Whatever one gives in the cause of good work, one will receive its reward in return. Whatever a person gives in this world for strengthening the community, for *jihad* and for helping the poor, will not only benefit the society of which he himself is a member, but will also gain him reward in the Hereafter.

Allah says:

وَمَا تُنْفِقُوْا مِنْ خَيْرٍ فَلِاَنْفُسِكُمْ ط وَمَا تُنْفِقُوْنَ اِلَّا ابْتِغَآءَ وَجْهِ اللهِ ط وَمَا تُنْفِقُوْا مِنْ خَيْرٍ يُّوَفَّ اِلَيْكُمْ وَاَنْتُمْ لَا تُظْلَمُوْنَ ○ (بقرة: ٢٧٢)

And whatsoever good things ye spend, it is for yourselves, when ye spend not save in search of Allah's countenance; and whatsoever good thing ye spend, it will be repaid to you in full, and ye will not be wronged. [*al-Baqara* 272]

Anyone who spends (in the Cause of Allah) in this world will be paid back in full in the next; in fact he will get back much much more than he spent in this world. Allah has called this spending a "loan" and has said in an encouraging way:

مَنْ ذَالَّذِىْ يُقْرِضُ اللهَ قَرْضًا حَسَنًا فَيُضٰعِفَهٗ لَهٗٓ اَضْعَافًا كَثِيْرَةً ط (بقره: ٢٤٥)

Who is he that will lend unto Allah a goodly loan, so that He may give it increase manifold? [*al-Baqara* 245]

Again Allah says in *Sura al-Hadid:*

مَنْ ذَالَّذِىْ يُقْرِضُ اللهَ قَرْضًا حَسَنًا فَيُضٰعِفَهٗ لَهٗ وَلَهٗٓ اَجْرٌ كَرِيْمٌ ○ (حديد: ١١)

Who is he that will lend unto Allah a goodly loan, so that He may double it for him and his may be a rich reward? [*al-Hadid* 11]

Proceeding further, Allah says in the same *Sura:*

اِنَّ الْمُصَّدِّقِيْنَ وَالْمُصَّدِّقٰتِ وَاَقْرَضُوا اللهَ قَرْضًا حَسَنًا يُّضٰعَفُ لَهُمْ وَلَهُمْ اَجْرٌ كَرِيْمٌ ○ (حديد: ١٨)

Lo! Those who give alms, both men and women, and lend unto Allah a goodly loan, it will be doubled for them, and theirs will be a rich reward. [*al-Hadid* 18]

In some places it has been stated as a command:

وَاَقْرِضُوا اللهَ قَرْضًا حَسَنًا (مزمل: ٢٠)

And lend unto Allah a goodly loan. [*al-Muzzammil* 20]

Helping someone has been called "goodly loan", something given with sincerity without the expectation of worldly gain in return without putting the borrower under any obligation. In the covenant which the *Bani Isra'il* made with Allah and which has been repeated in the Holy Quran for the benefit of Muslims, there is a mention of *zakat* after Faith and *salat.* The last words are:

وَاَقْرَضْتُمُ اللهَ قَرْضًا حَسَنًا (مائده: ١٢)

And (if you) lend unto Allah a kindly loan, [*al-Maida* 12]

The result of obeying this command of Allah will be:

لَاُكَفِّرَنَّ عَنْكُمْ سَيِّاٰتِكُمْ وَلَاُدْخِلَنَّكُمْ جَنّٰتٍ تَجْرِىْ مِنْ تَحْتِهَا الْاَنْهٰرُ (مائده: ١٢)

surely I shall remit your sins, and surely I shall bring you into gardens undeneath which rivers flow. [*al-Maida* 12]

Allah has praised those Bedouins who embraced Islam in the day's of the Prophet ﷺ and spent their wealth with good intention on good works.

وَمِنَ الْاَعْرَابِ مَنْ يُّؤْمِنُ بِاللهِ وَالْيَوْمِ الْاٰخِرِ وَيَتَّخِذُ مَا يُنْفِقُ قُرُبٰتٍ عِنْدَ اللهِ وَصَلَوٰتِ الرَّسُوْلِ (توبه: ٩٩)

But some of the desert Arabs believe in Allah and the Last Day, and look on their payments as pious gifts bringing them near to Allah and obtaining the prayers of the Apostle. [*Al-Tauba* 99]

Allah gave good tidings to such generous people

اَلَآ اِنَّهَا قُرْبَةٌ لَّهُمْ ط سَيُدْخِلُهُمُ اللهُ فِىْ رَحْمَتِهٖ ط اِنَّ اللهَ غَفُوْرٌ رَّحِيْمٌ ! (توبه: ٩٩)

Aye, indeed they bring them nearer (to Him): soon will Allah admit them to His Mercy: For Allah is Oft-Forgiving, Most Merciful. [*al-Tauba* 99]

Allah has promised forgiveness and a vast paradise to His righteous votaries who are generous, and has advised them to make haste in the race to obtain it.

وَسَارِعُوْٓا اِلٰى مَغْفِرَةٍ مِّنْ رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمٰوٰتُ وَالْاَرْضُ اُعِدَّتْ لِلْمُتَّقِيْنَ ○ الَّذِيْنَ يُنْفِقُوْنَ فِى السَّرَّآءِ وَالضَّرَّآءِ ..... الاية (ال عمران: ١٣٣: ١٣٤)

Be quick in the race for forgiveness from your Lord, and for a Garden whose width is that (of the whole) of the heavens and of the earth, prepared for the righteous, - those who spend (freely) whether in prosperity or in adversity..... [*Al-i-'Imran* 133-134)

In *Sura al-Baqara,* Allah has given a similitude concerning spending in the Cause of Allah. This similitude removes one's amazement as to how one small sadaqa can earn many-fold rewards. Allah says in the Holy Quran:

مَثَلُ الَّذِيْنَ يُنْفِقُوْنَ اَمْوَالَهُمْ فِيْ سَبِيْلِ اللهِ كَمَثَلِ حَبَّةٍ اَنْبَتَتْ ۪ سَبْعَ سَنَابِلَ فِيْ كُلِّ سُنْۢبُلَةٍ مِّائَةُ حَبَّةٍ ؕ وَاللهُ يُضٰعِفُ لِمَنْ يَّشَآءُ ؕ وَاللهُ وَاسِعٌ عَلِيْمٌ (بقرہ: ۲۶۱)

The parable of those who spend their substance in the way of Allah is that of a grain of corn: it groweth seven ears, and each ear hath a hundred grains. Allah giveth manifold increase to whom He pleaseth: and Allah careth for all and knoweth all things. [*Al-Baqara* 261]

In the same way as one grain produces hundreds of grains, one good act produces hundreds of rewards. Allah knows the good intention of the giver and He is Rewarding and Generous. In the same section, Allah has given another example of the one who spends his wealth for seeking the pleasure of Allah.

وَمَثَلُ الَّذِيْنَ يُنْفِقُوْنَ اَمْوَالَهُمُ ابْتِغَآءَ مَرْضَاتِ اللهِ وَ تَثْبِيْتًا مِّنْ اَنْفُسِهِمْ كَمَثَلِ جَنَّةٍۢ بِرَبْوَةٍ اَصَابَهَا وَابِلٌ فَاٰتَتْ اُكُلَهَا ضِعْفَيْنِ فَاِنْ لَّمْ يُصِبْهَا وَابِلٌ فَطَلٌّ ؕ وَاللهُ بِمَا تَعْمَلُوْنَ بَصِيْرٌ ۝ (بقرة: ۲۶۵)

And the likeness of those who spend their substance, seeking to please Allah and to strengthen their souls, is as a garden, high and fertile: heavy rain falls on it and make it yield a double increase of harvest, and if it receives not heavy rain, light moisture sufficeth it. Allah seeth well whatever ye do. [*al-Baqara* 265]

In this similitude by 'garden, high and fertile' is implied good intentions, by "rain" is implied spending generously, by "moisture" is implied spending a little, and by "harvest" is implied reward. As a garden becomes verdant with rain or in its absence with a little moisture, so anything given with good intention in the Cause of Allah earns manifold rewards; and since Allah is All-Knowing, He is aware of all our intentions.

Generosity and piety of a highest standard has been described in *Sura al-Lail* as follows:

۱۔ فَاَمَّا مَنْ اَعْطٰى وَاتَّقٰى وَ صَدَّقَ بِالْحُسْنٰى فَسَنُيَسِّرُهٗ لِلْيُسْرٰى (لیل: ۵:۷)

1- So he who gives (in charity) and fears (Allah), and (in all sincerity) testifies to the best, - We will indeed make smooth for him the path to Bliss. [*al-Lail* 5-7]

۲۔ وَسَيُجَنَّبُهَا الْاَتْقَى ۝ الَّذِيْ يُؤْتِيْ مَالَهٗ يَتَزَكّٰى ۝ وَمَا لِاَحَدٍ عِنْدَهٗ مِنْ نِّعْمَةٍ تُجْزٰٓى ۝

اِلَّا ابْتِغَآءَ وَجْهِ رَبِّهِ الْاَعْلٰى ۝ وَلَسَوْفَ يَرْضٰى ۝ (لیل ۱۷:۲۱)

2- But those most devoted to Allah shall be removed far from (Hell-Fire), and have in their minds no favour from anyone for which a reward is expected in return, but only the desire to seek for the Countenance of their Lord Most High; and soon will they attain (complete) satisfaction. [*al-Lail* 17-21)

The first verse above tells that the habit of giving in the Cause of Allah, obeying Allah, and worshipping Him produces an innate desire to do good, and thus makes it easy to carry out good deeds. The second verse tells that Hell-Fire will be kept away from pious people who have the habit of spending in the Cause of Allah. The condition, nevertheless, is that such spending should not be for worldly fame, in return of a favour received, or some other insincere purpose. The aim should be only for seeking the pleasure of Allah, for getting rid of the scum of wealth, and for the purification of the heart. Allah says that He will reward such a person in a way that it will make him very happy.

After infidelity and hypocrisy, the love of wealth is that dirt which tarnishes the heart, and consequently prevents one from accepting the truth. The history of all movements which came to reform mankind bear witness to this fact. For this reason, when Islam started invitation and reform, it firstly tried to wash off this dirt of the hearts. It highly praised the practice of generosity, and strongly deprecated the hoarding of wealth, greed, avarice and miserliness. Through its teachings, it endeavoured to make its followers lose the love of wealth and riches for ever

وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةِ ۝ الَّذِيْ جَمَعَ مَالًا وَّعَدَّدَهٗ ۝ يَحْسَبُ اَنَّ مَالَهٗٓ اَخْلَدَهٗ (همزة: ۳)

Woe to every (kind of) scandal monger and backbiter, who pileth up wealth and layeth it by, thinking that his wealth would make him last for ever. [*Al-Humazah*-3]

In another verse, the infidels have been reproached for having the love of wealth:

وَتُحِبُّوْنَ الْمَالَ حُبًّا جَمًّا (سورة الفجر۔ ۲۰)

And ye love wealth with inordinate love! [*Al-Fajr* 20]

It is this inordinate love of wealth which prevents a person from joining truth and righteousness, for he thinks that by joining the truth he would lose all his wealth. This is an evil suggestion produced by the devil in the hearts of human beings. The Holy Quran has referred to it

مَثَلُ الَّذِيْنَ يُنْفِقُوْنَ اَمْوَالَهُمْ فِيْ سَبِيْلِ اللهِ كَمَثَلِ حَبَّةٍ اَنْبَتَتْ ۫ سَبْعَ سَنَابِلَ فِيْ كُلِّ سُنْۢبُلَةٍ مِّائَةُ حَبَّةٍ ؕ وَاللهُ يُضٰعِفُ لِمَنْ يَّشَآءُ ؕ وَاللهُ وَاسِعٌ عَلِيْمٌ (بقرہ: ۲۶۱)

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in the following verse:

اَلشَّيْطٰنُ يَعِدُكُمُ الْفَقْرَ وَ يَأْمُرُكُمْ بِالْفَحْشَآءِ وَاللّٰهُ يَعِدُكُمْ مَغْفِرَةً مِّنْهُ وَفَضْلًا ؕ وَاللّٰهُ وَاسِعٌ عَلِيْمٌ (بقرہ: ۲۶۸)

The devil promiseth you destitution and enjoineth on you lewdness. But Allah promiseth you forgiveness from Himself with bounty. Allah is All-Embracing, All Knowing. [*Al-Baqara* 268]

In Quranic terminology, the name of a great favour which is beneficial in this word as well as in the next is *hikmah* (Wisdom). This is that key of mind and heart by which every treasurer-house of knowledge and action can be opened. Unless one becomes divorced from the love of worldly wealth and riches it is impossible to obtain this treasure of wisdom. Therefore, following immediately after the above quoted verse, Allah says:

يُؤْتِى الْحِكْمَةَ مَنْ يَّشَآءُ وَمَنْ يُّؤْتَ الْحِكْمَةَ فَقَدْ اُوْتِىَ خَيْرًا كَثِيْرًا (بقرة:۲۶۹)

He giveth wisdom (hikmah) unto whom He will, and he unto whom wisdom is given, he truly hath received abundant good. [*Al-Baqara* 269]

To think that one would become poor, by giving in charity, is a complete myth and an evil suggestion of Satan. The promise by Allah that the door of blessings and favours would open by practising charity is undoubtedly true; and spending in charity is surely an act of great wisdom. In another verse, Allah says that wealth is a trial and to come out successful in this trial is the key to success. He says further that the one who saves himself from greed and avarice is the one who becomes successful. For the achievement of every lofty goal the important condition is to sacrifice wealth, and even life, if the need arises; the one who remains firm and steadfast in this achieves the goal and the one who staggers becomes the loser. Allah says in the Holy Quran:

اِنَّمَآ اَمْوَالُكُمْ وَاَوْلَادُكُمْ فِتْنَةٌ ؕ وَاللّٰهُ عِنْدَهٗٓ اَجْرٌ عَظِيْمٌ ۝ فَاتَّقُوا اللّٰهَ مَا اسْتَطَعْتُمْ وَاسْمَعُوْا وَاَطِيْعُوْا وَاَنْفِقُوْا خَيْرًا لِّاَنْفُسِكُمْ ؕ وَمَنْ يُّوْقَ شُحَّ نَفْسِهٖ فَاُولٰٓئِكَ هُمُ الْمُفْلِحُوْنَ ۝ اِنْ تُقْرِضُوا اللّٰهَ قَرْضًا حَسَنًا يُّضٰعِفْهُ لَكُمْ وَيَغْفِرْ لَكُمْ ؕ وَاللّٰهُ شَكُوْرٌ حَلِيْمٌ (تغابن: ۱۵-۱۷)

Your wealth and your children are only a temptation, whereas Allah! With Him is an immense reward. So keep your duty to Allah as best ye can, and listen, and obey, and spend; that is better for your souls. And whoso is saved from his own greed, such are the successful. If ye lend unto Allah a goodly loan, He will double it for you and will

forgive you, for Allah is Responsive, Clement,..[*al Taghabun* 15-17]

To give to or spend in a good cause has, in these verses, been regarded as a condition of success and, as hinted above, it is in complete accord with the history of the reforms of mankind. The development and success of nations depends on the fact that they use their wealth in good works and distribute it amongst its people. In other words, they should spend their national funds in social works and helping people who are unemployed or unemployable. The benefit of this is that the wealth does not accumulate in a few hands and the community is saved from the evil results of stopping its circulation; and this is one of the main purposes of Islamic teachings on generosity.

There are two ill-conceived and vulgar thoughts which prevent people from practising generosity:

1- I am the owner; why should I give my possessions to someone else ?

2- If I give to others, I would run short of my wealth and it shall cause hardship at the time of need.

Through its teachings, Islam has put an end to both these ill-conceived thoughts. It has told its followers and convinced them fully that wealth is not the personal property of anyone, but belongs to Allah, and as it is He Who is its real owner it should be spent in His Cause.

وَمَا لَكُمْ اَلَّا تُنْفِقُوْا فِىْ سَبِيْلِ اللّٰهِ وَ لِلّٰهِ مِيْرَاثُ السَّمٰوٰتِ وَالْاَرْضِ (حدید: ۱۰)

And what cause have ye why ye should not spend in the Cause of Allah ? For to Allah belongs the heritage of the heavens and the earth. [*Al-Hadid* 10]

Deprecating the evils of miserliness, the Holy Quran says:

وَلَا يَحْسَبَنَّ الَّذِيْنَ يَبْخَلُوْنَ بِمَآ اٰتٰهُمُ اللّٰهُ مِنْ فَضْلِهٖ هُوَ خَيْرًا لَّهُمْ ؕ بَلْ هُوَ شَرٌّ لَّهُمْ ؕ سَيُطَوَّقُوْنَ مَا بَخِلُوْا بِهٖ يَوْمَ الْقِيٰمَةِ ؕ وَ لِلّٰهِ مِيْرَاثُ السَّمٰوٰتِ وَالْاَرْضِ (ال عمران: ۱۸۰)

And let not those who covetously withhold of the gifts which Allah hath given them of His Grace, think that it is good for them: Nay, it will be the worse for them: soon shall the things which they covetously withheld be tied to their necks like a twisted collar on the Day of Judgement. To Allah belongs the heritage of the heavens and the earth. [*Al-i-'Imran* 180]

Differing slightly, the following verse occurs in scores of places:

وَ لِلّٰهِ مَا فِی السَّمٰوٰتِ وَالْاَرْضِ

To Allah belongs the heritage of the heavens and the earth.

لَهٗ مُلْكُ السَّمٰوٰتِ وَالْاَرْضِ

To Allah belongs the heavens and the earth.

The hypocrites conspired not to give financial help to the Prophet ﷺ so that the Muslims who had gathered round him may be dispersed. Allah informed His Messenger ﷺ about this conspiracy and also repudiated their presumptuous assertion that Islam would gain strength through their financial help. Allah said:

هُمُ الَّذِيْنَ يَقُوْلُوْنَ لَا تُنْفِقُوْا عَلٰى مَنْ عِنْدَ رَسُوْلِ اللّٰهِ حَتّٰى يَنْفَضُّوْا ؕ وَلِلّٰهِ خَزَآئِنُ السَّمٰوٰتِ وَالْاَرْضِ وَلٰكِنَّ الْمُنٰفِقِيْنَ لَا يَفْقَهُوْنَ (منافقون: ۷)

They (hypocrites) are the ones who say, "Spend nothing on those who are with Allah's Apostle, that they may disperse (and quit Medina)." But to Allah belong the treasures of the heavens and the earth; but the Hypocrites understand not. [*Al-Munafiqun* 7]

The hypocrites thought that the whole machinery of the preachings of the Prophet ﷺ depends upon the financial help given by them. Allah reminds them that their presumption is wrong and that all the treasures of heaven and earth belong to Him and that He gives to whomsoever He will and from whatsoever source He likes. Allah repudiated their presumption in many different ways:

لَهٗ مَقَالِيْدُ السَّمٰوٰتِ وَالْاَرْضِ يَبْسُطُ الرِّزْقَ لِمَنْ يَّشَآءُ وَيَقْدِرُ ؕ اِنَّهٗ بِكُلِّ شَیْءٍ عَلِيْمٌ

(شوریٰ: ۱۲)

His are the keys of the heaven and the earth. He enlargeth providence for whom He will and straiteneth (for whom He will). Lo! He is knower of all things. [*Al-Shura* 12]

The abundance and scarcity of subsistence are the states in which a human being is tested. In one state his generosity, lack of love for wealth, sacrifice, and feeling of gratitude are put to the test and in the other state his contentment, self restraint, and patience are tested. Allah says:

فَاَمَّا الْاِنْسَانُ اِذَا مَا ابْتَلٰهُ رَبُّهٗ فَاَكْرَمَهٗ وَ نَعَّمَهٗ فَيَقُوْلُ رَبِّیْ اَكْرَمَنِ ۝ وَاَمَّاۤ اِذَا مَا ابْتَلٰهُ فَقَدَرَ عَلَيْهِ رِزْقَهٗ فَيَقُوْلُ رَبِّیْۤ اَهَانَنِ ؕ كَلَّا ..... (فجر: ۱۵-۱۷)

As for man, whenever his Lord trieth him by honouring him, and is gracious to him, he saith: My Lord honoureth me. But whenever He trieth him by straitening his means of life, he saith: My Lord despiseth me. Nay, nay!..... [*Al-Fajr* 15-17]

The abundance and scarcity of sustenance are both, according to the will of Allah, dependent upon His expedience. A wealthy man thinks that he has something special which has enabled him to gain all his wealth, or that he possesses certain knowledge which has enabled him to amass wealth around him. Religious teachings apart, a critical analysis of world events should suffice to refute this mistaken belief. The Holy Quran has drawn attention to this mistaken assumption in the following words.

فَاِذَا مَسَّ الْاِنْسَانَ ضُرٌّ دَعَانَا ثُمَّ اِذَا خَوَّلْنٰهُ نِعْمَةً مِّنَّا قَالَ اِنَّمَاۤ اُوْتِيْتُهٗ عَلٰى عِلْمٍ ؕ بَلْ هِیَ فِتْنَةٌ وَّلٰكِنَّ اَكْثَرَهُمْ لَا يَعْلَمُوْنَ ۝ قَدْ قَالَهَا الَّذِيْنَ مِنْ قَبْلِهِمْ فَمَاۤ اَغْنٰى عَنْهُمْ مَّا كَانُوْا يَكْسِبُوْنَ ۝ فَاَصَابَهُمْ سَيِّاٰتُ مَا كَسَبُوْا ؕ وَالَّذِيْنَ ظَلَمُوْا مِنْ هٰۤؤُلَآءِ سَيُصِيْبُهُمْ سَيِّاٰتُ مَا كَسَبُوْا وَمَا هُمْ بِمُعْجِزِيْنَ ۝ اَوَلَمْ يَعْلَمُوْۤا اَنَّ اللّٰهَ يَبْسُطُ الرِّزْقَ لِمَنْ يَّشَآءُ وَيَقْدِرُ ؕ اِنَّ فِیْ ذٰلِكَ لَاٰيٰتٍ لِّقَوْمٍ يُّؤْمِنُوْنَ ، (زمر: ۴۹-۵۲)

Now when trouble touches man, He cries to Us: But when We bestow a favour upon him as from Ourselves, he says, "This has been given to me because of a certain knowledge (I have)!"[16] Nay, but this is but a trial, but most of them understand not! Thus did the (generations) before them say[17] But all that they did was of no profit to them. Nay, the evil results of their deeds overtook them. And the wrongdoers of this (generation) - the evil results of their deeds will soon overtake them (too), and they will never be able to frustrate (Our Plan)! Know they not that Allah enlarges the provision or restricts it, for any He pleases? Verily, in this are signs for those who believe! [*al-Zumar* 49-52]

Every living being owes its sustenance to Allah. Should man develop a firm faith in this, the path of generosity and magnanimity will be easy for him. Islam has tried to convince people about this. Allah says:

وَمَا مِنْ دَآبَّةٍ فِی الْاَرْضِ اِلَّا عَلَى اللّٰهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا ؕ كُلٌّ فِیْ كِتٰبٍ مُّبِيْنٍ (ہود: ۶)

There is no moving creature on earth but its sustenance dependeth on Allah: He knoweth the time and place of its definite abode and its temporary deposit: all is in a clear Record. [*al-Hud* 6]

One should also have the belief that whatever one person gets from another's sustenance was destined to be his share and therefore that portion, in fact, never belonged to him. In order to produce a spirit of generosity, Islam has tried to permeate every fibre of its followers with the belief that Allah provides sustenance to everyone.
The Almighty Allah asks:

اَمَّنْ يَّبْدَءُ الْخَلْقَ ثُمَّ يُعِيْدُهٗ وَمَنْ يَّرْزُقُكُمْ مِّنَ السَّمَآءِ وَالْاَرْضِ ط ءَ اِلٰهٌ مَّعَ اللّٰهِ (نمل: ٦٤)

And who gives you sustenance from heaven and earth? (Can there be another) god besides Allah? [*Al-Naml* 64]

Only Allah provides subsistence:

اِنَّ اللّٰهَ هُوَ الرَّزَّاقُ ذُوالْقُوَّةِ الْمَتِيْنُ (ذاریت: ٥٨)

Lo! Allah! He it is that giveth livelihood, the Lord of unbreakable might. [*al-Zariyat* 58]

The Prophet ﷺ has elucidated this teaching in many effective ways in different *hadiths*. He said, "Do not hoard, for Allah will withhold from you."[18] In another *hadith* the same is said in different words: "Do not tie (the mouth of) your money bag; otherwise Allah too will withhold His blessings from you."[19] The Prophet ﷺ once explained to the Companions that a person's wealth was that which he sent before him (i.e. gave in the Cause of Allah before his death); and that which he left behind belonged to his heirs.. Once the Prophet ﷺ recited the verse: [اَلْهٰكُمُ التَّكَاثُرُ] "Rivalry in worldly increase distracteth you." [Takathur 1], and then remarked that man clamours after wealth and says: "My wealth! My wealth!" A man's wealth is that which he gave in charity (for which he would receive reward from Allah), or ate it up and used it, or wore it and made it old.[20]

Once the Prophet ﷺ addressed Abu Dhar رضی اللہ عنہ and said, "Nothing is more delightful for me than that this Uhud should be of gold for me, and no Dinar is left with me out of it before three nights pass except a Dinar which I would set aside for the repayment of debt upon me. (I love) to spend it among the servants of Allah like this and he pointed in front of him, and on his right side, and on his left side." He further said, "The rich would be poor on the Day of Resurrection, but he who spent like this and like this and like this, and he pointed as at the first time."[21]

It has been narrated that the Prophet ﷺ said, "Do not wish to be like anyone except in two cases. (First): A person whom Allah has given wealth and who spends it righteously; (Second): the one whom Allah has given wisdom and who acts according to it and teaches it to others."[22]

The first part of this *hadith* shows that generosity is that spending of wealth which is for the right cause and the correct purpose. If the spending is not for the correct purpose, or if it exceeds the limit then it becomes extravagance, and creates wastage. Extravagance and squandering has been deprecated in the Holy Quran and it has been told that a Muslim should not adopt a way which is outside the limits of moderation and the middle course. This will be discussed in detail in chapters dealing with "Extravagance" and "Niggardliness."

It is not generous for a person to keep his wealth to himself, but then at the end of his life, when death is staring him in the face and he is sure that very soon his wealth will be left behind, wishes to be given a chance to live a little bit longer in order to spend it on good works. The Holy Quran has described this situation very effectively, and has advised Muslims to spend before the approach of death.

وَاَنْفِقُوْا مِنْ مَّا رَزَقْنٰكُمْ مِنْ قَبْلِ اَنْ يَّاْتِيَ اَحَدَكُمُ الْمَوْتُ فَيَقُوْلَ رَبِّ لَوْ لَآ اَخَّرْتَنِيْٓ اِلٰٓى اَجَلٍ قَرِيْبٍ فَاَصَّدَّقَ وَاَكُنْ مِّنَ الصّٰلِحِيْنَ (منافقون: ١٠)

And spend something (in charity) out of the substance which We have bestowed on you, before death should come to any of you and should say, "O my Lord! Why didst thou not give me respite for a little while? I should then have given (largely) in charity, and I should have been one of the doers of good." [*al-Munafiqun* 10]

In answer to this Allah says:

وَلَنْ يُّؤَخِّرَ اللّٰهُ نَفْسًا اِذَا جَآءَ اَجَلُهَا ط وَاللّٰهُ خَبِيْرٌ بِّمَا تَعْمَلُوْنَ (منافقون: ١١)

But to no soul will Allah grant respite when the time appointed (for it) has come; and Allah is well acquainted with (all) that ye do. [*Al-Munafiqun* 11]

So whatever is to be done should be done at the proper time. A person asked the Prophet ﷺ which charity is the best ? The Prophet ﷺ said, "You should give charity (in state when you are) healthy and closed fisted, haunted by the fear of poverty, and still hoping to live (to rich). And you must not defer charity (to the time) when you are about to die, and would then say: 'This is for so and so, and this is for so and

so.' It has already become the possession of so and so."[23] In another *hadith* the Prophet ﷺ has been reported as saying, "O son of Adam, it is better for you if you spend your surplus (wealth), but if you withhold it, it is evil for you."[24]

CHASTITY

Chastity forms the core of all those ethical qualities which are concerned with dignity and honour. Islam has therefore included it in the most excellent conduct. This ethical virtue has been specially mentioned where the distinguishing qualities of a Muslim have been described in the Holy Quran.

وَالَّذِيْنَ هُمْ لِفُرُوْجِهِمْ حٰفِظُوْنَ ۝ اِلَّا عَلٰٓى اَزْوَاجِهِمْ اَوْ مَا مَلَكَتْ اَيْمَانُهُمْ فَاِنَّهُمْ غَيْرُ مَلُوْمِيْنَ ۝ فَمَنِ ابْتَغٰى وَرَآءَ ذٰلِكَ فَاُولٰٓئِكَ هُمُ الْعٰدُوْنَ (مؤمنون ۵:۷)

And who guard their modesty - save from their wives or the (slaves) that their right hands possess, for then they are not blameworthy, but whoso craveth beyond that, such are transgressors. [*Al-Mu-minun* 5-7]

Of the ethical qualities of Muslims which have been praised in *Sura al-Ma'arij*, one of them is chastity.

وَالَّذِيْنَ هُمْ لِفُرُوْجِهِمْ حٰفِظُوْنَ (معارج ۲۹)

And those who guard their chastity,....[*al-Ma'arij* 29]

Among the Muslims for whom Allah has promised His forgiveness and great reward are also included those who are chaste and modest.

وَالْحٰفِظِيْنَ فُرُوْجَهُمْ وَالْحٰفِظٰتِ (احزاب ۳۵)

Men and women who guard their chastity,.... [*al-Ahzab* 35]

In the verses above the Quranic terminology used for safeguarding chastity and modesty is *Hifz al-Farj*. The meaning of al-Hifz is to safeguard or to keep watch, and al-Farj has been used metaphorically or figuratively. There are a number of words which in order to be modest or avoid embarrassment, were first used metaphorically, but because of their continuous use later on they became common-place in their connotation and meaning. *Al-Farj* is such a word and it literally means a cleft, or space between two things. It is also used for that frontier place from where there is a danger of attack by the enemy and which needs to be watched and guarded. For this reason this word is also used for that space which is situated between two legs. From this it becomes clear how deep and wide meaning is this implication in the expression of chastity.

Another word for chastity used in the Holy Quran is *Ihsan*, which is derived from *Hisn* which means a fortress or a safe place. From this have been extracted the words *Hisanun*, *Ihsanun*, *Muhsinun*, and *Muhsanun*. The first word has not been used in the Holy Quran, but occurs in Arabic poetry and its meaning is a chaste woman, the second word means to take into safe custody or to keep in safety. This word has occurred in the Holy Quran on three occasions. It has been used twice in a past active tense in connection with the chastity and modesty of Maryam علیہا السلام (Mary):

وَمَرْيَمَ ابْنَتَ عِمْرَانَ الَّتِيْٓ اَحْصَنَتْ فَرْجَهَا (تحریم ۱۲)

And Mary the daughter of 'Imran, who guarded her chastity; and We breathed into (her body) of Our spirit; [*al-Tahrim* 12]

وَالَّتِيْٓ اَحْصَنَتْ فَرْجَهَا فَنَفَخْنَا فِيْهَا مِنْ رُّوْحِنَا (انبیاء ۹۱)

And (remember) her who guarded her chastity. We breathed into her of Our spirit. [*al-Anbiyaa* 91]

In the third place the word has been used in the past passive tense, and here it means that a husband, by marrying a woman, has brought her into his safe custody. In connection with the penalty of adultery in girl-slaves, the word *Uhsin* has been used:

فَاِذَآ اُحْصِنَّ (نساء ۲۵)

When they are taken in wedlock, [*al-Nisaa* 25]

The same word occurs in connection with marriage but has been used in different grammatical forms.

مُحْصِنِيْنَ غَيْرَ مُسَافِحِيْنَ (نساء ۲۴)

Desiring chastity not lust. [*Al-Nisaa* 24]

مُحْصَنٰتٍ غَيْرَ مُسٰفِحٰتٍ (نساء ۲۵)

Chaste, not lustful, nor taking paramours. [*Al-Nisaa* 25]

The purpose of marriage is that women's chastity as well as safety should be safeguarded. The purpose of wedlock is not merely to satisfy animal lust. In the Holy Quran the word *Muhsanat* (women kept in safety) has been used in two senses. One of them means 'married women' as in the following:

وَالْمُحْصَنٰتُ مِنَ النِّسَآءِ (نساء ۲۴)

Also (prohibited are) women already married, [*al-Nisaa* 24]

so.' It has already become the possession of so and so."[23] In another *hadith* the Prophet ﷺ has been reported as saying, "O son of Adam, it is better for you if you spend your surplus (wealth), but if you withhold it, it is evil for you."[24]

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مُحْصِنِيْنَ غَيْرَ مُسَافِحِيْنَ (نساء: ٢٤)

Desiring chastity not lust. [*Al-Nisaa* 24]

مُحْصَنٰتٍ غَيْرَ مُسٰفِحٰتٍ (نساء: ٢٥)

Chaste, not lustful, nor taking paramours. [*Al-Nisaa* 25]

The purpose of marriage is that women's chastity as well as safety should be safeguarded. The purpose of wedlock is not merely to satisfy animal lust. In the Holy Quran the word *Muhsanat* (women kept in safety) has been used in two senses. One of them means 'married women' as in the following:

وَالْمُحْصَنٰتُ مِنَ النِّسَآءِ (نساء: ٢٤)

Also (prohibited are) women already married, [*al-Nisaa* 24]

The second means 'free believing women':

وَمَنْ لَّمْ يَسْتَطِعْ مِنْكُمْ طَوْلًا اَنْ يَّنْكِحَ الْمُحْصِنٰتِ الْمُؤْمِنٰتِ (نساء: ٢٥)

If any of you have not the means wherewith to wed free believing women, they may wed believing girls from among those (slaves) whom your right hands possess: [*al-Nisaa* 25]

In connection with the chastity of women, the Holy Quran has also used another expression [*hafizatun lil-ghayb*], meaning thereby that they guard their chastity in the absence of their husbands.

حٰفِظٰتٌ لِّلْغَيْبِ (نساء: ٣٤)

Guard their (chastity) in (the husband's) absence. [*Al-Nisaa* 34]

According to Islam, the qualities of chastity and modesty are an essential part of prophethood. The prophets and their lineage are always free from the blemishes of unchasteness. The blame which was levelled by the Jews against Mary عليها السلام, the mother of Jesus Christ عليه السلام, has been refuted by the Holy Quran, which has testified about her chastity and purity on two occasions:

وَمَرْيَمَ ابْنَتَ عِمْرَانَ الَّتِيْٓ اَحْصَنَتْ فَرْجَهَا (تحريم: ١٢)

And Mary the daughter of 'Imran, who guarded her chastity; [*al-Tahrim* 12]

وَالَّتِيْٓ اَحْصَنَتْ فَرْجَهَا فَنَفَخْنَا فِيْهَا مِنْ رُّوْحِنَا (انبياء: ٩١)

And (remember) her who guarded her chastity: We breathed into her Our Spirit, [*al-Anbiyaa* 91]

The chastity shown by Joseph عليه السلام has been testified by the wife of the Aziz of Egypt thus:

وَلَقَدْ رَاوَدْتُّهٗ عَنْ نَّفْسِهٖ فَاسْتَعْصَمَ (يوسف: ٣٢)

I asked of him an evil act, but he proved continent, [*Yusuf* 32]

Allah says that He let this happen in order:

لِنَصْرِفَ عَنْهُ السُّوْٓءَ وَالْفَحْشَآءَ ط اِنَّهٗ مِنْ عِبَادِنَا الْمُخْلَصِيْنَ (يوسف: ٢٤)

That We might ward off from him evil and lewdness. Lo! He was of Our chosen slaves. [*Yusuf* 24]

It becomes clear that the chosen and saintly votaries of Allah are kept free from lewd and immodest acts. Allah says, in the praise of Prophet Yahya عليه السلام (John the Baptist):

وَسَيِّدًا وَّحَصُوْرًا وَّنَبِيًّا مِّنَ الصّٰلِحِيْنَ (ال عمران: ٣٩)

(He will be) noble, chaste, and a prophet of the righteous. [*Al-i-'Imran* 39]

The Knower of the secrets of the unknown has testified about the pure, chaste and modest lives of the members of the household of the Prophet ﷺ in the following words:

اُولٰٓئِكَ مُبَرَّءُوْنَ مِمَّا يَقُوْلُوْنَ ط لَهُمْ مَّغْفِرَةٌ وَّرِزْقٌ كَرِيْمٌ ○ (نور: ٢٦)

Such are innocent of that which people say: For them is pardon and a bountiful provision. [*Al-Nur* 26]

In the Holy Quran, the word Fahesha [25] has been used to convey the opposite meaning to that of modesty and chastity. It means an evil or vice of the worst kind. For example:

اِلَّآ اَنْ يَّاْتِيْنَ بِفَاحِشَةٍ مُّبَيِّنَةٍ (نساء: ١٩)

Unless they be guilty of flagrant lewdness. [*Al-Nisaa* 19]

وَالّٰتِيْ يَاْتِيْنَ الْفَاحِشَةَ مِنْ نِّسَآئِكُمْ (نساء: ١٥)

As for those of your women who are guilty of lewdness, [*al-Nisaa* 15]

The well known Arabic word for lewdness is *Zina* (adultery and fornication). In the following verse of the Holy Quran, Muslims have been advised not to commit this vice.

وَلَا تَقْرَبُوا الزِّنٰٓى اِنَّهٗ كَانَ فَاحِشَةً ط وَسَآءَ سَبِيْلًا (بنی اسرائیل: ٣٢)

And come not near unto adultery. Lo! It is an abomination and an evil way. [*Bani Isra'il* 32]

This advice has been given in a very eloquent way. It is not said: Do not commit adultery, but it has been said: Do not go near adultery. This mode of expression not only urges one to safeguard oneself against fornication and adultery but prohibits a person from taking part in all those activities which lead to fornication or adultery.

To look at the opposite sex with longing eyes and unchaste intention, to have meetings in privacy, to touch physically without a genuine reason, to visit and indulge in conversation with bad intentions, or to indulge in other immodest acts are altogether against honour, dignity and ethical virtues of Islam.

Islam has therefore disallowed all those activities which produce and incite unchasteness and immodesty. Looking at the opposite sex with interest produces illicit love and that same look is the first act

which leads to illicit relationship. For this reason Muslim men and women have been advised to keep their eyes cast down when facing each other.

قُلْ لِّلْمُؤْمِنِيْنَ يَغُضُّوْا مِنْ اَبْصَارِهِمْ وَ يَحْفَظُوْا فُرُوْجَهُمْ ؕ ذٰلِكَ اَزْكٰى لَهُمْ ؕ اِنَّ اللّٰهَ خَبِيْرٌۢ بِمَا يَصْنَعُوْنَ (نور: ۳۰)

Tell the believing men to lower their gaze and be modest. That is pure for them. Lo! Allah is Aware of what they do. [*Al-Nur* 30]

Even the slightest immodesty on the part of women encourages men to make advances. Therefore, there have been placed on women certain restrictions to make them modest. For instance, they should keep their eyes cast down, should not show their adornments to strangers, should walk gently so that the tinkle of their ornaments is not audible or not wear such ornaments which produce tinkling sounds. They should cover their bosoms; and should cover their bodies with *a chadar* when they go out. They should not wear perfume when going out, should walk on the side of the road and not in the middle; and on the way should not engage themselves in vain conversation with men. Men and women should not sit together in an assembly. Men should not meet (*ghair mahram*) strange women in privacy. No one should enter the residence of another person without permission. All these instructions are the explanations of "come not near unto adultery" [*Bani Isra'il 32*]. Allah says in the Holy Quran:

وَقُلْ لِّلْمُؤْمِنٰتِ يَغْضُضْنَ مِنْ اَبْصَارِهِنَّ وَ يَحْفَظْنَ فُرُوْجَهُنَّ وَلَا يُبْدِيْنَ زِيْنَتَهُنَّ اِلَّا مَا ظَهَرَ مِنْهَا وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلٰى جُيُوْبِهِنَّ وَلَا يُبْدِيْنَ زِيْنَتَهُنَّ اِلَّا لِبُعُوْلَتِهِنَّ اَوْ اٰبَآئِهِنَّ اَوْ اٰبَآءِ بُعُوْلَتِهِنَّ اَوْ اَبْنَآئِهِنَّ اَوْ اَبْنَآءِ بُعُوْلَتِهِنَّ اَوْ اِخْوَانِهِنَّ اَوْ بَنِيْٓ اِخْوَانِهِنَّ اَوْ بَنِيْٓ اَخَوٰتِهِنَّ اَوْ نِسَآئِهِنَّ اَوْ مَا مَلَكَتْ اَيْمَانُهُنَّ اَوِ التّٰبِعِيْنَ غَيْرِ اُولِي الْاِرْبَةِ مِنَ الرِّجَالِ اَوِ الطِّفْلِ الَّذِيْنَ لَمْ يَظْهَرُوْا عَلٰى عَوْرٰتِ النِّسَآءِ وَلَا يَضْرِبْنَ بِاَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِيْنَ مِنْ زِيْنَتِهِنَّ ؕ وَتُوْبُوْٓا اِلَى اللّٰهِ جَمِيْعًا اَيُّهَ الْمُؤْمِنُوْنَ لَعَلَّكُمْ تُفْلِحُوْنَ (نور: ۳۱)

And (O Prophet) tell the believing women to lower their gaze and be modest, and to display of their adornment only that which is apparent,[26] and to draw their veils over their bosoms, and not to reveal their adornment save to their own husbands or fathers or husbands' fathers, or their sons or their husbands' sons, or their brothers or their brothers' sons or sisters' sons, or their women,[27] or

their slaves, or male attendants who lack vigour, or children who know naught of women's nakedness. And let them not stamp their feet so as to reveal what they hide of their adornment. And turn unto Allah together, O believers, in order that ye may succeed. [*Al-Nur* 31]

Although the following has been addressed to the wives of the Prophet ﷺ, it is guidance for all Muslim women:

يٰنِسَآءَ النَّبِيِّ لَسْتُنَّ كَاَحَدٍ مِّنَ النِّسَآءِ اِنِ اتَّقَيْتُنَّ فَلَا تَخْضَعْنَ بِالْقَوْلِ فَيَطْمَعَ الَّذِيْ فِيْ قَلْبِهٖ مَرَضٌ وَّقُلْنَ قَوْلًا مَّعْرُوْفًا ۚ وَقَرْنَ فِيْ بُيُوْتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْاُوْلٰى (احزاب: ۳۲-۳۳)

O ye wives of the Prophet! Ye are not like any other women. If ye keep your duty (to Allah), then be not soft of speech, lest he in whose heart is a disease aspire (to you),[28] but utter customary speech. And stay in your houses. Bedizen not yourselves with the bedizenment of the Time of Ignorance. [Al-Ahzab 32-33)

No body should enter another person's dwelling without permission. Allah says:

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَدْخُلُوْا بُيُوْتَ النَّبِيِّ اِلَّآ اَنْ يُّؤْذَنَ لَكُمْ (احزاب: ۵۳)

O ye who believe! Enter not the dwellings of the Prophet for a meal without waiting for the proper time, unless permission be granted you. [*Al-Ahzab* 53]

Although the above verse is in connection with a particular event, the command is not restricted to the dwellings of the Prophet ﷺ, for the same kind of commandment also applies to the houses of Muslims in general, in connection with modesty, in *Sura al-Nur*.

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O ye who believe! Enter not houses other than your own, until ye have asked permission and saluted those in them: that is best for you, in order that ye may be heedful. [*Al-Nur* 27]

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If a man wants to borrow something from the women's quarter of another man, he should not enter the house, but should ask it from behind the curtain. It has been commanded:

وَاِذَا سَاَلْتُمُوْهُنَّ مَتَاعًا فَسْئَلُوْهُنَّ مِنْ وَّرَآءِ حِجَابٍ ؕ ذٰلِكُمْ اَطْهَرُ لِقُلُوْبِكُمْ وَ

قُلُوْبِهِنَّ (احزاب: ٥٣)

And when ye ask of them (the wives of the Prophet) anything, ask it of them from behind a curtain. That is purer for your hearts and their hearts. [*Al-Ahzab* 53]

Although this verse is also concerned with the wives of the Prophet ﷺ, it is, however, an example to be followed by all Muslims. The Muslim women, when they go out of the house, should cover themselves with a sheet cloth, so that their adornments remain concealed from strangers, so that they are identified as dignified honourable ladies and no one would dare to molest them.

يٰٓاَيُّهَا النَّبِيُّ قُلْ لِّاَزْوَاجِكَ وَبَنٰتِكَ وَنِسَآءِ الْمُؤْمِنِيْنَ يُدْنِيْنَ عَلَيْهِنَّ مِنْ جَلَابِيْبِهِنَّ ذٰلِكَ اَدْنٰٓى اَنْ يُّعْرَفْنَ فَلَا يُؤْذَيْنَ وَكَانَ اللّٰهُ غَفُوْرًا رَّحِيْمًا ○ لَئِنْ لَّمْ يَنْتَهِ الْمُنٰفِقُوْنَ وَالَّذِيْنَ فِيْ قُلُوْبِهِمْ مَّرَضٌ وَّالْمُرْجِفُوْنَ فِي الْمَدِيْنَةِ لَنُغْرِيَنَّكَ بِهِمْ ثُمَّ لَا يُجَاوِرُوْنَكَ فِيْهَآ اِلَّا قَلِيْلًا (احزاب: ٥٩-٦٠)

O Prophet! Tell thy wives and daughters, and the believing women, that they should cast their outer garments over their person (when abroad): That is most convenient that they should be known (as such) and not molested. And Allah is Oft-Forgiving, Most Merciful. Truly, if the Hypocrites, and those in whose hearts is a disease, and those who stir up sedition in the City, desist not, We shall certainly stir thee up against them: Then they will not be able to stay in it as thy neighbours for any length of time. [*Al-Ahzab* 59-60]

In these verses the message is about certain mischief-mongers and hypocrites in Medina who would molest Muslim ladies when they were out to attend some business. When the miscreants were questioned, they would say that they did so because they thought that the women were slaves. In order to remove this social evil, Allah revealed the commandments for both the miscreants and the ladies. Regarding the miscreants, Allah said that if they did not stop indulging in this behaviour, they would be punished severely, in fact they would even be expelled from the town; and of the Muslim ladies, Allah advised them that when they go out, they should dress themselves in such a way that they be recognised as dignified and honourable ladies. For this reason they were advised to cover themselves completely with a sheet cloth so that the inside clothes, ornaments, adornments etc. could not be seen. From this appearance the on-looker would know that they are

honourable ladies, who should be respected.

Before the advent of Islam, slave-girls were employed as prostitutes, and the owners used to earn through them.[29] This was not regarded a shameful act. A distinguished hypocrite of Medina, 'Abdullah ibn Abi bin Salol used to force his slave girls to take up this profession, yet he was considered a man of honour and worthy of leadership before Islam. The prostitutes used to come out of their homes well decorated and adorned with their open neck dresses and naked bosoms. They also would serve as wine-maids in wine parties and they were available for anyone who wanted to take liberties with them. For identification these prostitutes used to put up small flags on their houses. When Islam came, it reformed the society. In order to wipe out indecency and spread the virtuous ideas of modesty and chastity, it was essential to eradicate this profession for ever. So the following verse was revealed:

وَلَا تُكْرِهُوْا فَتَيٰتِكُمْ عَلَى الْبِغَآءِ اِنْ اَرَدْنَ تَحَصُّنًا لِّتَبْتَغُوْا عَرَضَ الْحَيٰوةِ الدُّنْيَا وَمَنْ يُّكْرِهْهُّنَّ فَاِنَّ اللّٰهَ مِنْۢ بَعْدِ اِكْرَاهِهِنَّ غَفُوْرٌ رَّحِيْمٌ (نور: ٣٣)

Force not your slave-girls to whoredom that ye may seek enjoyment of the life of the world, if they would preserve their chastity. And if one forces them, then (unto them), after their compulsion, lo! Allah will be forgiving, Merciful. [*al-Nur* 33]

Islam regards earning through prostitution as prohibited (*haram*).[30] Further, it does not consider it proper for a believer to take a professional prostitute into marriage before her repentance, because this can pollute the entire environment of the Islamic society. It has been stated in the *Sunan Abu Dawud (Kitab al-Nikah)* that one Companion wanted to marry such a professional woman, and asked permission from the Prophet ﷺ. Allah revealed the following in answer to his request.

اَلزَّانِيْ لَا يَنْكِحُ اِلَّا زَانِيَةً اَوْ مُشْرِكَةً وَّالزَّانِيَةُ لَا يَنْكِحُهَآ اِلَّا زَانٍ اَوْ مُشْرِكٌ ۚ وَحُرِّمَ ذٰلِكَ عَلَى الْمُؤْمِنِيْنَ (نور: ٣)

The adulterer shall not marry save an adulteress or an idolateress, and the adulteress none shall marry save an adulterer or an idolater. All that is forbidden unto believers. [*Al-Nur* 3]

The verse shows the human tendency that in order to gain control of and adulteress only an adulterer could entertain the idea of marrying

her. Proceeding further, the Holy Quran says:

اَلْخَبِيْثٰتُ لِلْخَبِيْثِيْنَ وَالْخَبِيْثُوْنَ لِلْخَبِيْثٰتِ وَالطَّيِّبٰتُ لِلطَّيِّبِيْنَ وَالطَّيِّبُوْنَ لِلطَّيِّبٰتِ

(نور: ٢٦)

Vile women are for vile men, and vile men for vile women. Good women are for good men, and good men for good women; [*al-Nur* 26]

For this reason, the marriage between an unchaste man and a chaste woman, and vice versa, is not liked by Islam. In fact, according to some Muslim theologians such a marriage is absolutely forbidden in Islam.[31] Their reason for this opinion is based on the above verse of *Sura al-Nur,* and on a *hadith* which has been quoted in the Sunan Abu Dawud and the Musnad Ahmad. According to Abu Huraira رضی اللہ عنہ the Prophet ﷺ said, "The adulterer who has been flogged shall not marry save the one like him."[32]

In short, if the believer has the qualities of purity and chastity in him, such an evil idea could not come into his mind. So, Allah tells at the end of *Sura al-Furqan,* that His special votaries are those who possess three qualities, namely; they do not ascribe partners to Allah, they do not unjustly shed the blood of others, and they do not commit adultery.

وَالَّذِيْنَ لَايَدْعُوْنَ مَعَ اللّٰهِ اِلٰهًا اٰخَرَ وَلَا يَقْتُلُوْنَ النَّفْسَ الَّتِىْ حَرَّمَ اللّٰهُ اِلَّا بِالْحَقِّ وَلَا يَزْنُوْنَ (فرقان: ٦٨)

And those who cry not unto any other god along with Allah, nor take the life which Allah has forbidden save in (course of) justice, nor commit adultery. [*Al-Furqan* 68]

In examining this verse it is worth noting that of the three things forbidden, the first is concerned with *shirk* which is tantamount to disbelief, the second is concerned with life, and the third with honour and chastity.

The measures which the Holy Quran has advised for guarding modesty and chastity, and for preventing adultery and eradicating its causes have already been described above. These measures are, in fact, the elucidation of the verse: 'Do not go near adultery'. Further explanations of these have been made by the Prophet ﷺ in his general instructions and preachings.

The Prophet ﷺ told a Companion that a sudden glance at the face of a *ghair mahram* (strange woman) is excused because it was

unintentional, but to see her again deliberately is not allowed.[33] When once 'Aisha's elder sister Asma' رضی اللہ عنہا came to the Prophet ﷺ wearing thin clothes. He said: "O Asma', when a woman reaches the age of menstruation, it is not appropriate for her to display parts of the body except her face and her hands."[34] He ordered that a eunuch (*Mukhannath*) should not be allowed to enter women's quarters.[35] He advised that if anyone went to somebody's house, he must not raise the curtain and look inside before he was granted permission to do so, because this would be a violation of the householder's privacy.[36] He said that a woman should not use perfume when going out of the house.[37] The reason is clear, the odour would attract the passerby. He also said that women should not walk in the middle of the road but on the sides of it, [38] so that they save themselves from the jostling and pushing of the crowd. He also urged that no man should go alone to the house of another man in his absence.[39] Seeing a woman alone in seclusion provides opportunity for Satan to lead them astray. He further advised that there should be hung curtains on the front doors. If someone happened to see inside a house whose front door was open and had no curtain, then it would not be his fault, instead the householder is at fault.[40]

This advice was given in order that the environment of a Muslim's house be a true picture of modesty and chastity. However, ethical advice alone was not considered enough; and for those who endangered the dignity and honour of the society, legal punishments were sanctioned so that fear of the law would lead them to a chaste life.

اَلزَّانِيَةُ وَالزَّانِىْ فَاجْلِدُوْا كُلَّ وَاحِدٍ مِّنْهُمَا مِائَةَ جَلْدَةٍ (نور: ٢)

The adulterer and the adulteress, scourge ye each one of them (with) a hundred stripes. [*Al-Nur* 2]

According to *hadith*s married men and women [41] who are found guilty of adultery can be stoned to death. In such cases, the woman's position is rather delicate. Due importance was attached to the role played by women in society. For this reason, the Holy Quran advised the Prophet ﷺ that in the oath of allegiance, together with other oaths, he should take the oath from women that they will guard their honour and chastity. The Holy Quran says:

وَلَايَزْنِيْنَ وَلَا يَقْتُلْنَ اَوْلَادَهُنَّ وَلَايَأْتِيْنَ بِبُهْتَانٍ يَّفْتَرِيْنَهٗ بَيْنَ اَيْدِيْهِنَّ وَاَرْجُلِهِنَّ (ممتحنة: ١٢)

That they will not commit adultery, nor kill their children, nor produce any lie that they have devised between their hands and feet.

[*al-Mumtahana* 12]

Not to commit adultery is clear enough, but the oath for not killing children specially administered to women is thought-provoking. Because the killing of children was usually associated with men, it leads one to think that by the killing of children here is meant the practice of abortion.[42] It could also mean a prohibition of the taking of life in general. "Producing any lie that they have devised between their hands and feet" hints at a custom practised in pagan times out of ignorance. In pagan times, a married woman used to cohabit with many men. When a boy was born, she was the only one who could testify whose child he was. Some women would declare another man's child as her husband's and would impose that child's upbringing upon him. Indulging in such evil acts and slanders was against the spirit of piety and chastity. So women were urged to ward them off and were made to take, among others, oaths of allegiance on chastity and to adhere firmly to these oaths. After the conquest of Mecca, the *Quraish* wives were administered the oath of allegiance of the same kind.[43] Before that the *Ansar* ladies of Medina were also made to take a similar oath.[44] The men Companions also took the similar oath of allegiance.[45]

To save women from being accused of unchasteness by men it has been made incumbent on someone who levels such a charge to produce four eye-witnesses to support the accusation. In the case of his inability to do so, he will be flogged eighty stripes for defaming an innocent lady, and his witness will never again be accepted as trustworthy. In a case where a woman has been blamed by her husband and he has no witness to produce in support of his accusation, the husband is required to take an oath of *lia'n* that the charge is right and, the woman is required to take the oath of *lia'n* that the accusation is wrong. If both persist in their claims then it is customary to suppose that the couple has annulled their marriage themselves.[46]

In Islam the greatest sin of a person in respect of the "rights of Allah" is ascribing partners to Allah (*shirk*), and the greatest sin concerning the 'rights of fellow-humans' is to take life unjustly. Next to those comes the crime of violating chastity and modesty.

It has been stated in a *hadith* that a Companion asked the Prophet ﷺ which sin was the greatest. The Prophet ﷺ said, "To set up a rival unto Allah, though He Alone created you." The Companion asked what next? He said, "To kill your son lest he should share your food with you." The Companion further asked what next? He said, "To commit illegal sexual intercourse with the wife of your neighbour." Allah

revealed the following verse in support of the statement of the Prophet ﷺ [47].

وَالَّذِيْنَ لَا يَدْعُوْنَ مَعَ اللّٰهِ اِلٰهًا اٰخَرَ وَلَا يَقْتُلُوْنَ النَّفْسَ الَّتِىْ حَرَّمَ اللّٰهُ اِلَّا بِالْحَقِّ وَلَا يَزْنُوْنَ (فرقان: ٦٨)

And those who cry unto any other god along with Allah, nor take the life which Allah has forbidden save in (course of) justice, nor commit adultery. [*al-Furqan* 68]

In the *hadith*, the killing of a son and committing adultery with a neighbour's wife have a special mention because these crimes are extremely repugnant in their nature, and they caused great damage to human trust and confidence.

It is stated in a *hadith* that Allah's Apostle ﷺ said: "When an adulterer commits illegal sexual intercourse, then he is not a believer at the time he is doing it; and when somebody drinks an alcoholic drink, then he is not a believer at the time of drinking; and when a thief steals, he is not a believer at the time he is stealing; and when a robber robs and the people look at him, then he is not a believer at the time of doing it."[48] A believer is the one who believes in Allah and His commands. After having faith in Allah and believing in His commands one cannot go against His orders. When he is carrying out these crimes, the light of his faith becomes extinguished by his vile greed and desires.

In Islam the punishment for an adulterer, in certain conditions, is one hundred stripes, and in others it is *rajm*. But the punishment which one would receive in the Hereafter would be very much more severe and dreadful. Once in a dream the Prophet ﷺ was shown different painful punishments of the Hereafter. He saw the adulterers in a hole like an oven with a narrow top and wide bottom, and the fire was kindling underneath that hole. Whenever the flame went up, the people were about to get out of it, and whenever the flame went down, the people went down with it.[49]

This was a punishment in *'Alam-e-barzakh* which will keep going on till the Day of Resurrection.

In contrast to this, the virtues of chaste and modest people have also been described in a most effective way. It is told in a *hadith* that the Prophet ﷺ said, "Seven (people) will be shaded by Allah by His Shade on the Day of Resurrection when there will be no shade except His Shade. (In these seven there will be) a man who was called by a charming lady of noble birth to commit illegal sexual intercourse with

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her, and he refused, saying, 'I am afraid of Allah,'...."[50]

This is the honour which a chaste person would receive in the Hereafter, but the blessings which a chaste person receives in this world are no less valuable. It has been stated in a *hadith* that once the Prophet ﷺ narrated the story of three men of old. He said that while three people were travelling, they were overtaken by rain and they took shelter in a cave in a mountain. A big rock fell from the mountain over the mouth of the cave and blocked it. They said to each other that they should think of such righteous deeds which were done only for Allah's sake, and that they should supplicate and invoke Allah by giving reference to those deeds so that Allah may relieve them from their difficulty. So everyone, in turn, invoked Allah with his righteous deed and Allah shifted the rock from the cave's mouth. One of them invoked Allah like this. He said: "O Allah! I had a female cousin whom I loved as much as a passionate man loves a woman. I tried to seduce her but she refused till I paid her one hundred Dinars. So I worked hard till I collected one hundred Dinars and went to her with that. But when I sat in between her legs (to have sexual intercourse with her), she said, 'O Allah's slave! Be afraid of Allah! Do not deflower me except legally (by marriage contract). 'So I left her. O Allah! If you consider that I had done that only for seeking Your pleasure, then please let the rock move a little to have a wider opening." So Allah shifted rock.[51]

This narration places chastity and modesty into that category of deeds which enable a person to gain proximity to Allah and which make his supplication acceptable to Him.

HONESTY AND TRUSTWORTHINESS

In the matter of mutual dealings, the ethical teaching which holds a central position is honesty and trustworthiness. It means that one should be honest in dealings and business transactions and, if one owes something to anyone, every grain of it must be repaid with complete honesty. In Arabic this is called *Amanah* (Trustworthiness). The revelations which Allah has sent to mankind have also been expressed by the same word *Amanah*:

اِنَّا عَرَضْنَا الْاَمَانَةَ عَلَى السَّمٰوٰتِ وَالْاَرْضِ وَالْجِبَالِ فَاَبَيْنَ اَنْ يَّحْمِلْنَهَا وَاَشْفَقْنَ مِنْهَا وَحَمَلَهَا الْاِنْسَانُ ۖ اِنَّهٗ كَانَ ظَلُوْمًا جَهُوْلًا (احزاب: ٧٢)

Lo! We offered the trust (Amanah) unto the heavens and the earth and the hills, but they shrank from bearing it and were afraid of it. And man assumed it. Lo! He has proved a tyrant and a fool. [*al-Ahzab* 72]

This shows that all the commandments of Allah have been placed in the charge of mankind as "trust". It is therefore a human being's duty to fully discharge the trust placed in him according to the commands of his Lord. If he fails to do this, he will be regarded as guilty of breaching that trust.

The Angel of Allah (Gabriel), who came down to Allah's special votaries with Allah's message, was trustworthy. This quality was a guarantee that Allah's commands were delivered correctly and exactly without any addition or deletion of any kind. For this reason, the angel Gabriel has been called *al-Ameen* (worthy of trust) in the Holy Quran.

نَزَلَ بِهِ الرُّوْحُ الْاَمِيْنُ (شعراء: ١٩٣)

Which the True Spirit (al-Ameen) hath brought down. [*Al-Shu'araa* 193]

مُطَاعٍ ثَمَّ اَمِيْنٍ (تكوير: ٢١)

(One) to be obeyed, and trustworthy (al-Ameen); [*al-Takwir* 21]

This word Ameen has also been used to describe the quality of most messengers; they said to their respective people;

اِنِّيْ لَكُمْ رَسُوْلٌ اَمِيْنٌ (شعراء: ١٧٨)

I am to you an apostle worthy of all trust. [*Al-Shu'araa* 178]

This meant that the messengers delivered Allah's message to their people without addition or deletion, and that there had not been any adulteration in it.

Our Prophet ﷺ had received the title of Ameen from the residents of Mecca long before he was chosen for the mission of prophethood. He received this title from the Meccans because he was very honest and trustworthy in his business transactions as well as in his private day to day dealings. Whatever was given to him for safekeeping, he guarded faithfully and returned exactly as it had been at the time he received it.

In the Holy Quran the quality of virtuous Muslims has been described thus:

وَالَّذِيْنَ هُمْ لِاَمٰنٰتِهِمْ وَعَهْدِهِمْ رٰعُوْنَ (مؤمنون: ٨)

Those who faithfully observe their trusts and their covenants; [*Al-Mu-minun* 8]

It is stated in some narrations that the key of the House of Ka'bah used to be kept with Uthman bin Talhah. At the time of conquest of Mecca, it was forcibly taken away from him. Allah revealed the

following verse:

إِنَّ اللّٰهَ يَأْمُرُكُمْ اَنْ تُؤَدُّوا الْاَمٰنٰتِ اِلٰٓى اَهْلِهَا (نساء: ٥٨)

Allah doth command you to render back your trusts to those to whom they are due; [*al-Nisaa* 58]

In accordance with this command, this trust (namely the key of Ka'bah) was returned to him. When he asked for the reason, Ali رضی اللہ عنہ told him that it was returned because Allah had so ordered. He had not so far accepted Islam, but he became so impressed by the justice of Islam, and by the commandment of Allah about trust that he embraced Islam.[52] This *hadith* was concerned with the occasion of this revelation, but, as far as its meaning and implications are concerned, it covers every aspect of trust. According to explanations given by commentators, the vastness of this verse covers even that trust of Allah which is generally known as the Commands of Allah,[53] and it also covers that trust which is called justice and fairplay, which compels the rulers to discharge their obligations due to their subjects.[54] It also include all which is given for safekeeping, and which must be returned to its owner.

From this it is evident that the domain of trust, as is generally understood by the common people, is not limited to wealth, property and other assets, but covers every kind of financial, legal and ethical trust. If a person has given anything to someone for safe custody, its return, on demand or otherwise, to its owner is the discharging of a trust; if there is any obligation due to someone that is also considered a trust which must be discharged; if one knows someone's secret, keeping it concealed, is a trust; if someone is in an assembly and hears things about other people, to keep that information confined to the assembly and not to cause mischief and disturbance by tale carrying is also a trust; if someone reveals his personal and private matters and seeks advice, he should be given the best advice as far as possible; his private discussion is a trust and should be kept safe; if someone is employed to do a certain job, then feeling responsible and doing it well is also the discharging of a trust; if someone is employed for eight hours and he wastes his duty hours by laziness, or by arriving late, or leaving early, then he is not observing the trust.

In the Holy Quran and the books of traditions this subject has been discussed in detail.

Among those Muslims to whom Allah gave good tidings of salvation are also:

وَالَّذِيْنَ هُمْ لِاَمٰنٰتِهِمْ وَعَهْدِهِمْ رٰعُوْنَ (مؤمنون: ٨)

Those who faithfully observe their trusts and their covenants; [*al-Mu-minun* 8]

And the Muslims who are going to receive a place of honour in paradise are:

وَالَّذِيْنَ هُمْ لِاَمٰنٰتِهِمْ وَ عَهْدِهِمْ رٰعُوْنَ (معارج: ٣٢)

Those who faithfully observe their trusts and their covenants; [*al-Ma'arij* 32]

If someone gave something in custody for safekeeping; or during travel, in absence of a witness or scribe, deposited something for taking a loan then:

فَلْيُؤَدِّ الَّذِى اؤْتُمِنَ اَمَانَتَهٗ وَلْيَتَّقِ اللّٰهَ رَبَّهٗ (بقرہ: ٢٨٣)

Let the trustee (faithfully) discharge his trust, and let him fear his lord. [*Al-Baqara* 283]

In other words, the person entrusted with the deposit should not deny having received it, should not make excuses for not returning it and should not use it without permission. If someone has told something in confidence, no undue advantage of it should be taken which may harm him. Such acts are a breach of trust and are strictly forbidden in Islam.

وَتَخُوْنُوْٓا اَمٰنٰتِكُمْ وَاَنْتُمْ تَعْلَمُوْنَ (انفال: ٢٧)

Nor knowingly betray your trusts. [*Al-Anfal* 27]

The Prophet Moses علیہ السلام, during his journey to Madyan, watered the goats belonging to two girls and did not ask for any reward. After returning home, one of the girls praised him to her old father and recommended to employ him. The following verse describe this event as follows:

يٰٓاَبَتِ اسْتَاْجِرْهُ اِنَّ خَيْرَ مَنِ اسْتَاْجَرْتَ الْقَوِىُّ الْاَمِيْنُ (قصص: ٢٦)

O my (dear) father! Engage him on wages. Truly the best of men for thee to employ is the (man) who is strong and trustworthy (Ameen) [*al-Qasas* 26]

In this verse it is said that, for certain work, ability and strength are the requirements of a good employee and, in addition to that, he should be able to prove that he is able and fit to do the work and that he is honest and trustworthy. This honesty and trustworthiness is very

following verse:

اِنَّ اللّٰهَ يَاْمُرُكُمْ اَنْ تُؤَدُّوا الْاَمٰنٰتِ اِلٰٓى اَهْلِهَا (نساء: ٥٨)

Allah doth command you to render back your trusts to those to whom they are due; [*al-Nisaa* 58]

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important; for example, if someone is engaged to do work for a certain fixed number of hours and he wastes a couple of hours sitting idle, then this action is generally not regarded as a breach of trust. But as far as the teachings of Islam are concerned, he cannot be regarded as trustworthy (*Aameen*). Again, if someone obtains for himself employment by claiming to possess a certain ability which in fact he does not possess, this is also dishonesty and a breach of trust.

In *hadiths,* all kinds of trusts, in different shape and form, have been described one by one, and many ordinary acts which, in the eyes of a common person may seem harmless, will, if examined carefully according to the ethics of Islam, be found to be acts of dishonesty and untrustworthiness.

The Holy Quran has told in one of its verses that man accepted the trust of the Revelations of Allah. In a *hadith* the Companion Hudhayfah رضی اللہ عنہ has narrated: Allah's Apostle ﷺ related to us, two prophetic narrations, one of which I have seen fulfilled while I am awaiting for the fulfilment of the other. The Prophet ﷺ told us that honesty descended into the roots of men's hearts (from Allah) and then they learned it from the Quran and then they learned it from the *Sunnah* (meaning that by gaining knowledge, the quality of honesty and trustworthiness grows). The Prophet ﷺ then further told us how that honesty will be taken away. He said, "Man will go to sleep, during which honesty will be taken away from his hearts and only its trace will remain in his heart like the trace of a dark spot; then man will go to sleep, during which honesty will decrease further still, so that its trace will resemble the trace of a blister, as when an ember is dropped on one's foot which would make it swell, and one would see it swollen but there would be nothing inside. People would be carrying out their trade but hardly will there be a trustworthy person. It will be said, 'in such and such tribe there is an honest man,' and later it will be said about some man, what a wise, polite and strong man he is!' Though he will not have faith equal even to a mustard seed in his heart."[55]

In the first part of *hadih* it has been told that honesty is naturally present in human beings and that it grows by religious knowledge. In the second part it has been told how the honesty will decrease and finally disappear as a result of living in a society of bad people. It is stated in the *Tabarani Kabir* that the Prophet ﷺ said that the one who did not possess honesty, did not possess faith; the one who did not keep his pledge, was not a Muslim. The Prophet ﷺ vowed by Allah, in whose hand was his life, and said that no one's faith would be perfect

until his tongue was safe and true, and his tongue would not be safe until his heart was not virtuous..... and one who earned unlawfully and spent from it, he would have no prosperity and blessing; if he spent in charity, it would not be accepted (he would get no reward for it), and what remained with him would be his provision for taking him to Hell in the Hereafter. An evil act cannot be an expiation of an evil; only a good act is the expiation of an evil.[56]

It has been stated in many books of traditions that the Prophet ﷺ said that he who was not trustworthy, he had no faith.[57] This is quite logical, for if a person can deceive in one situation, he can deceive in another also.

As mentioned before, if advice is sought, the advice-giver should be honest in his advice. Once, when a Companion asked the Prophet ﷺ for advice, he remarked, "The one who is consulted is in a position of trust."[58] He emphasised the same point about meetings, saying, "Meetings are confidential except three: those for the purpose of shedding blood unlawfully, or committing fornication, or acquiring property unjustly."[59]

Secrets of others should be kept in trust and not be published. Secrets between husband and wife are matters of trust. The Prophet ﷺ has been reported as saying, "The most serious breach of trust in Allah's sight is that man who has intercourse with his wife, and she with him, spreads her secret." [60] If a person tells something in confidence and does not want it to be generally known, it is a secret. If someone looks around to make sure nobody is listening and then tell something, that information becomes a secret and should be kept in trust. The Prophet ﷺ said, "When a man tells something and then departs, it is a trust.[61] The breach of trust has been described by the Prophet ﷺ as a sign of hypocrisy.[62]

When a man takes a woman into marriage, he does so by accepting the terms and conditions laid down by Allah. After marrying the woman, if the man falls short in discharging his obligations or does not discharge them at all, then he is breaching the trust. On the occasion of Farewell Pilgrimage, the Prophet ﷺ said in his well known sermon: "Do treat your women well and be kind to them, for they are your partners and committed helpers. Remember that you have taken them as your wives and enjoyed their flesh only under Allah's trust and with His permission."[63]

Among the signs of the last hour, it has been stated that first of all the quality of trustworthiness will disappear from the *Ummah,* and the

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MODESTY [HAYA]

Haya is a natural quality of human beings which is responsible for the growth of many ethical virtues. Because of it, chastity remains free of all blemishes; not to refuse a needy person is also a characteristic of this quality; mutual affection and overlooking at each others faults are its outcome; and avoidance of a great many sins are due to this quality.

First of all, this quality is an attribute of Allah, *Haya,* when applied to Allah, would be used only to show a quality which is befitting to Him. For example, He sees evil human beings committing vice, but He gives them respite; when a needy asks for His help, He does not turn down his request. It is narrated in a *hadith* that the Prophet ﷺ said: When a votary spread his hands and invokes Allah for some good, Allah feels haya to turn down his appeal.[66] It has been narrated in a *hadith*: While Allah's Apostle ﷺ was sitting in the mosque with some people, three men came. Two of them came in front of Allah's Apostle ﷺ and kept on standing for a while and then one of them found a place in the circle and sat there while the other sat behind the gathering, and the third one went away. When Allah's Apostle ﷺ finished preaching, he said, "Shall I tell you about these three persons? One of them be-took himself to Allah, so Allah took him into His grace and mercy and accommodated him. The second left shy (*haya*) from Allah, so Allah sheltered him in His mercy (and did not punish him). The third turned his face from Allah and went away, so Allah turned His face from him likewise."[67]

Allah says in the Holy Quran:

اِنَّ اللّٰهَ لَا يَسْتَحْيٖٓ اَنْ يَّضْرِبَ مَثَلًا مَّا..... (بقرہ: ۲۶)

Allah disdains not to use the similitude..... [*al-Baqara* 26]

It means that Allah does not feel haya to tell the truth. In another place the Holy Quran says:

وَاللّٰهُ لَا يَسْتَحْيٖ مِنَ الْحَقِّ (احزاب: ۵۳)

Allah is not ashamed to tell the truth. [*Al-Ahzab* 53]

The same words have also been used in a *hadith.*[68] From the way it is expressed in the Quran and *hadith* it becomes clear that anything which is against truth and against His self-respect ought not to be attributed to Him. It is narrated in a *hadith:* None is more self-respecting than Allah and it is because of this that He has prohibited abominable acts.[69]

During the journey to Madyan, the Prophet Moses علیہ السلام came across two girls. Although they were accustomed to leading a nomadic life, the quality of *haya* was eminent in them, so much so that even Allah mentioned it. These girls used to tend their sheep and in order to save themselves from men shepherds they would not water their animals until the others had watered their animals and gone away. When their father sent one of them to call Moses علیہ السلام:

فَجَآءَتْهُ اِحْدٰىهُمَا تَمْشِيْ عَلَى اسْتِحْيَآءٍ (قصص: ۲۵)

Then there came unto him one of the two women, walking shyly.

[*Al-Qasas* 25]

In this verse, in addition to narrating the event, there is praise for the girl who had *haya*. This quality of *haya* is naturally present in everyone from early childhood and, if properly nurtured, not only does it stay but grows. In bad company and in the absence of the company of good people, it disappears. Islam has therefore ordered that it be properly safeguarded. Being careful about covering private parts, the casting down of eyes, avoiding shameful talk and behaviour have been recommended to nurture this quality. This is because indulging in minor shameful acts leads one eventually to become completely shameless.

The House of *Ka'bah* was being rebuilt when the Prophet ﷺ was young. He helped in its construction by carrying stones to the site. His uncle 'Abbas رضی اللہ عنہ told him to take off his waist sheet and put it on his neck so that it would not be injured by being rubbed with stones. When the Prophet ﷺ took it off, he fell on the ground with his eyes open towards the sky and said, "Give me my waist sheet." And he covered himself with it.[70] After receiving prophethood the Companions say:

كان النبى ﷺ اشد حياء من العذراء فى خدرها (بخارى كتاب الادب باب الحياء)

The Prophet ﷺ was more shy than a veiled virgin girl.[71]

At certain occasions he would feel uncomfortable, but would not say anything out of shyness. It is stated in *Sura al-Ahzab:*

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Lo! That would cause annoyance to the Prophet, and he would be shy..... [*al-Ahzab* 53]

The natural quality of haya although praiseworthy, occasionally becomes harmful when it contains an element of cowardliness and fear. One cannot do many community works due to shyness mixed with fear, and this becomes a weakness. Islam has corrected the state in which an element of cowardliness is present in shyness, by advising that in the expression of truth no shyness should be felt. On the other hand, to keep quiet out of politeness and regard for others is a kind of honourable behaviour which in a way is praiseworthy. It is said in a *hadith* that once the Prophet ﷺ passed by a man who was admonishing his brother about his modesty, saying, "You are very shy, and I am afraid that it might harm you." On hearing that Allah's Apostle ﷺ said, "Leave him, for *haya* is (a part) of the Faith."[72]

Haya, in the sense of modesty, is a part of faith and is approved by Islam. The reason is that it is the requirement of faith to refrain from all kinds of lewdness and unlawful things, and modesty prevents human beings from these; thus the Faith and *haya* (modesty) are one and the same. The people who possess the element of modesty in them find it easy to acquire the kind of *haya* approved by Islam. The natural quality of *haya* in itself deserves neither derision nor reform. The only reform required is that in the expression of truth, advice, invitation, preaching, enjoining good and forbidding evil, the natural weakness of shyness should be discarded; and this is exactly what Islam has done. For example, Allah has often given similitudes of low things in the Holy Quran; the non-believers took these against the grandeur of Allah and objected to them. On this Allah said, no matter how low and despicable a thing it might be, if in the similitude it is beneficial for mankind He is not ashamed of mentioning it. It is stated in the Holy Quran:

اِنَّ اللّٰهَ لَا يَسْتَحْىٖٓ اَنْ يَّضْرِبَ مَثَلًا مَّا بَعُوْضَةً فَمَا فَوْقَهَا (بقرہ:٢٦)

Allah disdaineth not to coin the similitude even of a gnat (lowest). [*Al-Baqara* 26]

On the occasion of the wedding banquet (*Walima*) of Zaynab رضی اللہ تعالیٰ عنہا, some Companions kept on sitting and conversing for a long time after the meal. The Prophet ﷺ felt uncomfortable, but because of *haya* he did not tell them to leave. Nevertheless, to keep sitting like this was against social etiquette, so Allah said:

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As this action of the some Companions was against etiquette, Allah disapproved of it and did not feel ashamed to remind and teach them good social manners.

It was this *haya* which had made the Companions very bold and courageous. A female Companion once came to the Prophet ﷺ for advice, and, knowing that her question was against the modesty of a woman, she phrased it like this: Apostle of Allah, Allah is not ashamed of the truth. Is bathing necessary for a woman when she has a sexual dream?

Once the Prophet ﷺ said: The example of a believer is like a green tree, the leaves of which do not fall. He asked the Companions to name the tree. The senior Companions could not name the right tree. At that the Prophet ﷺ told them that it was a date-palm tree. Ibn 'Umar رضی اللہ عنہ, who was at that time a young boy, told 'Umar رضی اللہ عنہ that he knew the answer but he felt shy and did not answer. Realising that it was an assembly for gaining knowledge and that there was freedom of opinion and it was not an occasion for shyness, 'Umar رضی اللہ عنہ said that he would have been happy if he had told so.[73]

Ansari women used to come to the Prophet ﷺ to obtain advice on specific women's problems. This was regarded as their special ethical quality. It has been narrated in a *hadith* that 'Aisha رضی اللہ تعالیٰ عنہا said:

نعم النساء نساء الانصار لم يكن يمنعهن الحياء ان يتفقهن فى الدين (مسلم)

"How good are the women of Ansar that their haya (shyness) does not prevent them from learning religion."[74]

As stated before, on occasions like preaching, invitation, advice, guidance, teaching and learning, enjoining good and forbidding evil, there should not be any shyness. On all occasions other than these haya is such an ethical quality that it is always beneficial. The Prophet ﷺ said:

الحياء لا يأتى الا بالخير (بخارى)

Haya does not bring anything except good [75]

Doing an evil act fearlessly is not boldness. In fact every evil act is a product of immodesty. It is the sense of haya which prevents people from evil acts. In the absence of this, one becomes immodest and can

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ان مما ادرك الناس من كلام النبوة الاولى اذا لم تستحى فاصنع ما شئت (بخارى)

One of the things people have learned from the words of the earliest prophets is: If you have no shame, do what you like.[76]

Imam Nawawi[77] has also taken this *hadith* to mean that if someone does not do anything which is shameful then he can do it freely.

Wherever the words like *al-fuhsh, al-munkir* and *al-su'* occur in *hadiths* and the Holy Quran, they mean shameful acts. Islam has prohibited these evil acts with such strictness that *haya* has become a special ethical quality of Islam.[78] It is told in a *hadith* that the Prophet ﷺ said: Each faith has a virtue of its own, and the virtue of Islam is *haya* (modesty). The Prophet ﷺ also said, "Faith consists of more than sixty branches and *haya* is branch of faith."[79]

A Muslim should not discard modesty even in private, except for the fulfilment of natural urges. This is the reason why the Prophet ﷺ has said that a person should guard oneself against nakedness because one is always accompanied by angels except at the time of urination, defecation, and sexual intercourse when they leave him alone. So remember their presence and be modest.[80] In another words, modesty is a virtue and should be kept in mind at all times.

MERCY

Mercy is also one of the basic ethical qualities of human beings. At the bottom of every act of goodness that human beings perform towards each other, without consideration of any gain, there would be found on close examination the presence of the feeling of mercy. In one who lacks this feeling altogether, such evil acts as cruelty, hard-heartedness and callousness are sure to be found. Mercy has, therefore, particular importance in the ethical teachings of Islam. Of the special names attributed to Allah, the one which is most important, common and comes next to Allah is *al-Rahman,* which means "Most Gracious". Alongside this is the name *al-Rahim* which means "Full of Mercy". In the Holy Quran, the first name refers to His status of All-Knowing and the second refers to His attribute - "Merciful" and occurs repeatedly. A Muslim has been commanded to recite Allah's name who is *Rahman* and *Rahim,* before starting any good work. Every *Sura* of the Holy Quran starts by بسم الله الرحمن الرحيم "In the name of Allah, Most Gracious, Most Merciful." Everything which is in this world is nothing other than the manifestation of His Mercy. The Angels of Allah say in their prayers:

رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَّحْمَةً وَّ عِلْمًا (مؤمن-٧)

Our Lord! Thy Reach is over all things in Mercy and Knowledge. [*Al-Mu-min* 7]

The whole Quran is full with the details of Allah's Mercy:

هُوَالرَّحْمٰنُ الرَّحِيْمُ (الحشر: ٢٢)

He is Most Gracious, Most Merciful. [*Al-Hashr* 22]

Muslims have been told to say in their supplications:

وَاَنْتَ خَيْرُ الرَّاحِمِيْنَ (مؤمنون:١٠٩)

For Thou art the Best of those who show mercy. [*Al-Mu-minun* 109]

As said before, whatever compassion and kindness is found in this world is the effect and reflection of Allah's mercy. It is told in a *hadith:* "Allah divided Mercy into a hundred parts and He kept ninety-nine parts with Him and sent one part down to earth, and because of that one single part, His creations are merciful to each other, so that even the mare lifts up its hoofs away from its baby animal, lest it should trample on it."[81]

Among human beings the greatest possessors of good character and virtuous qualities are the prophets, and among the prophets the most supreme and the most distinguished is the Prophet Muhammad, ﷺ. Allah has endowed the Prophet ﷺ with this quality of mercy.

لَقَدْ جَآءَكُمْ رَسُوْلٌ مِّنْ اَنْفُسِكُمْ عَزِيْزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيْصٌ عَلَيْكُمْ بِالْمُؤْمِنِيْنَ رَءُوْفٌ رَّحِيْمٌ (توبه:١٢٨)

Now hath come unto you an Apostle from amongst yourselves: it grieves him that ye should perish: Ardently anxious is he over you: to the Believers he is most kind and merciful. [*Al-Tauba* 128]

After the earlier prophets come their followers. The followers of Christ عليه السلام had this ethical quality:

وَجَعَلْنَا فِيْ قُلُوْبِ الَّذِيْنَ اتَّبَعُوْهُ رَاْفَةً وَّرَحْمَةً (حديد:٢٧)

And we ordained in the hearts of those who followed him compassion and mercy.[*al-Hadid* 27]

The Companions of Muhammad ﷺ also possessed this quality:

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and merciful among themselves. [*Al-Fat-h* 29]

Giving mutually good treatment to relatives is called *Silah Rahm,* because the relations of all kinds between relatives are produced through the mother's womb (Rahm). *Rahm* (which means womb as well as mercy) and *Rahman,* which is Allah's name, have both been derived from the same one root. The conclusion is that the feeling of mercy (*Rahm*) is the reflection of the mercy of Allah who is Most Merciful (*Rahman*), and that this has produced in the world the feeling of *Silah Rahm.*

It is stated in a *hadith* [الرحم شجنة من الرحمن] that the word Rahm (womb) derives its name from *Rahman* (i.e., one of the names of Allah).[82] In other words, the root of kindness and graciousness between relatives is the *Rahman* Himself, and the feelings of kindness and mercy are its branches. The same feeling produces love for children. It has been narrated by Usama bin Zaid رضی اللہ عنہ Allah's Apostle ﷺ used to put me on (one of) his thighs and put al-Hasan bin Ali on his other thigh, and then embrace us and say, "O Allah! Please be merciful to them, as I am merciful to them."[83]

Once a man, along with his child, visited the Prophet ﷺ and started embracing his child. Seeing this the Prophet ﷺ asked him whether he felt merciful towards the child. When he answered in the affirmative, the Prophet ﷺ said that Allah would be more merciful to him than he was to the child, because He was Most Merciful of all.[84]

Once the Prophet ﷺ kissed al-Hassan bin Ali while al-Aqra' bin Habis at-Tamim, who was a very harsh bedouin, was sitting beside him. Aqra' said, "I have ten children and I have never kissed anyone of them." The Prophet ﷺ cast a look at him and said, "Whoever is not merciful to others, will not be treated mercifully."[85]

Once a bedouin came to the Prophet ﷺ and said, "You (people) kiss the boys! We don't kiss them." The Prophet ﷺ said, "I cannot put mercy in your heart after Allah has taken it away from it."[86]

Being merciful to young ones is a special trait of Muslims. The Prophet ﷺ once said, "He does not belong to us who does not show mercy to our young ones."[87] If one studies this *hadith* carefully, one would find that this *hadith* is not limited to the young in age only, but covers all those who are subordinate and weak.

The feeling of sympathy, love and trust for one's own people is a product of this ethical quality. The Holy Quran has, therefore, regarded this ethical conduct the quality of the Companions: [رحماء بينهم]"They

are merciful among themselves." This quality is described by a very good example in a *hadith*. Allah's Apostle ﷺ said, "You see the believers in their mutual pity, love and affection like one body. When one member has a complaint the rest of the body is united with it" [88] It means that Muslims are so united ethically and socially that collectively they have become one body, and that individually every member of a Muslim community is a part of it. The entire body feels pain if any part or organ is adversely effected. In the same way, if any individual member suffers, the whole *Ummah* (Muslim community) should feel the pain.

The teachings of mercy by Islam is not restricted to Muslims only but extends far beyond and includes all mankind. There are a number of *hadiths* which narrate the teachings of the Prophet ﷺ covering mercy in general. He said, "Allah will not show mercy to him who does not show mercy to others." He also said: "Those who are merciful have mercy shown to them by the Compassionate One. If you show mercy to those who are on the earth, He who is in the heaven will show mercy to you."[89]

The teaching of mercy is not limited to mankind only but extends to animals as well. So, the Prophet ﷺ said that those who show mercy to the animals to be slaughtered, would be shown mercy by Allah on the Day of Judgement.[90] One man came to the Prophet ﷺ and said that when he slaughtered a sheep he felt mercy on it. The Prophet ﷺ said twice that if he felt mercy on the sheep. Allah would be merciful to him.[91]

The cruel custom of provoking animals to fight which was prevalent in the past and which continues even today is contrary to the concept of mercy in Islam. The Prophet ﷺ, therefore, disallowed this form of entertainment.[92]

The teaching of mercy was given in an eloquent and succinct way by the Prophet ﷺ, when he said: [من لا يرحم لا يرحم] He who is not merciful to others, is not treated mercifully.[93] The explanation of this short phrase could not be given in volumes of writing. Every aspect of mercy and every feeling of graciousness and kindness can be aroused by these words. This *hadith* means that Allah would not be merciful to the one who is not merciful to others. Another meaning of this *hadith* could be that people would not be merciful to the one who is not merciful to others. *Muhaddith* Ibn Batal has written in the explanation of this *hadith:* In this *hadith* inducement has been given to be merciful towards the whole of creation, including, therefore, Muslims and non-Muslims

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Being merciful to young ones is a special trait of Muslims. The Prophet ﷺ once said, "He does not belong to us who does not show mercy to our young ones."[87] If one studies this *hadith* carefully, one would find that this *hadith* is not limited to the young in age only, but covers all those who are subordinate and weak.

The feeling of sympathy, love and trust for one's own people is a product of this ethical quality. The Holy Quran has, therefore, regarded this ethical conduct the quality of the Companions: [رحماء بينهم]"They

are merciful among themselves." This quality is described by a very good example in a *hadith*. Allah's Apostle ﷺ said, "You see the believers in their mutual pity, love and affection like one body. When one member has a complaint the rest of the body is united with it" [88] It means that Muslims are so united ethically and socially that collectively they have become one body, and that individually every member of a Muslim community is a part of it. The entire body feels pain if any part or organ is adversely effected. In the same way, if any individual member suffers, the whole *Ummah* (Muslim community) should feel the pain.

The teachings of mercy by Islam is not restricted to Muslims only but extends far beyond and includes all mankind. There are a number of *hadiths* which narrate the teachings of the Prophet ﷺ covering mercy in general. He said, "Allah will not show mercy to him who does not show mercy to others." He also said: "Those who are merciful have mercy shown to them by the Compassionate One. If you show mercy to those who are on the earth, He who is in the heaven will show mercy to you."[89]

The teaching of mercy is not limited to mankind only but extends to animals as well. So, the Prophet ﷺ said that those who show mercy to the animals to be slaughtered, would be shown mercy by Allah on the Day of Judgement.[90] One man came to the Prophet ﷺ and said that when he slaughtered a sheep he felt mercy on it. The Prophet ﷺ said twice that if he felt mercy on the sheep. Allah would be merciful to him.[91]

The cruel custom of provoking animals to fight which was prevalent in the past and which continues even today is contrary to the concept of mercy in Islam. The Prophet ﷺ, therefore, disallowed this form of entertainment.[92]

The teaching of mercy was given in an eloquent and succinct way by the Prophet ﷺ, when he said: [من لا يرحم لا يرحم] He who is not merciful to others, is not treated mercifully.[93] The explanation of this short phrase could not be given in volumes of writing. Every aspect of mercy and every feeling of graciousness and kindness can be aroused by these words. This *hadith* means that Allah would not be merciful to the one who is not merciful to others. Another meaning of this *hadith* could be that people would not be merciful to the one who is not merciful to others. *Muhaddith* Ibn Batal has written in the explanation of this *hadith:* In this *hadith* inducement has been given to be merciful towards the whole of creation, including, therefore, Muslims and non-Muslims

as well as domestic and wild animals. It includes the welfare of animals; for example, to feed them properly, must not load them with heavy burdens, or beat them.[94]

In short, mercy is that feeling which makes us console orphans, give comfort to the helpless, give solace to the sick, help the poor, give support to the oppressed and assist the downtrodden. So blessed are all those who are merciful to others because they are the ones who will be treated mercifully.

JUSTICE ['ADL]

If something is divided exactly into two equal parts, then this is called *'adl* in Arabic.[95] This conveys the same meaning which "Justice" has in the English language. It means that whatever is said or done, the scale of justice does not tip on one side or the other. It becomes clear from this explanation that among ethical virtues, justice has no less importance than any other virtue.

First of all, *'adil* is one of the attributes of Allah. Of the ninety-nine names of Allah which have been enumerated in narrations, one of them is *'adil* (Just). The men of learning have explained that its meaning is that Allah's judgement is always right, He always says the truth, and whatever He does is just.[96] This fact has been repeated many times in different words in the Holy Quran:

وَاللّٰهُ يَقْضِىْ بِالْحَقِّ (مؤمن: ٢٠)

Allah judgeth with truth. [*Al-Mu-min* 20]

The above verse points towards Allah's Judgement. In another verse the Holy Quran states:

وَاللّٰهُ يَقُوْلُ الْحَقَّ (احزاب: ٤)

And Allah tells the Truth. [*Al-Ahzab* 4]

The above verse points to the truthfulness of Allah's word. Both these aspects are present in the following verse:

وَتَمَّتْ كَلِمَةُ رَبِّكَ صِدْقًا وَّعَدْلًا (انعام: ١١٥)

Perfected is the Word of thy Lord in truth and justice. [*al-An'am* 115]

The whole system of organisation extending from earth to heaven is based on the justice of Allah. Allah, the Supreme, governs all His creation with full justice, and this is the proof of His Oneness. The Holy Quran says:

شَهِدَ اللّٰهُ اَنَّهٗ لَآ اِلٰهَ اِلَّا هُوَ وَالْمَلٰٓئِكَةُ وَاُولُوا الْعِلْمِ قَآئِمًا بِالْقِسْطِ (ال عمران: ١٨)

Allah (Himself) is witness that there is no God save Him. And the angels and the men of learning (too are witness). (Allah is) maintaining His creation in justice. [*Al-i-'Imran* 18]

It is clear from this verse that justice is not only specifically needed for the organisation and maintenance of government, but is required in every department of life. The whole of creation is functioning because of justice. In the following verse Allah has commanded people to do good acts and the first one mentioned is justice:

اِنَّ اللّٰهَ يَاْمُرُ بِالْعَدْلِ وَالْاِحْسَانِ (نحل: ٩٠)

Allah commands justice and kindness.....[*al-Nahl* 90]

Justice is the requirement of law and to be kind and forgiving is demanded by ethics. To maintain worldly organisations, Allah has first demanded justice and after that He has urged kindness, because this produces the growth, purification and perfection of a human's soul. Allah has not contented Himself with summary teaching but has shown every important stage of life and has commanded justice and fair dealing in it. For example, in social life where men marry more than one women, justice and fair dealing is needed most. So, Allah has commanded them:

فَاِنْ خِفْتُمْ اَلَّا تَعْدِلُوْا فَوَاحِدَةً اَوْ مَا مَلَكَتْ اَيْمَانُكُمْ (نسآء: ٣)

And if ye fear that ye cannot do justice (to so many) then (marry) one (only) or (the captives) that your right hands possess. [*al-Nisaa* 3]

As with women, the safeguarding of the rights of orphans also requires justice, Allah says:

وَاَنْ تَقُوْمُوْا لِلْيَتٰمٰى بِالْقِسْطِ (نسآء: ١٢٧)

And that ye deal justly with orphans. [*Al-Nisaa* 127]

In daily dealings of buying and selling, justice and fairness is most needed in the matter of weights and measures. The Holy Quran says:

وَاَوْفُوا الْكَيْلَ وَالْمِيْزَانَ بِالْقِسْطِ (انعام: ١٥٢)

Give measures and weight with full justice. [*Al-An'am* 152]

In several verses of the Holy Quran it has been repeatedly urged that no foul dealing should be done in weights and measures. They are an integral part of buying and selling in which everyone is involved, therefore the damage done by defrauding in weight and measure is

as well as domestic and wild animals. It includes the welfare of animals; for example, to feed them properly, must not load them with heavy burdens, or beat them.[94]

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In several verses of the Holy Quran it has been repeatedly urged that no foul dealing should be done in weights and measures. They are an integral part of buying and selling in which everyone is involved, therefore the damage done by defrauding in weight and measure is

far-reaching. It shows the meanness of the person who defrauds and it pollutes his heart with immorality.

Justice is specially needed in matters which are dealt with by the courts. Islam has taken special care to develop court procedures in order to ensure that justice is done. For the writing of a document it has been commanded:

وَلْيَكْتُبْ بَّيْنَكُمْ كَاتِبٌ بِالْعَدْلِ (بقرة: ۲۸۲)

Let a scribe record it in writing between you in (terms of) equity. [*Al-Baqara* 282]

فَإِنْ كَانَ الَّذِيْ عَلَيْهِ الْحَقُّ سَفِيْهًا اَوْ ضَعِيْفًا اَوْ لَا يَسْتَطِيْعُ اَنْ يُّمِلَّ هُوَ فَلْيُمْلِلْ وَلِيُّهُ بِالْعَدْلِ (بقرہ: ۲۸۱)

But if he who oweth the debt is of low understanding, or weak, or unable himself to dictate, then let the guardian of his interests dictate in (terms of) equity. [*Al-Baqara* 282]

At the time evidence or judgement, the honesty of the witness and the judge can waver under two circumstances: firstly, when one of the party in court is a relative of the accused; and secondly, if the judge or witness has an enmity with one party in court. Islam has taken this into consideration and, through its ethical teachings, has made known to the parties that it is not permissible to abandon justice in any circumstances:

وَاِذَا قُلْتُمْ فَاعْدِلُوْا وَلَوْ كَانَ ذَا قُرْبٰى (انعام: ۱۵۲)

Whenever ye speak, speak justly, even if a near relative is concerned. [*al-An'am* 152]

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا كُوْنُوْا قَوّٰمِيْنَ لِلّٰهِ شُهَدَآءَ بِالْقِسْطِ وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلٰٓى اَلَّا تَعْدِلُوْا اِعْدِلُوْا هُوَ اَقْرَبُ لِلتَّقْوٰى (مائدة: ۸)

O ye who believe! Be steadfast witnesses for Allah in equity, and let not hatred of any people seduce you that you deal not justly. Be just that is next to Piety. [*al-Maida* 8]

In the first verse above it has been told that one's relationships and friendships must not cause one to become unjust, and in the second verse it has been ordained that enmity must not make one depart from justice. It has also a reminder to the believer that to deal justly is a sign of piety.

The Jews and Christians were open enemies of Islam, yet the Prophet ﷺ was made to pronounce the following revelation of Allah:

وَقُلْ اٰمَنْتُ بِمَآ اَنْزَلَ اللّٰهُ مِنْ كِتٰبٍ وَاُمِرْتُ لِاَعْدِلَ بَيْنَكُمْ ط اَللّٰهُ رَبُّنَا وَرَبُّكُمْ لَنَآ اَعْمَالُنَا وَلَكُمْ اَعْمَالُكُمْ ط لَا حُجَّةَ بَيْنَنَا وَ بَيْنَكُمْ ط اَللّٰهُ يَجْمَعُ بَيْنَنَا ج وَاِلَيْهِ الْمَصِيْرُ (شوریٰ: ۱۵)

And say: I believe in the Book which Allah has sent down; and I am commanded to judge justly between you. Allah is our Lord and your Lord. For us (is the responsibility for) our deeds, and for you for your deeds. There is no contention between us and you. Allah will bring us together, and to Him is (our) final goal. [*al-Shura* 15]

There are many aspects of justice and equity which are covered by this verse. Firstly that the truth which the Prophet ﷺ has received must be passed on to all and sundry; secondly that no injustice be allowed because of religious difference; thirdly, it has been told that the system of judgement prevalent in the Jews till then (i.e., leniency) towards the rich and strictness towards the poor and ordinary people) has been disapproved of by Allah. Allah has ordered that everyone, high and low, rich and poor, should be treated equally. Everybody's Lord is one and the same, everybody is His slave and, therefore, all slaves should be treated under one law. Everyone will be recompensed according to his deeds, so there should be no contention about it. Everyone will have to appear before Allah on the Day of Resurrection, and He would reward those with whose work He is pleased, and punish those with whose deeds He is displeased.

It is, indeed, a difficult task for a person not to swear from justice and guard the lusts of his heart. The Prophet ﷺ of Islam has given this guidance to his followers for the Holy Quran says:

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا كُوْنُوْا قَوّٰمِيْنَ بِالْقِسْطِ شُهَدَآءَ لِلّٰهِ وَلَوْ عَلٰٓى اَنْفُسِكُمْ اَوِ الْوَالِدَيْنِ وَالْاَقْرَبِيْنَ ج اِنْ يَّكُنْ غَنِيًّا اَوْ فَقِيْرًا فَاللّٰهُ اَوْلٰى بِهِمَا فَلَا تَتَّبِعُوا الْهَوٰٓى اَنْ تَعْدِلُوْا وَاِنْ تَلْوٗٓا اَوْ تُعْرِضُوْا فَاِنَّ اللّٰهَ كَانَ بِمَا تَعْمَلُوْنَ خَبِيْرًا (نساء: ۱۳۵)

O ye who believe! Stand out firmly for justice, as witnesses to Allah, even as against yourselves, or your parents, or your kin, and whether it be (against) rich or poor; for Allah can best protect both. Follow not the lusts (of your hearts), lest ye swerve, and if ye distort (justice) or decline to do justice, verily Allah is well acquainted with all that ye do. [*al-Nisaa* 135]

In this verse every aspect of unjustness has been uprooted. It tells

that in every dealing the purpose should always be to support justice. Whatever one says or does should be to please Allah. In the role of witness, or passing judgement, neither one's own personal lustful desires, nor consideration for relatives, nor bias towards the rich or the poor must get in the way of justice. The witness should be without ambiguity and the judgement should be without prejudice, and no aspect of the truth of the matter should be obscured knowingly. To alter judgement by taking pity on the poverty of a poor person, on the face of it, appears to be an act of goodness, but in reality it is a deception. Giving wrong judgement in favour of somebody on account of pity, or by being awe-inspired by a superior person is tantamount to committing dishonesty. In short, no good or bad feeling should become an obstacle to justice.

This verse also points to the fact that nobody can take greater care of a person than Allah, so the witness should not give corrupt and biased evidence thinking that it will benefit a certain party. The witness should not commit partiality, neither should be adversaries entertain the idea of receiving benefits by making the witness corrupt. Both parties should be truthful and leave their case in the hands of Allah, Who is the greatest protector and caretaker.

In court, people give wrong statements, and some judges pass wrong judgements in order to help the party they favour. It has been stated in the Holy Quran that Allah is the best protector for all His votaries, whether rich or poor. Human beings can be farsighted but only to a limited extent, whereas Allah is All-Knowing and All-Seeing. He knows best and He does only that which is in the best interest of His votaries. Just ponder how well the philosophy of justice and fair play has been expressed in the words of the above verse. A person gives false evidence or delivers wrong judgement for the benefit of a certain person thinking that it will help him, but he forgets that Allah, the Knower of the unknown, is aware of what the future holds for that person. Suppose someone has been able to help a certain individual by his partiality, the fact is that, in reality, he has throttled the truth and thereby upset the whole organisation of society, thereby opening a way to oppression which would undermine peace and tranquillity and lead to lawlessness. A dishonest person who speaks lies has, in his limited sight, the gain or loss of something trivial, but the commands of the Almighty Allah concerning justice care for the benefit of the whole of mankind, of which that dishonest individual is also a member.

Influencing the opinion of men in authority by bribing them is a sin

in Islam, and according to some commentators [97] the following verse of the Holy Quran points towards prohibition of bribe:

وَتُدْلُوْا بِهَآ اِلَى الْحُكَّامِ لِتَاْكُلُوْا فَرِيْقًا مِّنْ اَمْوَالِ النَّاسِ بِالْاِثْمِ وَاَنْتُمْ تَعْلَمُوْنَ (بقرہ:۱۸۸)

Do not use your property as bait for the judges with intent that ye may eat up wrongfully and knowingly portion of property of others. [*al-Baqara* 188]

To get two persons or two groups of people to compromise in a matter is a matter of arbitration. In this situation also it is commanded that justice be done. At a time when the quarrel between two parties may have reached its climax and the light of intellect may have been extinguished - the ability to do good may have been disappeared in the gale of emotions - Muslims have been advised not to give up justice. The Holy Quran says:

وَاِنْ طَآئِفَتٰنِ مِنَ الْمُؤْمِنِيْنَ اقْتَتَلُوْا فَاَصْلِحُوْا بَيْنَهُمَا فَاِنْۢ بَغَتْ اِحْدٰىهُمَا عَلَى الْاُخْرٰى فَقَاتِلُوا الَّتِيْ تَبْغِيْ حَتّٰى تَفِيْٓءَ اِلٰٓى اَمْرِ اللّٰهِ فَاِنْ فَآءَتْ فَاَصْلِحُوْا بَيْنَهُمَا بِالْعَدْلِ وَاَقْسِطُوْا ؕ اِنَّ اللّٰهَ يُحِبُّ الْمُقْسِطِيْنَ (الحجرات: ۹)

If two parties among the Believers fall into a quarrel, make ye peace between them: but if one of them transgresses beyond bounds against the other, then fight ye (all) against the one that transgresses until it complies with the command of Allah; but if it complies, then make peace between them with justice, and be fair: for Allah loves those who are fair (and just). [*al-Hujurat* 9]

Justice is a pillar of the edifice of government. Islam has therefore made it essential that, in every matter, justice be pursued and maintained. Without it, no redress to an oppressed person would be possible. The foremost duty of a ruler is to establish justice. The Holy Quran says:

اِنَّ اللّٰهَ يَاْمُرُكُمْ اَنْ تُؤَدُّوا الْاَمٰنٰتِ اِلٰٓى اَهْلِهَا وَاِذَا حَكَمْتُمْ بَيْنَ النَّاسِ اَنْ تَحْكُمُوْا بِالْعَدْلِ (نساء:۵۸)

Allah doth command you to render back your Trusts to those to whom they are due; and when ye judge between man and man, that ye judge with justice. [*al-Nisaa* 58]

Some commentators are of the opinion that trust in this verse means just judgement and that just right which one person owes to another. Allah has commanded to return this "just right" and "just judgement",

that in every dealing the purpose should always be to support justice. Whatever one says or does should be to please Allah. In the role of witness, or passing judgement, neither one's own personal lustful desires, nor consideration for relatives, nor bias towards the rich or the poor must get in the way of justice. The witness should be without ambiguity and the judgement should be without prejudice, and no aspect of the truth of the matter should be obscured knowingly. To alter judgement by taking pity on the poverty of a poor person, on the face of it, appears to be an act of goodness, but in reality it is a deception. Giving wrong judgement in favour of somebody on account of pity, or by being awe-inspired by a superior person is tantamount to committing dishonesty. In short, no good or bad feeling should become an obstacle to justice.

This verse also points to the fact that nobody can take greater care of a person than Allah, so the witness should not give corrupt and biased evidence thinking that it will benefit a certain party. The witness should not commit partiality, neither should be adversaries entertain the idea of receiving benefits by making the witness corrupt. Both parties should be truthful and leave their case in the hands of Allah, Who is the greatest protector and caretaker.

In court, people give wrong statements, and some judges pass wrong judgements in order to help the party they favour. It has been stated in the Holy Quran that Allah is the best protector for all His votaries, whether rich or poor. Human beings can be farsighted but only to a limited extent, whereas Allah is All-Knowing and All-Seeing. He knows best and He does only that which is in the best interest of His votaries. Just ponder how well the philosophy of justice and fair play has been expressed in the words of the above verse. A person gives false evidence or delivers wrong judgement for the benefit of a certain person thinking that it will help him, but he forgets that Allah, the Knower of the unknown, is aware of what the future holds for that person. Suppose someone has been able to help a certain individual by his partiality, the fact is that, in reality, he has throttled the truth and thereby upset the whole organisation of society, thereby opening a way to oppression which would undermine peace and tranquillity and lead to lawlessness. A dishonest person who speaks lies has, in his limited sight, the gain or loss of something trivial, but the commands of the Almighty Allah concerning justice care for the benefit of the whole of mankind, of which that dishonest individual is also a member.

Influencing the opinion of men in authority by bribing them is a sin

in Islam, and according to some commentators [97] the following verse of the Holy Quran points towards prohibition of bribe:

وَتُدْلُوْا بِهَآ اِلَى الْحُكَّامِ لِتَاْكُلُوْا فَرِيْقًا مِّنْ اَمْوَالِ النَّاسِ بِالْاِثْمِ وَاَنْتُمْ تَعْلَمُوْنَ (بقرہ:۱۸۸)

Do not use your property as bait for the judges with intent that ye may eat up wrongfully and knowingly portion of property of others. [*al-Baqara* 188]

To get two persons or two groups of people to compromise in a matter is a matter of arbitration. In this situation also it is commanded that justice be done. At a time when the quarrel between two parties may have reached its climax and the light of intellect may have been extinguished - the ability to do good may have been disappeared in the gale of emotions - Muslims have been advised not to give up justice. The Holy Quran says:

وَاِنْ طَآئِفَتٰنِ مِنَ الْمُؤْمِنِيْنَ اقْتَتَلُوْا فَاَصْلِحُوْا بَيْنَهُمَا فَاِنْۢ بَغَتْ اِحْدٰىهُمَا عَلَى الْاُخْرٰى فَقَاتِلُوا الَّتِيْ تَبْغِيْ حَتّٰى تَفِيْٓءَ اِلٰٓى اَمْرِ اللّٰهِ فَاِنْ فَآءَتْ فَاَصْلِحُوْا بَيْنَهُمَا بِالْعَدْلِ وَاَقْسِطُوْا ؕ اِنَّ اللّٰهَ يُحِبُّ الْمُقْسِطِيْنَ (الحجرات: ۹)

If two parties among the Believers fall into a quarrel, make ye peace between them: but if one of them transgresses beyond bounds against the other, then fight ye (all) against the one that transgresses until it complies with the command of Allah; but if it complies, then make peace between them with justice, and be fair: for Allah loves those who are fair (and just). [*al-Hujurat* 9]

Justice is a pillar of the edifice of government. Islam has therefore made it essential that, in every matter, justice be pursued and maintained. Without it, no redress to an oppressed person would be possible. The foremost duty of a ruler is to establish justice. The Holy Quran says:

اِنَّ اللّٰهَ يَاْمُرُكُمْ اَنْ تُؤَدُّوا الْاَمٰنٰتِ اِلٰٓى اَهْلِهَا وَاِذَا حَكَمْتُمْ بَيْنَ النَّاسِ اَنْ تَحْكُمُوْا بِالْعَدْلِ (نساء:۵۸)

Allah doth command you to render back your Trusts to those to whom they are due; and when ye judge between man and man, that ye judge with justice. [*al-Nisaa* 58]

Some commentators are of the opinion that trust in this verse means just judgement and that just right which one person owes to another. Allah has commanded to return this "just right" and "just judgement",

which is a trust, to its rightful owner. The judgement should be just, irrespective of whether the party is a friend or foe, a believer or non-believer. The Prophet ﷺ himself was commanded by Allah in respect of dealing with Jews.

وَاِنْ حَكَمْتَ فَاحْكُمْ بَيْنَهُمْ بِالْقِسْطِ ۭ اِنَّ اللّٰهَ يُحِبُّ الْمُقْسِطِيْنَ (مائدہ: ٤٢)

If thou judge, judge in equity between them. For Allah loveth those who judge in equity. [*al-Maida* 42]

The importance of justice is worth noting, for Allah has given good tidings of His love to those who do justice.

This subject is ethical as well as political. It is necessary for a judge to possess certain qualities. There are no details of this in the Holy Quran, yet pointers present in the Holy Quran suggest that it is essential for a judge to be a free man, he should have the necessary power to enforce his judgement, and that he should be learned and not be devoid of the power of speech. Allah says:

وَضَرَبَ اللّٰهُ مَثَلًا رَّجُلَيْنِ اَحَدُهُمَآ اَبْكَمُ لَا يَقْدِرُ عَلٰي شَيْءٍ وَّهُوَ كَلٌّ عَلٰي مَوْلٰىهُ اَيْنَمَا يُوَجِّهْهُّ لَا يَاْتِ بِخَيْرٍ ۭ هَلْ يَسْتَوِيْ هُوَ ۙ وَمَنْ يَّاْمُرُ بِالْعَدْلِ ۙ وَهُوَ عَلٰي صِرَاطٍ مُّسْتَقِيْمٍ ۝

(النحل: ٧٦)

And Allah coineth a similitude: Two men, one of them dumb, having control of nothing, and he is a burden on his owner; withersoever he directeth him to go, he bringeth no good. Is he equal with one who enjoineth justice and followeth a straight path (of conduct)? [*al-Nahl* 76]

In the explanation of this verse Imam Razi writes that the one who administers justice should be endowed with the power of speech, otherwise he would not be able to pronounce his judgement, and that he should have power, for power implies a position of authority. He should be a learned person so that he can distinguish between right and wrong. In order to be a judge, it is essential, therefore, to be learned and qualified.

The details given above show that the Islamic commands introduced for justice cover all ethical, social and political aspects. In other words, there is no aspect of life to which this ethical teaching of Islam is not applicable.

According to these verses, every Muslim is required to be just, but for a leader and a ruler it is all the more important. In the books of traditions, a just leader has been greatly eulogised. The Prophet ﷺ said

that on the Day of Resurrection, when there would be present no other shade except Allah's shadow. Allah would take seven people under His shadow, and one of them would be the just leader.[98]

FULFILMENT OF PROMISE

Fulfilment of a promise and keeping covenant is a quality of a truthful person. In the Holy Quran, Allah has repeatedly said about Himself:

اِنَّ اللّٰهَ لَا يُخْلِفُ الْمِيْعَادَ (ال عمران: ٩)

For Allah never fails in his promise. [*Al-i-'Imran* 9]

لَا يُخْلِفُ اللّٰهُ الْمِيْعَادَ (زمر: ٢٠)

Never doth Allah fail in (His) promise. [*al-Zumar* 20]

اِنَّكَ لَا تُخْلِفُ الْمِيْعَادَ (ال عمران: ١٩٤)

(Our Lord!) thou never breakest thy promise. [*Al-i-'Imran* 194]

وَعْدَ اللّٰهِ ۭ لَا يُخْلِفُ اللّٰهُ وَعْدَهٗ (روم: ٦)

(It is) the promise of Allah. Never does Allah depart from His promise. [*al-Rum* 6]

وَلَنْ يُّخْلِفَ اللّٰهُ وَعْدَهٗ (حج: ٤٧)

And Allah will not fail in His promise. [*al-Hajj* 47]

فَلَنْ يُّخْلِفَ اللّٰهُ عَهْدَهٗٓ (بقرة: ٨٠)

For Allah never breaks His promise. [*al-Baqara* 80]

وَمَنْ اَوْفٰى بِعَهْدِهٖ مِنَ اللّٰهِ (توبہ: ١١١)

And who is more faithful to His covenant than Allah? [*al-Tauba* 111]

Allah is true to His words and firm to His promise. This virtue should be a quality of His votaries also, in that whatever promise they make, whatever word they give and whatever agreement they enter into, they should abide by it. An ocean may change its course and a mountain may move its place, but it is below a Muslim's dignity to fail to fulfil his promise or agreement.

Generally people take the word 'ahd to mean "promise". In fact, it has a very wide meaning in Islam. It covers all those aspects of ethics, social life, religion and daily dealings which are incumbent on human beings according to law, intellect, religion and ethics. This single word covers a great many legal, intellectual, religious, ethical and social

virtues. This is the reason why it has been repeatedly mentioned in the Holy Quran expressing its various aspects. In the following verse, while describing the righteous acts, it has been mentioned :

وَالْمُوْفُوْنَ بِعَهْدِهِمْ اِذَا عٰهَدُوْا ۔ (بقرہ: ۱۷۷)

(But it is righteousness) to fulfil the contracts which ye have made; [*al-Baqara* 177]

In some verses it has been regarded as a special quality of a firm believer:

وَالَّذِيْنَ هُمْ لِاَمٰنٰتِهِمْ وَ عَهْدِهِمْ رٰعُوْنَ (مؤمنون: ۸)

Those who faithfully observe their trusts and their covenants; [*al-Mu-minun* 8]

In another *Sura*, qualities of those righteous people who will dwell in paradise have been described, and they are:

وَالَّذِيْنَ هُمْ لِاَمٰنٰتِهِمْ وَ عَهْدِهِمْ رٰعُوْنَ (معارج: ۳۲)

Those who respect their trusts and covenants; [*al-Ma'arij* 32]

From the point of view of daily dealings, returning the trust to its rightful owner at the right time is also regarded as a fulfilment of an agreement. In the above verse there have been mentioned two agreements, the first one is "trust" which is a specific agreement and the second one is an agreement in its general sense, which has been translated here as "covenant". It states that respecting the agreement, whether specific or general, is a quality of a believer. In the following verse the same agreements have been mentioned again, but in reverse order. First there is a mention of a general agreement (covenant) and after that a specific agreement (weights and measures) has been mentioned.

وَاَوْفُوْا بِالْعَهْدِ ۚ اِنَّ الْعَهْدَ كَانَ مَسْئُوْلًا o وَاَوْفُوا الْكَيْلَ اِذَا كِلْتُمْ وَزِنُوْا بِالْقِسْطَاسِ الْمُسْتَقِيْمِ ۚ ذٰلِكَ خَيْرٌ وَّاَحْسَنُ تَاْوِيْلًا (بنی اسرائیل: ۳۴، ۳۵)

And keep the covenant. Lo! of the covenant it will be asked. Fill the measure when ye measure, and weigh with a right balance; that is most befitting, and better in the end. [*Bani Isra'il* 34-35]

The weights and measures which are fixed by law or by custom is, in fact, a general agreement, and the acceptance of and adherence to them becomes the obligation and responsibility of the buyer and seller. So, after urging the fulfilment of a general agreement, the command to

observe the specific agreement (not to defraud in weight and measure) has been given. This shows that it is not essential to have a formal promise or agreement in every case, rather that all accepted norms of society are regarded as pledges.

The pledges and covenants which have been agreed between man and Allah are the ones which should be discharged first. There are many pledges. One of them is that pledge which mankind agreed to keep on the day of creation with Allah; the second pledge is that which is made between His votaries by invoking the name of Allah, whether it is a promise or a vow of allegiance; the third pledge, in the shape of agreement, is the one which people make with each other; and the fourth is that which naturally exists as rights and obligations between relatives, the discharging of which have been commanded by Allah. The Holy Quran says:

اَلَّذِيْنَ يُوْفُوْنَ بِعَهْدِ اللّٰهِ وَلَا يَنْقُضُوْنَ الْمِيْثَاقَ o وَالَّذِيْنَ يَصِلُوْنَ مَآ اَمَرَ اللّٰهُ بِهٖٓ اَنْ يُّوْصَلَ

(رعد: ۲۰)

Those who fulfil the Covenant of Allah and fail not in their plighted word; those who join together those things which Allah hath commanded to be joined. [*al-Ra'd* 20-21]

In this verse, the one mentioned first is the inherent covenant which exists between Allah and His votary, the second is the mutual promise or pledge which people make between themselves, and the last is the natural tie of mutual rights and obligations between blood relations.

The promises which people make between themselves by invoking Allah's name, or the oaths which they take in the name of Allah, are also known as covenants with Allah:

وَاَوْفُوْا بِعَهْدِ اللّٰهِ اِذَا عٰهَدْتُّمْ وَلَا تَنْقُضُوا الْاَيْمَانَ بَعْدَ تَوْكِيْدِهَا وَقَدْ جَعَلْتُمُ اللّٰهَ عَلَيْكُمْ كَفِيْلًا ۭ (نحل: ۹۱)

Fulfil the Covenant of Allah when ye have entered into it, and break not your oaths after ye have confirmed them; indeed ye have made Allah your surety. [*al-Nahl* 91]

The covenant mentioned here also covers those pledges which the Companions gave to the Prophet ﷺ at the time of embracing Islam as well as those agreements which were entered into in pre-Islamic times for good purpose. Additionally, it also covers all those promises which one Muslim makes with another by taking an oath in the name of Allah.

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In *Sura al-An'am* reminder for the fulfilment of covenant of Allah has been advised:

وَبِعَهْدِ اللهِ اَوْفُوْا ط ذٰلِكُمْ وَصّٰكُمْ بِهٖ لَعَلَّكُمْ تَذَكَّرُوْنَ (انعام:۱۵۲)

And fulfil the Covenant of Allah. Thus doth He command you that ye may remember. [*al-An'am* 152]

In the covenant stated above are included all natural obligations, all promises which one has made with Allah or pledges which Allah has taken from one, mutual agreements which have been made by swearing the name of Allah, vows which have been made in the name of Allah, and all oaths which have been taken in the name of Allah.

After the treaty of Hudaibiyah, by the grace of Allah, it so happened that the strength of the infidels continued to decrease and the power of the Muslims kept on increasing day by day. In these circumstances it was not difficult for Muslims to break the treaty, but this was the time when Muslims had to prove the strength of their ethics by adhering to the treaty. So Allah repeatedly reminded them to maintain and fulfil their side of the agreement and urged them to be mindful not to do anything against the treaty. Waging war against the pagans who had broken the treaty had been permitted, and although Mecca had been conquered, Allah commanded that the pagans be allowed a four months period of truce.

بَرَآءَةٌ مِّنَ اللهِ وَ رَسُوْلِهٖ اِلَى الَّذِيْنَ عَاهَدْتُّمْ مِّنَ الْمُشْرِكِيْنَ فَسِيْحُوْا فِى الْاَرْضِ اَرْبَعَةَ اَشْهُرٍ وَّاعْلَمُوْٓا اَنَّكُمْ غَيْرُ مُعْجِزِى اللهِ (توبہ:۲)

Freedom from obligation (is proclaimed) from Allah and His messenger towards those of the idolaters with whom ye made the treaty: Travel freely in the land four months, and know that ye cannot escape Allah, [*al-Tauba* 1-2]

Then, when it was announced that there were no treaty obligations on Muslims regarding those Pagans who had violated the treaty, Allah urged the Muslims to honour the treaties with those Pagans who had not violated their treaties and had not taken part in any struggle against the Muslims.

اِلَّا الَّذِيْنَ عَاهَدْتُّمْ مِّنَ الْمُشْرِكِيْنَ ثُمَّ لَمْ يَنْقُصُوْكُمْ شَيْئًا وَّلَمْ يُظَاهِرُوْا عَلَيْكُمْ اَحَدًا فَاَتِمُّوْٓا اِلَيْهِمْ عَهْدَهُمْ اِلٰى مُدَّتِهِمْ اِنَّ اللهَ يُحِبُّ الْمُتَّقِيْنَ (توبہ:٤)

Excepting those of the idolaters with whom ye (Muslims) have a

treaty, and who have since abated nothing of your right nor have supported anyone against you. (As for these), fulfil their treaty to them till their term. Lo! Allah loveth those who keep their duty (unto Him). [*al-Tauba* 4]

The act of the fulfilment of the treaty obligations with the Pagans has been called "piety" [taqwa] by Allah, and those who observe the treaty "the pious", and it has been told that He loves those who are pious. After declaring that there were no more treaty obligations on Muslims with regard to those Pagans who had broken the treaty, Allah cautions Muslims to be careful lest those of the Pagans who had been faithful to their treaty be also treated like those who had violated the treaty.

كَيْفَ يَكُوْنُ لِلْمُشْرِكِيْنَ عَهْدٌ عِنْدَ اللهِ وَعِنْدَ رَسُوْلِهٖٓ اِلَّا الَّذِيْنَ عَاهَدْتُّمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ فَمَا اسْتَقَامُوْا لَكُمْ فَاسْتَقِيْمُوْا لَهُمْ ط اِنَّ اللهَ يُحِبُّ الْمُتَّقِيْنَ (توبہ:۷)

How can there be a treaty with Allah and with His messenger for the idolaters save those with whom ye made a treaty at the inviolable Place of Worship? So long as they are true to you, be true to them. Lo! Allah loveth those who keep their duty (piety). [*al-Tauba* 7]

The meaning of "so long as they are true to you, be true to them" is that as long as they abide by the treaty, the Muslims must also honour the pledge. It has been told again that those who fulfil their pledge are the people with piety (*taqwa*). *Taqwa* is a very important word of praise in the language of the Holy Quran, for the pious people are those on whom Allah showers His love and blessings. The conclusion is that the fulfilment of a promise results in receiving Allah's pleasure and love, and this is the highest reward anyone can receive from Allah the Most High.

There is another word *'aqd* which has been used in almost the same sense as the word *'ahd* in the Holy Quran:

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اَوْفُوْا بِالْعُقُوْدِ (مائدۃ:۱)

O ye who believe! Fulfil your undertakings. [*al-Maida* 1]

The literal meaning of *'aqd* is a "knot" or "to tie a knot". Its implied meaning is to adhere to mutually agreed terms and conditions in all affairs and in daily dealings. In religious terms, this word covers all kinds of mutual obligations. Imam Razi writes in the Tafseer Kabir :

The Arabic phrase "*Ofu bil-'ahd*" has the same meaning as "*Ofu bil-'uqood*" . The statement of Allah in *Sura al-Maida* :[يايها الذين امنوا

In *Sura al-An'am* reminder for the fulfilment of covenant of Allah has been advised:

وَبِعَهْدِ اللهِ اَوْفُوْا ط ذٰلِكُمْ وَصّٰكُمْ بِهٖ لَعَلَّكُمْ تَذَكَّرُوْنَ (انعام: ١٥٢)

And fulfil the Covenant of Allah. Thus doth He command you that ye may remember. [*al-An'am* 152]

In the covenant stated above are included all natural obligations, all promises which one has made with Allah or pledges which Allah has taken from one, mutual agreements which have been made by swearing the name of Allah, vows which have been made in the name of Allah, and all oaths which have been taken in the name of Allah.

After the treaty of Hudaibiyah, by the grace of Allah, it so happened that the strength of the infidels continued to decrease and the power of the Muslims kept on increasing day by day. In these circumstances it was not difficult for Muslims to break the treaty, but this was the time when Muslims had to prove the strength of their ethics by adhering to the treaty. So Allah repeatedly reminded them to maintain and fulfil their side of the agreement and urged them to be mindful not to do anything against the treaty. Waging war against the pagans who had broken the treaty had been permitted, and although Mecca had been conquered, Allah commanded that the pagans be allowed a four months period of truce.

بَرَآءَةٌ مِّنَ اللهِ وَ رَسُوْلِهٖ اِلَى الَّذِيْنَ عَاهَدْتُّمْ مِّنَ الْمُشْرِكِيْنَ فَسِيْحُوْا فِى الْاَرْضِ اَرْبَعَةَ اَشْهُرٍ وَّاعْلَمُوْٓا اَنَّكُمْ غَيْرُ مُعْجِزِى اللهِ (توبہ: ٢)

Freedom from obligation (is proclaimed) from Allah and His messenger towards those of the idolaters with whom ye made the treaty: Travel freely in the land four months, and know that ye cannot escape Allah, [*al-Tauba* 1-2]

Then, when it was announced that there were no treaty obligations on Muslims regarding those Pagans who had violated the treaty, Allah urged the Muslims to honour the treaties with those Pagans who had not violated their treaties and had not taken part in any struggle against the Muslims.

اِلَّا الَّذِيْنَ عَاهَدْتُّمْ مِّنَ الْمُشْرِكِيْنَ ثُمَّ لَمْ يَنْقُصُوْكُمْ شَيْئًا وَّلَمْ يُظَاهِرُوْا عَلَيْكُمْ اَحَدًا فَاَتِمُّوْٓا اِلَيْهِمْ عَهْدَهُمْ اِلٰى مُدَّتِهِمْ اِنَّ اللهَ يُحِبُّ الْمُتَّقِيْنَ (توبہ: ٤)

Excepting those of the idolaters with whom ye (Muslims) have a

treaty, and who have since abated nothing of your right nor have supported anyone against you. (As for these), fulfil their treaty to them till their term. Lo! Allah loveth those who keep their duty (unto Him). [*al-Tauba* 4]

The act of the fulfilment of the treaty obligations with the Pagans has been called "piety" [taqwa] by Allah, and those who observe the treaty "the pious", and it has been told that He loves those who are pious. After declaring that there were no more treaty obligations on Muslims with regard to those Pagans who had broken the treaty, Allah cautions Muslims to be careful lest those of the Pagans who had been faithful to their treaty be also treated like those who had violated the treaty.

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How can there be a treaty with Allah and with His messenger for the idolaters save those with whom ye made a treaty at the inviolable Place of Worship? So long as they are true to you, be true to them. Lo! Allah loveth those who keep their duty (piety). [*al-Tauba* 7]

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[اوفوا بالعقود] covers all kinds of obligations and contracts, such as a sales contract, partnership contract, the taking of an oath, making a vow, terms of peace, and a marriage contract. In summary, the requirement of the verse is that whatever contract or promise is made between two individuals, it must be fulfilled by both according to the terms agreed.[99]

The word *'aqd* is restricted to the conduct of one's affairs, whereas the word *'ahd* is much more general and includes many tacit obligations. Maintaining a relationship with someone ,one has met only a few times, and treating him well, is a tacit obligation. Discharging such tacit obligations [*Hasan al-'ahd*] are also considered as the keeping of a covenant.

In the *Sahih Bukhari* there is a narration from 'Aisha رضی اللہ عنہا, who said: I never felt so jealous of any woman as I did of Khadijah رضی اللہ عنہا, though she had died three years before the Prophet ﷺ married me, and that was because I heard him mentioning her too often, حسن العهد مِنَ الايمان and because whenever he would slaughter a sheep, he would distribute its meat as a gift among her friends. [100] It shows that he maintained the same relationship with Khadijah's friends as when she was alive. Imam Bukhari has created a chapter named *Hasan al-'ahd min al-Iman* in his book, *Kitab al-Adab* , and has mentioned this *hadith* in it.

Hafiz Ibn Hajar has quoted from *Hakim* and *Bayhaqi* and narrated in *Fath al-Bari* that an old woman came to the Prophet ﷺ and the Prophet ﷺ enquired her about her welfare, asking her how she coped after his migration to Medina. The woman told him that everything was alright. After the woman had gone, 'Aisha رضی اللہ عنہا wanted to know the reason why the Prophet ﷺ paid so much attention to the old woman. He told her that the woman used to come to their house during the time of Khadijah رضی اللہ عنہا , and said, "Keeping of a covenant is a part of Faith." In other words, keeping of good relations with one's acquaintances, with the usual courtesy, is a sign of Faith.

There is a well known *hadith* narrated by Anas رضی اللہ عنہ which tells that the Prophet ﷺ always used to say in his sermon:

لادين لمن لا عهد له (احمد، طبرانی، ابن حبان)

He who does not keep his covenant has no religion. [*Ahmad; Tabarani*]

In other words, the fulfilment of covenants and promises which a person makes with Allah or makes with another person is, in fact, the discharging of Allah's rights and discharging of peoples' rights. The sum total of these two rights is called religion (*deen*). The one who

does not fulfil his covenants and promises is deprived of the very soul of religion.

KINDNESS

Doing good is a quality which encompasses every virtuous act. This quality has so many different forms that it is difficult to detail them. But there is one common feature: It is to treat someone in such a way that it pleases his heart and brings comfort to him.

There is no one more kind than Allah, whose kindness knows no bounds. All that is between heaven and earth is the result of his kindness.

وَاِنْ تَعُدُّوْا نِعْمَةَ اللّٰهِ لَا تُحْصُوْهَا ۭ اِنَّ الْاِنْسَانَ لَظَلُوْمٌ كَفَّارٌ ۝ (ابراهیم ۳۴)

And if ye would count the bounty of Allah ye cannot reckon it. Lo! man is verily a wrongdoer and ingrate. [*Ibrahim* 34]

Prophet Yusuf علیہ السلام (Joseph) gave thanks to Allah for His kindness[101] for setting him free from prison without anybody's intercession or recommendation and for bringing his father and brothers to Egypt. He expresses this in the following words:

وَقَدْ اَحْسَنَ بِيْٓ اِذْ اَخْرَجَنِيْ مِنَ السِّجْنِ وَجَاۗءَ بِكُمْ مِّنَ الْبَدْوِ (یوسف ۱۰۰)

He hath shown me kindness, since He took me out of the prison and hath brought you from the desert. [*Yusuf* 100]

Similarly, in the story of Korah, it has been stated that Allah possesses the attribute of kindness. The Holy Quran says:

اَحْسِنْ كَمَآ اَحْسَنَ اللّٰهُ اِلَيْكَ (قصص ۷۷)

But do thou good, as Allah has been good to thee. [*al-Qasas* 77]

In this world, where return is expected for everything given and every act done, the need for the teaching of kindness, good treatment and good behaviour is of utmost importance. The ethical teaching of the Prophet ﷺ has fulfilled this need. Its importance has often been repeated in the Holy Quran:

اِنَّ اللّٰهَ يَاْمُرُ بِالْعَدْلِ وَالْاِحْسَانِ وَاِيْتَاۗئِ ذِي الْقُرْبٰى (نحل ۹۰)

Allah commands justice, the doing of good, and liberality to kith and kin and He forbids all shameful deeds. [*al-Nahl* 90]

Justice does not care about an individual's suffering, comfort, happiness or sorrow, it only strives to give a person his due right; but kindness gives consideration to all these states. This is the reason why

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Justice does not care about an individual's suffering, comfort, happiness or sorrow, it only strives to give a person his due right; but kindness gives consideration to all these states. This is the reason why

in the above verse, Allah has mentioned kindness together with justice. Then a particular form of kindness, namely helping relatives financially, has been tacitly mentioned. Nevertheless, kindness is not specific to financial help alone, for there are many other ways of being kind. In addition to people in general, parents, relatives, orphans, destitute, relative neighbours, strange neighbours, associates, travellers and slaves are those who deserve most kindness.

So, Allah in verse [36] of the *Sura al-Nisaa,* has commanded specifically that one should be kind to these people, and has urged kindness to parents in several Suras of the Holy Quran [*al-Baqara* 83; *al-An'am* 151; *Bani Isra'il* 23].

However, such kindness is everyone's duty. For the person with wide financial resources, this obligation grows and demands that he should enlarge the circle of his beneficiaries consistent with his resources of wealth and position. This was why the people of Korah demanded from him the following ethical behaviour:

وَاَحْسِنْ كَمَآ اَحْسَنَ اللّٰهُ اِلَيْكَ (قصص: ٧٧)

But do thou good, as Allah has been good to thee. [*al-Qasas* 77]

One important form of kindness is to relieve someone from suffering. When Allah got Yusuf عليه السلام (Joseph) freed from prison, he regarded it an act of great kindness, and said:

وَقَدْ اَحْسَنَ بِيْٓ اِذْ اَخْرَجَنِيْ مِنَ السِّجْنِ (يوسف: ١٠٠)

He was indeed good to me when He took me out of prison. [*Yusuf* 100]

To give financial help or to help relieve someone's suffering are the main forms of kindness, but there are hundreds of other righteous and generous acts which Allah has regarded as a kindness. For example, to torment women by repeated excuses was bad behaviour which Allah forbade and told men that if they do not want to live together, they should separate themselves with kindness.

اَلطَّلَاقُ مَرَّتَانِ فَاِمْسَاكٌ بِمَعْرُوْفٍ اَوْ تَسْرِيْحٌ بِاِحْسَانٍ (بقرہ: ٢٢٩)

And divorce is only permissible twice: after that the parties should either hold together on equitable terms, or separate with kindness. [*al-Baqara* 229]

If someone owes something to a person, he should pay it back with gratitude without excuses or resentment.

فَمَنْ عُفِيَ لَهٗ مِنْ اَخِيْهِ شَيْءٌ فَاتِّبَاعٌ بِالْمَعْرُوْفِ وَاَدَآءٌ اِلَيْهِ بِاِحْسَانٍ (بقرہ: ١٧٨)

But if any remission is made by the brother of the slain, then grant any reasonable demand, and compensate him with handsome gratitude. [*al-Baqara* 178]

To forgive wrongdoers and to suppress one's anger against them is also an act of kindness. Allah regards this kindness so high in status that He considers those who possess this quality as His beloved votaries:

وَاللّٰهُ يُحِبُّ الْمُحْسِنِيْنَ (ال عمران: ١٣٤)

For Allah loves those who do good. [*Al-i- 'Imran* 134]

Another word used in the Holy Quran for *Ihsan* (kindness) is Fadl. If someone divorces a woman with whom marriage has been solemnised but not consummated, then according to the law half of *Mahr* (the dowry) is due on him.[102] If the woman excuses her half and does not take anything, it is regarded as a kind and good moral behaviour. The same applies to the husband, for if he does not deduct half and pays the woman the full dowry, it is regarded as a kindness.

وَلَا تَنْسَوُا الْفَضْلَ بَيْنَكُمْ اِنَّ اللّٰهَ بِمَا تَعْمَلُوْنَ بَصِيْرٌ (بقرہ: ٢٣٧)

And do not forget liberality between yourselves.[103] For Allah sees well all that ye do. [*al-Baqara* 237]

If a poor person or a relative happens to commit an act of displeasure, it behoves a kind person to excuse and forgive him and to continue to be kind to him.

وَلْيَاْتَلِ اُولُوا الْفَضْلِ مِنْكُمْ وَالسَّعَةِ اَنْ يُّؤْتُوْٓا اُولِي الْقُرْبٰى وَالْمَسٰكِيْنَ وَالْمُهٰجِرِيْنَ فِيْ سَبِيْلِ اللّٰهِ وَلْيَعْفُوْا وَلْيَصْفَحُوْا (نور: ٢٢)

Let not those among you who are endued with grace and amplitude of means resolve by oath against helping their kinsmen, those in want, and those who have left their homes in Allah's Cause: let them forgive and overlook. [*al-Nur* 22]

Islam has used another comprehensive word Ma'roof, which has the same wide meaning as Ihsan. All those acts which are accepted as good by the intellect and the laws of the Islam are included in Ma'roof. The Holy Quran commands:

وَاْمُرْ بِالْعُرْفِ (اعراف: ١٩٩)

And enjoin kindness. [*al-A'raf* 199]

The Prophet ﷺ has also said:

كُلُّ مَعْرُوْفٍ صدقةٌ (بخاری)

Enjoining all that is good is a sadaqa. [*Sahih Bukhari*]

Enjoining good is a kind of sadaqa which can be given by anyone, rich or poor and is obligatory for every Muslim. The Prophet ﷺ said, "On every Muslim there is enjoined *sadaqa* (charity)." The people asked, "If one has nothing?" He said, "He should work with his hands so that he may benefit himself and give in charity." They said, "If he cannot work?" He said, "Then he should help the oppressed unhappy person." They said, "If he cannot do it?" He said, "Then he should enjoin what is good." They said, "If he can not do that?" He said, "Then he should refrain from doing evil, for that will be considered for him as a *sadaqa* ." It is also in a *hadith* that whatever one spends on his family is also *sadaqa*. The Prophet ﷺ also said: Meeting someone with pleasant countenance and a good, pleasant, friendly word is also a *sadaqa* .[104]

The Holy Quran has used another word Birr in the same sense of kindness, which covers believers and non-believers alike.

لَا يَنْهٰكُمُ اللّٰهُ عَنِ الَّذِيْنَ لَمْ يُقَاتِلُوْكُمْ فِى الدِّيْنِ وَ لَمْ يُخْرِجُوْكُمْ مِّنْ دِيَارِكُمْ اَنْ تَبَرُّوْهُمْ وَتُقْسِطُوْٓا اِلَيْهِمْ ۭ اِنَّ اللّٰهَ يُحِبُّ الْمُقْسِطِيْنَ ○ (ممتحنہ: ۸)

Allah forbids you not, (with regard to those who fight you not for (your) Faith nor drive you out of your homes), from dealing kindly and justly with them: For Allah loveth those who are just. [*al-Mumtahana* 8]

There were some Companions who thought that giving sadaqa to unbelievers would not earn reward. Thereupon, Allah revealed that giving non-believers guidance and turning them into believers was His task and it is not their concern. He advised them that they should keep their intentions good and be kind to everyone, whether Muslim or non-Muslim, and He reminded them that they would be rewarded according to their intentions.[105] Allah says in the Holy Quran:

لَيْسَ عَلَيْكَ هُدٰىهُمْ وَلٰكِنَّ اللّٰهَ يَهْدِيْ مَنْ يَّشَاۗءُ ۭ وَمَا تُنْفِقُوْا مِنْ خَيْرٍ فَلِاَنْفُسِكُمْ ۭ وَمَا تُنْفِقُوْنَ اِلَّا ابْتِغَاۗءَ وَجْهِ اللّٰهِ ۭ وَمَا تُنْفِقُوْا مِنْ خَيْرٍ يُّوَفَّ اِلَيْكُمْ وَاَنْتُمْ لَا تُظْلَمُوْنَ

(بقرہ: ۲۷۲)

It is not required of thee (O Apostle), to set them on the right path, but Allah sets on the right path whom He pleaseth. Whatever of good

ye give benefits your own souls, and ye shall only do so seeking the Face of Allah. Whatever good ye give, shall be rendered back to you, and ye shall not be dealt with unjustly. [*al-Baqara* 272]

The above verse shows that kindness is present in all good deeds. According to Islam, the reward for kindness is kindness; those who do good acts would certainly receive good rewards from Allah. Allah says:

هَلْ جَزَآءُ الْاِحْسَانِ اِلَّا الْاِحْسَانُ (رحمن: ۶۰)

Is there any Reward for Good - other than Good? [*al-Rahman* 60]

This verse is concerned with good acts and their rewards in the Hereafter, but its words could be taken to cover both the present world and the Hereafter.

Decreasing the burden of debt is an important requirement of this world. Islam is the only religion which has helped to remove this burden. It told its followers that being kind to the debtor, lending money to the needy, giving respite to the poor debtor, remitting the debt of a person who is unable to pay, are all good acts which will be rewarded by Allah.

In Arabia, usury made lenders so cruel and hardhearted that those who could not pay back their debts were sold like slaves in order to recover their debts. In the present civilised age, the chain of debt is as heavy as in the past. In fact, the present capitalist system has made it even heavier than before. The following verse of the Holy Quran destroys the whole system of usury:

وَاِنْ كَانَ ذُوْ عُسْرَةٍ فَنَظِرَةٌ اِلٰى مَيْسَرَةٍ ۭ وَاَنْ تَصَدَّقُوْا خَيْرٌ لَّكُمْ (بقرۃ: ۲۸۰)

If the debtor is in a difficulty, grant him time till it is easy for him to repay. But if ye remit it by way of charity, that is best for you if ye only knew. [*al-Baqara* 280]

It is in the books of *hadith* that the Prophet ﷺ said, "Allah says, 'I will be against three persons on the Day of Resurrection and in it one of them will be the one who sells a free person (as a slave) and eats the price."[106] The Prophet ﷺ instructed his followers to be kind to the debtors, to give more time to the poor debtor, and, in case the debtor is unable to repay, they should remit the debt. He told them that these are the most righteous acts loved by Allah. He told them that if someone does not do any good act except being kind to a debtor, it could be enough for his salvation. There is a *hadith* that the Prophet ﷺ said, "There was a merchant who used to lend to the people, and whenever his debtor was in straitened circumstances, he would say to his

employees, `Forgive him so that Allah may forgive us.' So, Allah forgave him."[107] It has been reported in another *hadith* that the Prophet ﷺ said: The angels took away the soul of a person who had lived among people who were before you. They (the angels) said: Did you do anything good? He said: No. They said: Try to recall. He said: I used to lend to people and order my servants to give respite to one in straitened circumstances and give allowance to the solvent.[108]

There are many narrations to the same effect. There is a *hadith* that the Prophet ﷺ said: He who wishes that Allah saves him from the torments of the Day of Resurrection should give respite to the insolvent or remit (his debt). [109] The same narration has been quoted in the *Musnad Ibn Hanbal* in different words - that if someone gave respite to his debtor or remitted his debt, he would be under the shadow of the throne of Allah on the Day of resurrection.[110]

In short, Islam has not restricted doing good acts and being kind to others to special circumstances. It has not narrowed the sphere of kindness to life alone, but has widened it to cover death as well. It has been narrated that the Prophet ﷺ said: Verily Allah has enjoined goodness to everything; so when you kill, kill in a good way (in legal punishments) and when you slaughter, slaughter in a good way. So every one of you should sharpen his knife, and let the slaughtered animal die comfortably.[111]

It is against the ethical teachings of the Prophet ﷺ that one should only be kind to one who had been kind to him. Once a man came to the Prophet ﷺ and told him that when he visited a certain person he was not hospitable to him. Then he asked the Prophet ﷺ should he do the same when that person visits him. The Prophet ﷺ advised him that he should be hospitable to him.[112]

On one occasion, the Prophet ﷺ said that people should use their own intellect and wisdom and not follow others; people should not think along the lines that they would only be kind to others if they are kind to them and if the others are cruel to them they would be the same. He told them to resolve that if others did kindness to them they would indeed be kind to them, but if others treat them badly even then they would not be cruel to them.[113]

People mistakenly associate kindness with riches and wealth and think that the poor cannot do any kindness, but the fact is that in order to be kind and do good to others, it is not necessary to be wealthy. Being good and kind to others extends far beyond riches; what is needed is a pious heart. The Companion Bra' bin 'Azib رضی اللہ عنہ says that

once a bedouin came to the Prophet ﷺ and requested him to tell him something which would enable him to gain Paradise. The Prophet ﷺ remarked that although his question was very brief it had great significance. The Prophet ﷺ advised him to free slaves and bondmen, individually and in partnership, and to be kind to his hardhearted relatives. If he could not do that he should feed the hungry and quench the thirst of the thirsty, and should exhort people to do good acts and try to keep them away from bad acts. If he could not do that then he should stop himself from doing anything except good.[114]

Once the Companion Abu Dhar رضی اللہ عنہ asked the Prophet ﷺ to advise him of a good act after having faith. The Prophet ﷺ told him that it was giving to others some sustenance which Allah had given to a person. Abu Dhar رضی اللہ عنہ asked what should he do if he himself was a destitute. The Prophet ﷺ said that he should say good words with his tongue. Abu Dhar رضی اللہ عنہ asked what should he do if he was unable to talk. The Prophet ﷺ said that he should help the oppressed. Abu Dhar رضی اللہ عنہ asked what should he do if he was old and did not possess the strength to help. The Prophet ﷺ said that then he should help others with the skills he possessed. Abu Dhar رضی اللہ عنہ asked in case he did not have any skills what should he do. The Prophet ﷺ answered that in that case he should keep himself away from such acts which might hurt and harm others.[115]

FORGIVENESS AND PARDON

Forgiveness is a great attribute of Allah. In its absence this sin-filled world would not survive and would become desolate in no time. 'Afu , *Ghafir, Ghafoor* and *Ghaffar* (one who forgives) are some of the special words used for this attribute of Allah. The Holy Quran says:

وَهُوَالَّذِیْ یَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهٖ وَیَعْفُوْا عَنِ السَّیِّئَاتِ (شوریٰ:۲۵)

He is the One that accepts repentance from His servants and forgives sins: [*al-Shura* 25]

It is unto Allah either to annihilate human beings for their sins or to forgive them. The Holy Quran says:

اَوْ یُوْبِقْهُنَّ بِمَا كَسَبُوْا وَیَعْفُ عَنْ كَثِیْرٍ (شوریٰ: ۳٤)

Or He can cause them to perish because of the (evil) which (the men) have earned; but much doth He forgive. [*al-Shura* 34]

Allah makes His sinful slaves believe in His attribute of forgiveness by stating repeatedly as follows:

وَاِنِّیْ لَغَفَّارٌ لِّمَنْ تَابَ وَاٰمَنَ وَعَمِلَ صَالِحًا ثُمَّ اهْتَدٰی (طٰہٰ:۸۲)

And lo! verily I am forgiving toward him who repenteth and believeth and doeth good, and afterward walketh aright. [*Ta-Ha* 82]

In the Holy Quran, Allah has called Himself *Ghafir* (Forgiving) in two places, *Ghaffar* (Most Forgiving) in five places, *'Afu* (The Pardoner) also in five places, and *Ghafoor* (The All-Forgiving) in more than seventy verses. This shows how eager He is to forgive and pardon His servants.

Allah has given an open invitation to His servants to produce, in themselves, a reflection of this attribute. He says in the Holy Quran:

اَوْتَعْفُوْا عَنْ سُوْٓءٍ فَاِنَّ اللّٰہَ کَانَ عَفُوًّا قَدِیْرًا O (نساء:۱۴۹)

Or forgive evil, Lo! Allah is Forgiving, Powerful. [*al-Nisaa* 149]

Allah possesses an unlimited power of retribution, yet He does not take revenge but rather He forgives. So, it is most befitting that human beings, who have only a limited power to take revenge, should also follow Allah and forgive the faults of other human beings.[116]

The above verse can also imply that if we forgive those who have done wrong to us, Allah would also pardon us. In another verse this point has been elucidated further:

وَلْیَعْفُوْا وَلْیَصْفَحُوْا اَلَا تُحِبُّوْنَ اَنْ یَّغْفِرَ اللّٰہُ لَکُمْ وَاللّٰہُ غَفُوْرٌ رَّحِیْمٌ (نور:۲۲)

Let them forgive and overlook, do you not wish that Allah should forgive you? For Allah is Oft-Forgiving, Most Merciful. [*al-Nur* 22]

In this verse, Allah has given the teaching of forgiveness to human beings with the incentive that if they forgive others, He would forgive them. The reflection of this attribute of Allah, namely forgiveness, is also needed in human beings. So, those believers to whom Allah has promised rewards have this quality of forgiveness. Allah says:

وَاِذَا مَا غَضِبُوْا هُمْ یَغْفِرُوْنَ (شوریٰ:۳۷)

And when they are angry even then forgive. [*al-Shura* 37]

It is easy to forgive when one is in a state of calmness and tranquillity, but it is hard to forgive when one is in a state of anger, as in anger one does not have complete control over oneself. This verse shows that one of the sign of those who possess complete faith is that, in spite in anger, they keep themselves under control and forgive wrongdoers.

This refers to wrath and anger caused by personal matters, but a more serious situation arises when the anger is aroused as a result of religious differences: when people are told the truth, they do not listen and when the weakness of their view is proved, they do not change their view, instead, in answer to the truth they resort to foul language. The Holy Quran says:

وَاِنْ تَدْعُوْهُمْ اِلَی الْهُدٰی لَایَسْمَعُوْا ط وَتَرٰهُمْ یَنْظُرُوْنَ اِلَیْكَ وَهُمْ لَا یُبْصِرُوْنَ O

خُذِالْعَفْوَ وَاْمُرْ بِالْعُرْفِ وَاَعْرِضْ عَنِ الْجَاهِلِیْنَ O (الاعراف:۱۹۸-۱۹۹)

If thou callest them to guidance, they hear not. You wilt see them looking at thee, but they see not. Hold to forgiveness; command what is right; but turn away from the ignorant. [*al-A'raf* 198-199]

Under these circumstances, there are two options, either to stop preaching, or to continue preaching and bear the unpleasant situations. Allah has commanded believers to adopt the second course, bear all the unpleasantness and continue calling the people towards good. Not only this, but has commanded to repel evil with acts of goodness.

اِدْفَعْ بِالَّتِیْ هِیَ اَحْسَنُ السَّیِّئَةَ نَحْنُ اَعْلَمُ بِمَا یَصِفُوْنَ O (مؤمنون:۹۶)

Repel evil with that which is best: We are well acquainted with the things they say. [*al-Mu-minun* 96]

For a religious organisation that situation is even more provoking when some people want those who have already joined the organisation to abandon it. In these circumstances also Allah has commanded to overlook and forgive:

وَدَّ كَثِیْرٌ مِّنْ اَهْلِ الْكِتَابِ لَوْ یَرُدُّوْنَكُمْ مِنْ بَعْدِ اِیْمَانِكُمْ كُفَّارًا ج حَسَدًا مِّنْ عِنْدِ

اَنْفُسِهِمْ مِّنْ بَعْدِ مَا تَبَیَّنَ لَهُمُ الْحَقُّ فَاعْفُوْا وَاصْفَحُوْا حَتّٰی یَاْتِیَ اللّٰہُ بِاَمْرِهٖ (بقرۃ:۱۰۹)

Quite a number of the People of the Book wish they could turn you (people) back to infidelity after ye have believed, from selfish envy, after the Truth hath become manifest unto them: but forgive and overlook, till Allah accomplish His purpose. [*al-Baqara* 109]

If the polytheists do something to provoke anger, they should be forgiven. The reason for this is that they do not believe, but you believe that every act has its reward or punishment, and if they are doing evil deeds then they will soon get their punishment, if not in this world then in the Hereafter. The Holy Quran says:

قُلْ لِّلَّذِيْنَ اٰمَنُوْا يَغْفِرُوْا لِلَّذِيْنَ لَا يَرْجُوْنَ اَيَّامَ اللّٰهِ لِيَجْزِيَ قَوْمًا بِمَا كَانُوْا يَكْسِبُوْنَ ○ مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهٖ وَمَنْ اَسَآءَ فَعَلَيْهَا ثُمَّ اِلٰى رَبِّكُمْ تُرْجَعُوْنَ (جاثية: ١٤)

Tell those who believe to forgive those who hope not for the Days of Allah; in order that He may requite folk what they used to earn. Whoso doeth right, it is for his soul, and whoso doeth wrong, it is against it. And afterward unto your Lord ye will be brought back. [*al-Jathiya* 14-15]

It is stated by Imam Razi that Allah revealed this verse on the occasion when the bad behaviour of a certain infidel or hypocrite provoked some believer and, as a result, Muslims became infuriated. Allah advised Muslims to overlook and forgive.[117] [Commentary on the above verse by Imam Razi in the *Tafseer Kabir*]

A person goes into a state of rage and anger when his honour and respect is attacked. However, Islam has ordered patience and forgiveness, even under these circumstances. Mistah رضی اللہ عنہ was Abu Bakr's relative and the later used to help him financially. When Mistah رضی اللہ عنہ took part in the slander against 'Aisha رضی اللہ عنہا, Abu Bakr رضی اللہ عنہ stopped his financial help. Thereupon, the following verse was revealed.

وَلَا يَأْتَلِ اُولُوا الْفَضْلِ مِنْكُمْ وَالسَّعَةِ اَنْ يُّؤْتُوْٓا اُولِي الْقُرْبٰى وَالْمَسٰكِيْنَ وَالْمُهٰجِرِيْنَ فِيْ سَبِيْلِ اللّٰهِ وَلْيَعْفُوْا وَلْيَصْفَحُوْا اَلَا تُحِبُّوْنَ اَنْ يَّغْفِرَ اللّٰهُ لَكُمْ وَاللّٰهُ غَفُوْرٌ رَّحِيْمٌ (نور: ٢٢)

Let not those among you who are endued with grace and amplitude of means resolve by oath against helping their kinsmen, those in want, and those who have left their homes in Allah's Cause: Let them forgive and overlook, do you not wish that Allah should forgive you? For Allah is Oft-Forgiving, Most Merciful. [*al-Nur* 22]

The last part of this verse makes it clear that Allah will forgive the faults of those who will forgive the faults of others.

Such a quality of forgiveness is produced only when one possesses a generous heart. Allah has therefore mentioned this ethical quality, together with those which are produced by generosity of heart, and has promised its reward a paradise which is unlimited in vastness.

وَسَارِعُوْٓا اِلٰى مَغْفِرَةٍ مِّنْ رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمٰوٰتُ وَالْاَرْضُ اُعِدَّتْ لِلْمُتَّقِيْنَ ○ الَّذِيْنَ يُنْفِقُوْنَ فِي السَّرَّآءِ وَالضَّرَّآءِ وَالْكٰظِمِيْنَ الْغَيْظَ وَالْعَافِيْنَ عَنِ النَّاسِ وَاللّٰهُ يُحِبُّ

الْمُحْسِنِيْنَ ○ (ال عمران: ١٣٣)

Be quick in the race for forgiveness from your Lord, and for a Garden whose width is that (of the whole) of the heavens and of the earth, prepared for the righteous, - Those who spend (freely), whether in prosperity or in adversity; who restrain anger and pardon (all) men; for Allah loves those who do good. [*Al-i- 'Imran* 133-134]

In the above verse, two qualities of the righteous have been mentioned: the first is spending in all circumstances in the Cause of Allah, and the second is overlooking and forgiving others. Two rewards have been mentioned for these good acts. One is forgiveness of sins and the other is paradise. It appears that the reward of spending, in all circumstances, in the Cause of Allah, is the paradise whose expanse covers the whole of heaven and earth, and that the reward for controlling anger and forgiving others is that Allah will forgive all sins.

If an element of power and authority is not present in the ethical teaching of forgiveness, it would be equated with weakness. The present biblical teaching: "Whosoever shall smite thee on the right cheek, turn to him the other also", produces degradation and indignity. Islam, therefore, has not lost the sight of dignity and self respect in its modest ethical teaching of forgiveness.

وَالَّذِيْنَ اِذَآ اَصَابَهُمُ الْبَغْيُ هُمْ يَنْتَصِرُوْنَ ○ وَجَزٰٓؤُا سَيِّئَةٍ سَيِّئَةٌ مِّثْلُهَا فَمَنْ عَفَا وَاَصْلَحَ فَاَجْرُهٗ عَلَى اللّٰهِ اِنَّهٗ لَا يُحِبُّ الظّٰلِمِيْنَ ○ (شوری: ٣٩. ٤٠)

And those who, when an oppressive wrong is inflicted on them, (are not cowed but) help and defend themselves. The recompense of an injury is an injury equal thereto (in degree): but if a person forgives and makes reconciliation, his reward is due from Allah: for Allah loveth not those who do wrong. [*al-Shura* 39-40]

Retribution is the norm of society, but to forgive and pardon is an individual's excellence of the highest order in ethical conduct. Despite the presence of a society's law and authority, the behaviour of individuals acting with mutual forgiveness is lofty ethical conduct, and Allah has taken the responsibility of rewarding such behaviour upon Himself. Allah has said that those who inflict cruelty without cause, or by exceeding the limit in revenge, will not receive His love.

In spite of having the right of revenge, pardoning and forgiving is not against dignity and self respect. In fact, it becomes an act of great courage to keep anger under control, despite provocation, and to keep

forgiveness at the fore front. Allah says in the Holy Quran:

وَلَمَنْ صَبَرَ وَغَفَرَ اِنَّ ذٰلِكَ لَمِنْ عَزْمِ الْاُمُوْرِ (شوریٰ: ٤٣)

But indeed if any show patience and forgive, that would truly be an exercise of courageous will and resolution in the conduct of affairs. [*al-Shura* 43]

In another verse this quality has been described as the greatest good fortune, and its effects has been emphasised by saying that it changes enmity into friendship.

وَلَا تَسْتَوِى الْحَسَنَةُ وَلَا السَّيِّئَةُ ۚ اِدْفَعْ بِالَّتِىْ هِىَ اَحْسَنُ فَاِذَا الَّذِىْ بَيْنَكَ وَبَيْنَهٗ عَدَاوَةٌ كَاَنَّهٗ وَلِىٌّ حَمِيْمٌ ○ وَمَا يُلَقّٰهَآ اِلَّا الَّذِيْنَ صَبَرُوْا ۚ وَمَا يُلَقّٰهَآ اِلَّا ذُوْ حَظٍّ عَظِيْمٍ ○ وَاِمَّا يَنْزَغَنَّكَ مِنَ الشَّيْطٰنِ نَزْغٌ فَاسْتَعِذْ بِاللّٰهِ ۚ اِنَّهٗ هُوَ السَّمِيْعُ الْعَلِيْمُ ○ (حم سجدة: ٣٤-٣٦)

Nor can goodness and evil be equal. Repel (evil) with what is better: Then will he between whom and thee was hatred become as it were thy friend and intimate! And no one will be granted such goodness except those who exercise patience and self-restraint, - none but person of the greatest good fortune. And if (at any time) an incitement to discord is made to thee by the Evil One, seek refuge in Allah. He is the One who hears and knows all things. [*Ha-Mim* 34-36]

It is clear from the last part of the above verse that any unworthy behaviour, which follows as a result of provocation and anger and which is against the spirit of forgiveness, is the work of Satan, and one should ask for Allah's refuge. Commenting on this verse, Ibn 'Abbas رضی اللہ عنہ says that Allah has commanded believers to be patient when in a state of anger and wrath, to be clement and lenient when faced with ignorance and folly, and to be full of forgiveness when faced with evil. When they do this, Allah would protect them from Satan.[118]

The Companion Abu Mas'ud رضی اللہ عنہ says that once he was beating his slave when he heard from behind that the Prophet ﷺ was addressing him and saying that he (Abu Mas'ud) must know that Allah had greater power on him than he had on the slave. Abu Mas'ud رضی اللہ عنہ says that the advice of the Prophet ﷺ had so much effect on him that he never again beat a slave.

Once someone asked the Prophet ﷺ to tell him how many of a servant's faults he should forgive. The Prophet ﷺ kept quiet for a while and then said that it should be seventy every day.[119] The aim of the answer is not to fix the number of excuses, but to forgive and

pardon as profusely as possible.

Some people think that forgiving and overlooking would reduce their prestige and authority, but this is not right. Revenge satisfies the immediate feeling and may awe-inspire the weak, but it will not produce any prestige in people's eyes. Respect is only produced by forgiving and pardoning. One who forgives and pardons, has his dignity and honour enhanced in everybody's estimation. The Prophet ﷺ said:

وَمَا زَادَ اللّٰهُ رَجُلًا بِعَفْوٍ اِلَّا عِزًّا۔

Allah increases the honour of that person who forgives and pardons.[120]

TOLERATION AND FORBEARANCE

Toleration and forbearance mean that, in spite of possessing the power for revenge, one should face an offensive and provocative situation with calmness and fortitude and ignore the wrongdoer. Allah the Almighty possesses unlimited power, but despite His power and authority He often overlooks the faults of His votaries and does not punish them. This is the reason why He has given Himself the attribute of *al-Halim* [The Clement or The Tolerant]. Wherever Allah has expressed this attribute of His, He has also mentioned His knowledge and forgiveness, so that it becomes clear that despite His knowledge, He is Tolerant and Forgiving. It is in the Holy Quran:

وَاللّٰهُ غَفُوْرٌ حَلِيْمٌ ○ (بقرہ: ٢٢٥)

Allah is Oft-forgiving, Most Forbearing. [*al-Baqara* 225]

اِنَّ اللّٰهَ غَفُوْرٌ حَلِيْمٌ ○ (ال عمران: ١٥٥)

Allah is Oft-forgiving, Most Forbearing. [*Al-i-'Imran* 155]

اِنَّهٗ كَانَ حَلِيْمًا غَفُوْرًا ○ (بنی اسرائیل: ٤٤)

Verily Allah is Oft-Forbearing, Most Forgiving. [*Bani Isra'il* 44]

In all the verses quoted above, Allah has mentioned His attribute of tolerance together with His attribute of forgiveness. This shows that His tolerance is not due to some weakness or lack of power or authority, but is the result of His All-forgiving attribute. In other places, He has mentioned His attribute *Halim* [Tolerant] together with the attribute of *'Alim* [*All-Knowing*].

وَاللّٰهُ عَلِيْمٌ حَلِيْمٌ ○ (نساء: ١٢)

And Allah is All-knowing, Most Forbearing. [*al-Nisaa* 12]

اِنَّ اللّٰهَ لَعَلِيْمٌ حَلِيْمٌ ○ (حج: ٥٩)

For Allah is All-knowing, Most Forbearing. [*al-Hajj* 59]

وَكَانَ اللّٰهُ عَلِيْمًا حَلِيْمًا ○ (احزاب: ٥١)

And Allah is All-knowing, Most Forbearing. [*al-Ahzab* 51]

The purpose of quoting these verses is to show that Allah is forbearing and clement despite His full knowledge and awareness of everything. In another place, Allah mentions another of His attribute, *al-Ghani* (Free of want) together with His attribute of forbearing.

وَاللّٰهُ غَنِىٌّ حَلِيْمٌ ○ (بقرہ: ٢٦٣)

Allah is Free of all wants, and He is most Forbearing. [*al-Baqara* 263]

This verse is in connection with *sadaqa,* and Allah explains that He is most forbearing and does not need anything.

Forbearance in human beings is often the result of some kind of weakness. For example, if someone considers it more expedient to tolerate and appease a wrongdoer than to take revenge, it will also be regarded as a kind of weakness. On the other hand, Allah's toleration is absolutely free of all needs of every kind.

Toleration is an ethical quality which in all circumstances is worthy of praise. There are some ignorant people who think that tolerance is indicative of one's weakness, and it therefore produces in the opponents inconsideration and disobedience. Allah, being aware of this particular weakness of human beings, has, therefore, mentioned in the Holy Quran, His toleration and retribution side by side. He has done so in order that the mention of His retribution does not produce disappointment, and the mention of His forbearance does not produce disobedience. The Holy Quran says:

وَاعْلَمُوْٓا اَنَّ اللّٰهَ يَعْلَمُ مَا فِىْٓ اَنْفُسِكُمْ فَاحْذَرُوْهُ وَاعْلَمُوْٓا اَنَّ اللّٰهَ غَفُوْرٌ حَلِيْمٌ (بقرہ: ٢٣٥)

And know that Allah knoweth what is in your hearts, so take heed of Him; and know that Allah is oft-forgiving, Most Forbearing. [*al-Baqara* 235]

This verse refers to the second marriage of a woman. It has been advised that until the *'Iddah* period of a woman is completed, one must not marry her nor get her promise to marry. However, an intention to propose and marry her after *'Iddah* is permissible. After this Allah says that He knows every secret of human beings' hearts and that

nothing is hidden from Him. So, one should always fear His retribution and not be disobedient, but at the same time one should not become hopeless and forget His forgiveness and clemency.

Allah appreciates those who spend sincerely on good works and He forgives the sins of such people. He says in the Holy Quran:

اِنْ تُقْرِضُوا اللّٰهَ قَرْضًا حَسَنًا يُّضٰعِفْهُ لَكُمْ وَيَغْفِرْ لَكُمْ ۭ وَاللّٰهُ شَكُوْرٌ حَلِيْمٌ (تغابن: ١٧)

If ye loan to Allah a beautiful loan, He will double it to your (credit), and He will grant you Forgiveness: for Allah is most Ready to appreciate (service), Most Forbearing. [*al-Taghabun* 17]

Giving a two-fold credit for a good work done is His appreciation and granting forgiveness of sins is His forbearance. There is a philosophical point of interest present in this verse. When one becomes angry due to some fault of a person, one loses sight of all the goodness in that person. All his good points are forgotten and one becomes fully enraged. If one keeps in mind that the person has made only one mistake or has committed only one fault and that he also has certain good qualities in him, then by appreciating these good qualities it is easier to overlook his fault. Allah has said in the above verse that He appreciates those who spend sincerely in charity and, therefore, He overlooks and forgives their mistakes.

Prophets have also been endowed with the quality of toleration. Prophet Abraham عليه السلام, and Isma'il عليه السلام, who had laid down the foundation on which the edifice of Islam was constructed by Muhammad ﷺ, were specially endowed with this quality of forbearance. The Prophet Abraham عليه السلام, wanted his pagan father to be saved from the punishment of Allah and tried to make him understand but failed. Instead, he was tormented in various ways by his unbelieving father. Eventually, when Abraham عليه السلام, completely lost hope of his father becoming a believer, he became forced to disassociate himself from him. Nevertheless, he did not stop being forbearing and tolerant towards him, and kept on praying for his forgiveness.

وَمَا كَانَ اسْتِغْفَارُ اِبْرٰهِيْمَ لِاَبِيْهِ اِلَّا عَنْ مَّوْعِدَةٍ وَّعَدَهَآ اِيَّاهُ فَلَمَّا تَبَيَّنَ لَهٗٓ اَنَّهٗ عَدُوٌّ لِّلّٰهِ تَبَرَّاَ مِنْهُ ۭ اِنَّ اِبْرٰهِيْمَ لَاَوَّاهٌ حَلِيْمٌ ○ (توبہ: ١١٤)

And Abraham prayed for his father's forgiveness only because of the promise he had made to him. But when it became clear to him that he was an enemy of Allah, he dissociated himself from him. For Abraham was most tender-hearted, forbearing. [*al-Tauba* 114]

In another verse, on the occasion of hearing the news of the forthcoming destruction of the People of Lut عليه السلام, Prophet Abraham عليه السلام pleaded to Allah for them:

إِنَّ إِبْرَاهِيمَ لَحَلِيمٌ أَوَّاهٌ مُّنِيبٌ (هود: ٧٥)

For Abraham was, without doubt, forbearing (of faults), compassionate and penitent. [*Hud* 75]

By carefully studying the verses of the Holy Quran, it becomes clear that toleration contains in it a collection of qualities such as forgiveness, forbearance, leniency, benevolence, patience and steadfastness. Allah has often used the word *Ghafoor* (All-Forgiving) together with *Halim* (Tolerant) to describe His attributes and has used the word *Awwah* (Compassionate) together with *Halim* (forbearing) to describe the quality of the Prophet Abraham عليه السلام. It is therefore proved that it is necessary to have the qualities of forgiveness, leniency, forbearance, and compassion in order to possess toleration.

In another verse, Allah says about the Prophet Isma'il عليه السلام

فَبَشَّرْنَاهُ بِغُلَامٍ حَلِيمٍ O (والصفت: ١٠١)

So We gave him (Abraham) the good news of a boy ready to suffer and forbear. [*al-Saffat* 101]

After that, when he told Isma'il عليه السلام of the command of Allah about sacrifice, Isma'il عليه السلام said:

يَا أَبَتِ افْعَلْ مَا تُؤْمَرُ سَتَجِدُنِي إِن شَاءَ اللَّهُ مِنَ الصَّابِرِينَ O (والصفت ١٠٢)

O my father! Do that which thou art commanded. Allah willing, thou shalt find me of the steadfast. [*al-Saffat* 102]

It becomes clear that patience is an essential ingredient of the quality of toleration; and the quality of toleration is very dear to Allah. It is said in the books of *hadith* that the Prophet ﷺ told a man that Allah liked his two qualities: one was forbearance and the other not acting in haste.[121]

Once a man came to the Prophet ﷺ and said, "Advise Me!" The Prophet ﷺ said, "Do not become angry and furious." The man asked the same again and again, and the Prophet ﷺ said each time, "Do not become angry and furious." So, if something makes a person angry, he should suppress his anger. This is the reason Allah's Apostle ﷺ said, "The strong is not the one who overcomes the people by his strength, but the strong is the one who controls himself while in anger."[122] It has been stated in another *hadith* that the one who, despite his ability to take revenge suppressed his anger, would be called by Allah on the Day of Judgement, and would be rewarded eminently in the presence of all.[123]

It has been reported by Abu Huraira رضى الله عنه that a person came to the Prophet ﷺ and said: Allah's Messenger, I have relatives with whom I try to have close relationships,[124] but they sever (this relation). I treat them well, but they treat me ill. I am sweet to them but they are harsh towards me. Upon this the Prophet ﷺ said: If it is so as you say, then you in fact are throwing hot ashes (Hell-Fire upon their faces) and there would always remain with you on behalf of Allah (an angel to support you) who would keep you dominant over them so long as you adhere to this (path of righteousness).[125]

COMPASSION AND BENEVOLENCE

Compassion and benevolence means that instead of being severe and harsh one should be gentle and lenient in the conduct of one's affairs. In other words, whatever is said should be said gently, whatever is advised should be advised mildly and when a demand is made it should be made in such a sweet manner that it should appeal even to a stone-hearted person. In many verses, Allah has called Himself Latif [Benign],[126] and in *hadith*s this attribute has been called Rafq. [127] This means that He looks after all human beings and provides sustenance to them with compassion and benevolence and that this benevolence does not take into consideration who is obedient and who is disobedient. The Prophet Yusuf عليه السلام, recalling how Allah put him in a position of wealth and authority, how in an unexpected way He brought his family to Egypt, and how He made his inimical brothers to submit to him, says:

إِنَّ رَبِّي لَطِيفٌ لِّمَا يَشَاءُ ۚ إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ O (يوسف ١٠٠)

Verily my Lord understandeth best the mysteries of all that He planneth to do. For verily He is Full of knowledge and wisdom. [*Yusuf* 100]

Only Allah knew the difficulties which the Prophet Yusuf عليه السلام had to face and which later turned out to be the cause of his success, and only He knew their expediences.

In another verse, Allah has expressed His compassion and benevolence towards His votaries in the following words:

اللَّهُ لَطِيفٌ بِعِبَادِهِ يَرْزُقُ مَن يَشَاءُ ۖ وَهُوَ الْقَوِيُّ الْعَزِيزُ O (شورى ١٩)

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Gracious is Allah to His servants. He gives sustenance to whom He pleases: and He has Power and can carry out His Will. [*al-Shura* 19]

Preceding and following this verse there is mention of unbelievers and believers with reference to the Day of Judgement, and this verse is in the middle, making it clear that this Graciousness of Allah is bestowed both on believers and non-believers alike and that He provides sustenance to both.[128]

The Prophet Abraham عليه السلام, who was the first to believe in the Unity of Allah, prayed to Allah for his pagan father's forgiveness. Although his prayer was not accepted, Allah praised Abraham عليه السلام for his tender heart and compassion, saying:

إِنَّ إِبْرَاهِيمَ لَأَوَّاهٌ حَلِيمٌ ○ (توبہ:۱۱٤)

For Abraham was most tender-hearted, forbearing... [*al-Tauba* 114]

Although Allah did not accept Abraham's plea to save the People of Lut عليه السلام, He commended and praised him as follows:

إِنَّ إِبْرَاهِيمَ لَحَلِيمٌ أَوَّاهٌ مُّنِيبٌ ○ (هود: ۷۵)

For Abraham was, without doubt, forbearing (of faults), compassionate and penitent. [*Hud* 75]

There is a difference of opinion among commentators about the meaning of the word *Awwah*. Some say that it means a person who supplicates for everyone; others say that it means a tenderhearted person; and yet others say that it means one who is compassionate. Nevertheless, it can be said that Abraham عليه السلام had all these three qualities: he used to pray for everyone, he showed compassion for everyone, he was tenderhearted and was easily touched by the suffering of others. It was so, because he wanted everyone to join him in his invitation to *tauhid* (monotheism).

When Allah sent Moses عليه السلام and Aaron for preaching to the court of the Pharaoh who was a cruel and stone-hearted king, they were taught the manners of preaching:

فَقُولَا لَهُ قَوْلًا لَّيِّنًا لَّعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَىٰ (طٰہٰ: ٤٤)

But speak to him mildly; perchance he may take warning or fear (Allah). [*Ta-Ha* 44]

It is evident from this verse that gentleness and mildness of manners is a prerequisite for preaching. For this reason, the greatest preacher and inviter to the Unity of Allah, Muhammad ﷺ, was profusely

endowed with this quality. Allah addressed the Prophet ﷺ and said:

فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لِنتَ لَهُمْ ۖ وَلَوْ كُنتَ فَظًّا غَلِيظَ الْقَلْبِ لَانفَضُّوا مِنْ حَوْلِكَ (آل عمران:۱۵۹)

It was by the mercy of Allah that thou wast lenient with them, for if thou hadst been stern and fierce of heart they would have dispersed from round about thee. [*Al-i-'Imran* 159]

It is therefore essential for a prophet to possess this quality, so that people may feel drawn to his preaching and become part of the circle of his followers. For this reason Allah especially endowed the Prophet ﷺ with this quality (of gentleness), and indeed it was Allah's mercy.

In fact, all the ethical traits such as toleration and forbearance, forgiveness and pardon, overlooking others faults, and good mannerliness are the essence of all those attributes in which there is a display of Allah's beneficence. The same qualities represent compassion, benevolence, tenderness of heart, and kindness. As the physical beauty of a person is enhanced by decoration and adornment, so the ethical conduct of a person is augmented by the presence of compassion and kindness. Once the Prophet ﷺ explained this point to his wife 'Aisha رضی اللہ تعالیٰ عنہا in the following words:

ان الرفق لا یکون فی شی ء الا زانه ولا ینزع من شیء الا شانه

Kindness is not to be found in anything but that it adds to its beauty and it is not withdrawn from anything but it makes it defective."[129]

So, this *hadith* indicates that kindness adds beauty and harshness produces defects.

It has also been reported by 'Aisha رضی اللہ عنہا that the Prophet ﷺ said, " 'Aisha, verily Allah is kind and He loves kindness and confers upon kindness which He does not confer upon severity, and He does not confer upon anything else beside it (kindness)."[130] Jarir bin 'Abdullah رضی اللہ عنہ has reported Prophet ﷺ as saying: "He who is deprived of tenderly feelings is in fact deprived of good."[131] In another *hadith* the Prophet ﷺ said that a person who had three qualities, i.e. gentleness towards the weak, kindness towards parents and leniency towards slaves, would be taken by Allah under His shade and would be admitted into paradise.[132] The Prophet ﷺ taught the same ethical qualities by saying:

الا اخبرکم بمن یحرم علی النار و تحرم علیه النار علی کل قریب هین سهل (ترمذی)

Should I tell you, who is forbidden to the Fire, and on whom the Fire is forbidden. On all those persons who are near to the people and they are lenient and have an easygoing attitude.[133]

Once a group of Jews entered upon the Prophet ﷺ and said, "*As-Samu-'Alaikum* (i.e. death be upon you)." 'Aisha رضی اللہ عنہا understood it and said, "*Wa-'Alaikum as-Samu wa-la'na* (death and curse of Allah be upon you)." On hearing this the Prophet ﷺ said, "Be calm, O 'Aisha! Allah loves that one should be kind and lenient in all matters." 'Aisha said, "O Allah's Apostle! Have not you heard what they have said?" The Prophet ﷺ replied, "I have (already) said (to them): And upon you!"[134]

The beauty in the Prophet's answer was that he meant the same as 'Aisha رضی اللہ عنہا, but there was no semblance of harshness in it. The answer was such that if the addressee gave some thought to what the Prophet ﷺ had said, he would feel ashamed.

When someone breaks some divine law and thereby tries to damage the structure of society, the occasion demands strictness in Islamic *Shari'ah*. So, when unbelievers and hypocrites, despite warnings, stick to their obstinacy and do not stop their evil actions to harm Muslims, tough action can be taken against them in order to prevent their wickedness and extirpate their conspiracy. The Holy Quran says:

يٰٓاَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنٰفِقِيْنَ وَاغْلُظْ عَلَيْهِمْ (تحریم: ۹)

O Prophet! Strive against the disbelievers and the hypocrites, and be stern with them. [*al-Tahrim* 123]

In another place, the Holy Quran says:

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا قَاتِلُوا الَّذِيْنَ يَلُوْنَكُمْ مِّنَ الْكُفَّارِ وَلْيَجِدُوْا فِيْكُمْ غِلْظَةً (توبہ: ۱۲۳)

O ye who believe! Fight the unbelievers who gird you about, and let them find firmness in you. [*al-Tauba* 123]

In the same way, when punishment is ordered for those who break Islamic law, Muslims should not feel pity and should not be lenient in the execution of that punishment. Regarding the punishment of Muslim men and women guilty of fornication or adultery, the Holy Quran says:

وَلَا تَاْخُذْكُمْ بِهِمَا رَاْفَةٌ فِيْ دِيْنِ اللّٰهِ اِنْ كُنْتُمْ تُؤْمِنُوْنَ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ (نور: ۲)

Let not compassion move you in their case, in a matter prescribed by Allah, if ye believe in Allah and the Last Day. [*al-Nur* 2]

In the benevolence of the ethical conduct of the Prophet ﷺ which

has been quoted by 'Aisha رضی اللہ عنہا, distinction has been kept for the acts of leniency and harshness. 'Aisha رضی اللہ عنہا says: Allah's Apostle ﷺ never took revenge over anybody for his own sake but (he did) only when Allah's legal bindings were outraged, in which case he would take revenge for Allah's sake.[135] Imam Bukhari has quoted many *hadiths* on this subject in a special chapter, in which he has mentioned a number of cases involving Muslims, even the holy wives, where the Prophet ﷺ had been harsh.[136] Hafiz Ibn Hajar has written in the explanation of this chapter that in *hadiths* where Imam Bukhari has written that the Prophet ﷺ was patient related to his personal rights, but indeed where the legal bindings of Allah were transgressed, he was as severe as Allah had commanded. [*Fat-h al-Bari*]

The Prophet ﷺ used to say, "Make things easy for the people, and do not make it difficult for them."[137] In explaining this *hadith* it has been stated that in voluntary and permissible works strictness should be avoided and all the facilities allowed by Islamic law should be availed. It has been narrated that once a Companion committed an unlawful act during fasting. Realising his mistake he asked his fellow tribesmen to take him to the Prophet ﷺ but they refused. So, he went to the Prophet ﷺ by himself and informed the Prophet ﷺ of the matter. The Prophet ﷺ asked him if he had really committed it. He said, "I committed it twice, Apostle of Allah. I am content with the commandment of Allah, the Exalted; so take a decision about me (in the light of) what Allah has shown you." The Prophet ﷺ said, "Free a slave." The Companion said, "By Him Who sent you with truth, I do not possess a neck other than this", and he struck the surface of his neck. On hearing this the Prophet ﷺ said, "Then fast two consecutive months." He said, "Whatever I suffered is due to fasting." The Prophet ﷺ said, " Feed sixty people with a wasq of dates." He said, "By Him Who sent you with truth, we passed the night hungry; there was no food with us." The Prophet ﷺ said, "Then go to the collector of *sadaqa* of *Banu Zuraiq;* he must give it to you. Then feed sixty poor people with a wasq of dates; and you and your family eat the remaining dates." He happily came back to his people and said, "I found with you poverty and bad opinion; and I found with the Prophet ﷺ prosperity and good opinion."[138]

POLITENESS AND HUMBLENESS

Greatness is a special attribute of Allah which is for Him alone.

وَلَهُ الْكِبْرِيَآءُ فِى السَّمٰوٰتِ وَالْاَرْضِ ص وَهُوَ الْعَزِيْزُ الْحَكِيْمُ (جاثیہ: ۳۷)

And unto Him (alone) belongeth majesty in the heavens and the earth, and He is the Mighty, the Wise. [*al-Jathiya* 37]

It is therefore not right for human beings to be haughty. It is befitting for them to adopt an attitude of politeness and humbleness, and behave with humility and lowliness.

There are many aspects of politeness and humbleness. In some verses the Holy Quran has chosen prominent aspects of them and commanded them to be observed, and in other verses it has called them the qualities of Allah's special votaries. For example, Allah, after commanding the Prophet ﷺ to overlook the faults of unbelievers, commanded him to treat believers with tenderness and love.

وَاخْفِضْ جَنَاحَكَ لِلْمُؤْمِنِيْنَ ○ (حجر: ٨٨)

And lower thy wing (in tenderness) for the believers. [*al-Hijr* 88]

On another occasion the Holy Quran says:

وَاخْفِضْ جَنَاحَكَ لِمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِيْنَ ○ (شعراء: ٢١٥)

And lower thy wing to the believers who follow thee. [*al-Shu'araa* 215]

Children should treat their parents with humbleness, love and utmost kindness:

وَاخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ (بنی اسرائیل: ٢٤)

And, out of kindness, lower to (Parents) the wing of humility. [*Bani Isra'il* 24]

In the Arabic text of the above verse the words *Khafid Janah*, meaning lowering of wings, have been used. It is a metaphor for humbleness. Janah is a bird's wing. Because a bird coming down onto the ground lowers its wings, the metaphor, represents the showing of humility and lowliness.[139]

Allah has mentioned this as a quality of His votaries:

وَعِبَادُ الرَّحْمٰنِ الَّذِيْنَ يَمْشُوْنَ عَلَى الْاَرْضِ هَوْنًا وَّاِذَا خَاطَبَهُمُ الْجَاهِلُوْنَ قَالُوْا سَلٰمًا ○

(الفرقان ٦٣)

And the servants of (Allah) Most Gracious are those who walk on the earth in humility, and when the ignorant address them, they say, "Peace!"; [*al-Furqan* 63]

When the Holy Quran wanted to teach people humbleness, it eloquently called them the servants of the Most Gracious Allah, reminding them that He is full of kindness and graciousness; Allah then

advised His votaries to follow His attributes and produce in themselves politeness and humbleness when dealing with other human beings.

Luqman علیہ السلام gave the following ethical advice to his sons:

وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِى الْاَرْضِ مَرَحًا ۭ اِنَّ اللّٰهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُوْرٍ ○

وَاقْصِدْ فِىْ مَشْيِكَ وَاغْضُضْ مِنْ صَوْتِكَ ۭ اِنَّ اَنْكَرَ الْاَصْوَاتِ لَصَوْتُ الْحَمِيْرِ ○

(لقمان: ١٨-١٩)

Turn not thy cheek in scorn toward folk, nor walk in insolence through the earth; for Allah loveth not any arrogant boaster. And be moderate in thy pace, and lower thy voice; for the harshest of sounds without doubt is the braying of the ass. [*Luqman* 18-19]

In the above verses different aspects of humbleness and politeness have been highlighted: one should not be scornful towards people during conversation, nor walk in an arrogant manner; there should not be present even a semblance of pride in one's conduct and manners, nor should there be any harshness due to insolence in one's voice.

It must, however, be understood that there is a lot of difference between "politeness and humbleness" and "meanness and degradation". The aim of politeness and humbleness is to avoid haughtiness and pride and to produce instead mutual respect between people. In contrast, meanness and degradation, which in turn produce indignity and loss of self-respect, are a product of base, selfish motives.

In a situation where humbleness may be treated as a weakness, Islam has ordered the exhibition of pride, on temporary basis, in order to maintain dignity and self-respect. When the Prophet ﷺ and his Companions came to Mecca for 'Umra. The epidemic fever in Medina had weekend them. When the polytheist of Mecca saw them they said that Muhammad ﷺ and his Companions were emaciated and would, therefore, be unable to circumambulate the House. Thereupon Allah's Apostle ﷺ commanded them to walk swiftly the first three circuits, so that the polytheists could see their endurance.[140]

The real occasion for showing one's strength and power is in a battlefield. On this occasion Islam has recommended followers to exhibit pride instead of humbleness. It is said in a *hadith* that there is pride which Allah hates and a pride which Allah loves. That which Allah loves is a man's pride when he is fighting or giving *sadaqa*, and that which Allah hates is the pride shown when he is oppressing or boasting.[141]

In brief, humbleness is a virtuous quality in Islam, and it is different from that humility which is produced due to lack of strength, indignity, helplessness and destitution. Lack of strength and lack of dignity cause degradation and loss of respect; whereas, humbleness causes the enhancement of one's respect and honour. The Prophet ﷺ said that if someone showed humbleness for the sake of Allah, Allah would raise his status.[142] In another *hadith* it has been reported that Allah's Apostle ﷺ said: He who gives up wearing beautiful garments, when he is able to do so, out of humility, will be clothed by Allah with the robe of honour on the Day of Judgement.[143]

In short, the commandment for humbleness is to ensure that no one makes improper use of his power and wealth because this may arouse painful feelings in the hearts of the poor and those without means. The Prophet ﷺ said, "Allah has revealed to me that you must be humble, so that no one oppresses another and boasts over another."[144] It becomes clear that the purpose of appearing gentle in conversation, conduct and behaviour is to produce a pleasant social life.

PLEASANT SPEECH

Pleasant speech means that when people converse with each other they should be respectful and should show mutual politeness and affection, so that love and affection is enhanced and pleasant relationships are produced. To greet, to thank, to enquire about health, to invoke blessings, to talk pleasantly and to give good advice are different aspects of this quality. The command concerning pleasant speech which Allah gave to the People of *Isra'il* in the Torah, has also been repeated in the Holy Quran.

وَقُوْلُوْا لِلنَّاسِ حُسْنًا ○ (بقرہ: ۸۳)

And speak fair to the people. [*al-Baqara* 83]

Speaking fairly includes giving useful information, advising properly, teaching and preaching of righteous things. In another place the same commandment has been given in such a way that this particular quality becomes a distinguishing feature of Allah's special votaries. Allah says:

وَقُلْ لِّعِبَادِیْ یَقُوْلُوا الَّتِیْ هِیَ اَحْسَنُ ؕ اِنَّ الشَّیْطٰنَ یَنْزَغُ بَیْنَهُمْ ؕ اِنَّ الشَّیْطٰنَ كَانَ لِلْاِنْسَانِ عَدُوًّا مُّبِیْنًا ○ (بنی اسرائیل: ۵۳)

Say to My servants that they should (only) say those things that are best. For Satan doth sow dissensions among them, and Satan is to man an avowed enemy. [*Bani Isra'il* 53]

Pleasant speech and virtuous talk produce fellow-feeling and affection between human beings. The last part of the verse tells that unpleasant and evil talk produces dissension between people, and is the work of the devil who sows the seeds of anger, hatred, envy and enmity. It is therefore desirable for the servants of Allah to speak of good and virtuous things, in a good tone, a good accent, and with gentleness, in order that it may produce mutual friendship, fellow-feeling, love and affection. It is for this reason that people are forbidden to address each other with nicknames or insulting words or words indicative of hatred and contempt. When preaching to a non-Muslim, one should not address him with titles such as unbeliever, hypocrite or by some other contemptuous and scornful words. This would produce a feeling of opposition and hatred and the preaching would have no effect on him. Allah says in the Holy Quran:

وَلَا تَلْمِزُوْٓا اَنْفُسَكُمْ وَلَا تَنَابَزُوْا بِالْاَلْقَابِ ؕ بِئْسَ الِاسْمُ الْفُسُوْقُ بَعْدَ الْاِیْمَانِ (حجرات: ۱۱)

Neither defame one another, nor insult one another by nicknames. Bad is the name of lewdness after faith. [*al-Hujurat* 11]

Allah dislikes evil talk and offensive language. The Holy Quran says:

لَا یُحِبُّ اللّٰهُ الْجَهْرَ بِالسُّوْٓءِ مِنَ الْقَوْلِ اِلَّا مَنْ ظُلِمَ (نساء: ۱۴۸)

Allah loveth not that evil should be noised abroad in public speech, except where injustice hath been done. [*al-Nisaa* 148]

It has been narrated that the Prophet ﷺ said: A believer does not accuse others, does not curse others, nor does he use foul or shameful language.[145] This shows that a Muslim's demeanour should be civilised and that nothing should come from his tongue except what is right and truthful, what is for the welfare and well-being of others, and what is good and virtuous. The Prophet ﷺ said, "He who believes in Allah and the Last Day should either utter good words or better keep silent."[146] This *hadith* points out that as a result of having faith in Allah and the Last Day nothing should come out of one's tongue except good; because having faith in Allah and the Last Day makes one believe that one would have to bear the consequences of his actions. If someone uses foul language against another, the insulted person should try to keep quiet if possible, because, as explained above, sooner or later the result of it would come before the offender. It is narrated in a *hadith* that once the Prophet ﷺ mentioned Hell-Fire and sought refuge with Allah from

it, and turned his face to the other side. He repeated this twice and then said, "(O people!) Save yourselves from the (Hell) Fire even if with one half of a date-fruit (given in charity), and if this is not available, then (save yourselves) by saying a good pleasant friendly word."[147]

Once the Prophet ﷺ made mention of paradise describing its beauty and vastness, when one bedouin Companion present at the assembly impatiently enquired as to who would get it. The Prophet ﷺ replied that it would be awarded to the one who spoke pleasantly, who fed the hungry, who fasted frequently and who performed *salat* when the rest of the world slept.[148]

It is stated in another *hadith* that the Prophet ﷺ said, "A good, pleasant, friendly word is *sadaqa* ."[149] It means that as by giving charity a poor person can be comforted and his needs fulfilled, in the same way by speaking in a pleasant and friendly way his hurt can be healed; and by sincere effort and recommendation he can be helped.

A Companion asked the Prophet ﷺ how one can achieve salvation. The Prophet ﷺ replied, "Control your tongue, keep to your house, and weep over your sin."[150] Once a Companion asked Allah's messenger what he feared most for him. The Prophet ﷺ took hold of his own tongue and said, "This."[151]

SELFLESSNESS

Selflessness holds the highest rank of generosity. Selflessness means putting the needs of the others before one's own, for example, a person feeds others although he may be hungry himself and bears hardship himself while giving comfort to others.

Among the Companions, a great ethical quality of the Ansars [Muslim residents of Medina] was that when the *Muhajir* [emigrant] Muslims came to Medina after leaving everything in Mecca, they welcomed them warmly. They gave them their houses, their groves, their land and the opportunity to work.[152] They bore all kinds of hardships themselves but provided comfort to Muhajirs . After some time, when the land of *Banu Nadir* came into possession of the Muslims, the Prophet ﷺ gave that land to all the *Muhajirs* but only to two *Ansars*. The *Ansars* accepted this decision wholeheartedly. Allah liked this attitude of the Ansars very much and eulogised as follows.[153]

وَالَّذِيْنَ تَبَوَّؤُ الدَّارَ وَالْاِيْمَانَ مِنْ قَبْلِهِمْ يُحِبُّوْنَ مِنْ هَاجَرَ اِلَيْهِمْ وَلَا يَجِدُوْنَ فِيْ
صُدُوْرِهِمْ حَاجَةً مِّمَّآ اُوْتُوْا وَيُؤْثِرُوْنَ عَلٰٓى اَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ ط ف وَمَنْ

يُّوْقَ شُحَّ نَفْسِهٖ فَاُولٰٓئِكَ هُمُ الْمُفْلِحُوْنَ (حشر:٩)

But those who before them, had homes (in Medina) and had adopted the faith,- show their affection to such as came to them for refuge, and entertain no desire in their hearts for things given to the (latter), but give them preference over themselves, even though poverty was their (own lot). And those saved from the covetousness of their own souls, - they are the ones that achieve prosperity. [*al-Hashr* 9]

When Bahrain was conquered, the Prophet ﷺ called the *Ansars* and told them that he wanted to distribute the land amongst them. The *Ansars*, who were the embodiment of selflessness, replied that they would not accept this offer unless their *Muhajir* brethren also received a similar share. To this the Prophet ﷺ said, "If you do not agree to it, then be patient till you meet me, for after me others will be given preference to you."[154]

Once a Muslim woman wove a sheet cloth with her own hands and presented it to the Prophet ﷺ, who being in need of it accepted the gift and wore it. A man among his Companions, seeing him wearing it, requested the Prophet ﷺ to give it to him. The Prophet ﷺ took it off and gave it to him. When the Prophet ﷺ left, the man was criticised and the other Companions told him that he had not done the right thing as the Prophet ﷺ was in need of it, and he knew that the Prophet ﷺ did never turn down anybody's request. He replied that he had asked for it for the sake of a blessing as the Prophet ﷺ had put it on; he had not taken it to wear it but to make it his shroud.[155]

Once a hungry man came to the Prophet ﷺ, but there was nothing in the Prophet's house except water. The Prophet ﷺ therefore addressed the Companions and said: Allah would show mercy to him who will entertain this guest tonight. A person from the *Ansar* stood up and said that he would entertain him. He took him to his house and said to his wife: Is there anything in the house to serve the guest? She said: No, only subsistence for our children. He said: Distract their attention with something, and when the guest enters extinguish the lamp and give him the impression that we are eating. So when he arrived they sat down and the guest had his meal. The next morning he went to Allah's Apostle ﷺ who said: Allah was very pleased with what you both did for your guest last night.[156]

According to some narrations, the praise mentioned in the above verse refers to this particular incident,[157] but the verse does, however, include other similar incidents.

MODERATION AND THE MIDDLE COURSE

In Islam "moderation" and the "middle course" are special qualities and Islam is unique in this ethical conduct. The Holy Quran has called Muslims *"Umma-tun-Wasta"* [The nation justly balanced]. One reason for giving this name is that Islam avoids extremes and follows a middle course.[158] In most matters, therefore, Islam has taught its followers to practice moderation and take a middle course, so much so that it has not forgotten this principle even in its worship. On how loud or low a voice should be in the supplications and *salats*, the Holy Quran says:

وَلَا تَجْهَرْ بِصَلَاتِكَ وَلَا تُخَافِتْ بِهَا وَابْتَغِ بَيْنَ ذٰلِكَ سَبِيْلًا (بنی اسرائیل: ۱۱۰)

Neither speak thy Prayer aloud, nor speak it in a low tone, but seek a middle course between. [*Bani Isra'il* 110]

This means that the supplication and salat should not be performed in too loud a voice, for it can be taken as exhibitionism and may also disturb others. In the same way they should not be performed too quietly, but a middle course should be adopted.

The conduct and manner of a believer should be based on the advice of Luqman علیہ السلام. One piece of advice to his son was:

وَاقْصِدْ فِیْ مَشْیِكَ (لقمان: ۱۹)

And be moderate in thy pace. [*Luqman* 19]

It means that one should not walk so fast that it may lack serenity and dignity, neither should it be so slow that it gives the false impression of a virtuous person.[159]

Generosity and munificence are praiseworthy acts and all religions repeatedly urge them. The more a person practices generosity, the more he is regarded as praiseworthy. Nevertheless, Islam has avoided an immoderate course even in this matter. It does not regard it as good when a person goes to such extremes in giving charity that he himself becomes destitute and has to beg or become dependent on others. The Holy Quran says:

وَلَا تَجْعَلْ يَدَكَ مَغْلُوْلَةً اِلٰى عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ فَتَقْعُدَ مَلُوْمًا مَّحْسُوْرًا○

(بنی اسرائیل: ۲۹)

Make not thy hand tied (like a niggard's) to thy neck, nor stretch it forth to its utmost reach, so that thou become blameworthy and destitute. [*Bani Isra'il* 29]

While stating the ethical virtues of Muslims, the Holy Quran says: -

وَالَّذِيْنَ اِذَآ اَنْفَقُوْا لَمْ يُسْرِفُوْا وَلَمْ يَقْتُرُوْا وَكَانَ بَيْنَ ذٰلِكَ قَوَامًا (فرقان: ۶۷)

Those who when they spend, are not extravagant and not niggardly, but hold a just (balance) between those (extremes). [*al-Furqan* 67]

It means that one should indulge in neither extravagance nor niggardliness but should always adopt a middle course. It has been stated in the Sahih Bukhari that the Prophet ﷺ said:

اكلفوا من الاعمال ما تطيقون

Don't take upon yourselves, except the deeds which are within your ability. [*Kitab al-Raqa'iq*]

According to the experts on *hadiths* the word *al-A'mal* here implies worship such as *salat*, fasting etc..[160] It means that after the performance of obligatory worship, only as much voluntary [*Nafl*] worship should be taken upon oneself as can be performed easily and continuously. From other *hadiths* it appears that this teaching of moderation and the adoption of a middle course is not limited to worship only, but extends to every aspects of one's life. The Companion Abi Hudhayfah رضی اللہ عنہ has been quoted in the Musnad Bazaz as saying that the Prophet ﷺ said:

ما احسن القصد فی الغناء ما احسن القصد فی الفقر ما احسن القصد فی العبادة

(براویت کنز العمال جلد ثانی ص ۷ حیدر آباد دکن)

How good is moderation in a state of wealthiness, how good is a moderation in poverty, and how good is moderation in worship.[161]

It means that one should neither become a Korah of his time and be heedless of the Truth when in a state of wealthiness, nor a destitute who, out of desperation, loses faith in the Truth. After becoming rich, some people start living lives of grandeur, pomp, splendour, luxury and ease, losing all sense of moderation. Others, after falling into a state of destitution, feel so degraded that they become devoid of patience and self-respect as well as other good traits; this is also a form of immoderation. For both these conditions, Islam teaches moderation and reminds people that in a state of wealth they should not be extravagant, and in a state of poverty they should not lose patience and fall into degradation.

In Islam, there is no act more virtuous than worship, but again moderation is recommended. Time spent on worship should neither be

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ما احسن القصد فی الغناء ما احسن القصد فی الفقر ما احسن القصد فی العبادة

(براویت کنز العمال جلد ثانی ص ۷ حیدر آباد دکن)

How good is moderation in a state of wealthiness, how good is a moderation in poverty, and how good is moderation in worship.[161]

It means that one should neither become a Korah of his time and be heedless of the Truth when in a state of wealthiness, nor a destitute who, out of desperation, loses faith in the Truth. After becoming rich, some people start living lives of grandeur, pomp, splendour, luxury and ease, losing all sense of moderation. Others, after falling into a state of destitution, feel so degraded that they become devoid of patience and self-respect as well as other good traits; this is also a form of immoderation. For both these conditions, Islam teaches moderation and reminds people that in a state of wealth they should not be extravagant, and in a state of poverty they should not lose patience and fall into degradation.

In Islam, there is no act more virtuous than worship, but again moderation is recommended. Time spent on worship should neither be

so excessive that other work is neglected, nor should it be so little that the obligatory duty is disregarded. The case of Uthman bin Maz'un رضی اللہ عنہ has been mentioned many times before in this series. When he started spending nights in performing *salats* and days in keeping fasts, the Prophet ﷺ forbade him from doing so and urged him to adopt a middle course, reminding him that he had other obligations also to discharge.

SELF-RESPECT AND DIGNITY

Self-respect is that ethical quality by which a human being safeguards his honour, dignity, rank and status. Many occasions occur in life when it is necessary to safeguard position and honour. One who lacks self-respect will have neither ambition, lofty thoughts, nor high morals. Such a person will not be respected, will not be listened to and will have no prestige in any social group.

Primarily, this honour and dignity is possessed by Allah, the Most High and the Most Great, and He is the fountainhead of all honours. On seventy two occasions in the Holy Quran, Allah has been called *Aziz*. *Aziz* means "the one with honour and might".[162] In certain places together with *Aziz* word *Qawi* [The Powerful] and *Muqtadir* [The One with Full Authority] have also been used.

So, real honour is obtained through Allah and it is this which is worthy of respect. In its early days when Islam was weak, the hypocrites pretended that they were with the Muslims, and at the same time because of the infidels' pomp, splendour, position and apparent honour they had friendship with them. Allah revealed the following verse to unveil the truth:

اَيَبْتَغُوْنَ عِنْدَهُمُ الْعِزَّةَ فَاِنَّ الْعِزَّةَ لِلّٰهِ جَمِيْعًا ○ (نساء: ۱۳۹)

Is it honour they seek among them? Nay, - all honour is with Allah [*al-Nisaa* 139]

The Holy Quran says that honour is with Allah and if one seeks honour then he should seek it from Him:

مَنْ كَانَ يُرِيْدُ الْعِزَّةَ فَلِلّٰهِ الْعِزَّةُ جَمِيْعًا ○ (فاطر: ۱۰)

If any do seek for glory and power, to Allah belong all glory and power. [*Fatir* 10]

وَ تُعِزُّ مَنْ تَشَآءُ وَ تُذِلُّ مَنْ تَشَآءُ (ال عمران: ۲۶)

Thou enduest with honour whom Thou pleasest, and Thou bringest low whom Thou pleasest. [*Al-i-'Imran* 26]

Once during a battle, the leader of the hypocrites said that after returning to Medina they, the honourable elements of Medina, would expel the mean people, implying the Muslims and the Prophet ﷺ. Allah gave them the answer:

وَلِلّٰهِ الْعِزَّةُ وَلِرَسُوْلِهٖ وَلِلْمُؤْمِنِيْنَ وَلٰكِنَّ الْمُنٰفِقِيْنَ لَا يَعْلَمُوْنَ ○ (منافقون: ۸)

But honour belongs to Allah and His Apostle, and to the Believers; but the Hypocrites know not. [*al-Munafiqun* 8]

This verse confirms that honour belongs to the believers and that it shall never be taken away from them. For this reason a Muslim should always keep his head high before every falsehood, and should always look after his self-respect and the respect of his religion. Further, he should set a perfect example of good conduct for the world to see. Through the teachings of the Prophet ﷺ the Companions were aware of their self-respect. On the occasion of the Treaty of Hudaibiyah, when 'Umar رضی اللہ عنہ dared to object to the conditions of the treaty which the Prophet ﷺ had already accepted, this same feeling of self-respect was working within him. He went to the Prophet ﷺ and said, "Is not our cause just and the cause of the enemy unjust?" The Prophet ﷺ replied in the affirmative. Thereupon, `Umar رضی اللہ عنہ said, "Then why should we be humble in our religion?" The Prophet ﷺ said, "I am Allah's Apostle and I do not disobey Him."[163] 'Umar رضی اللہ عنہ had little vision but the Prophet ﷺ with his unlimited vision could see far ahead. The result of the treaty proved that Allah's command was based on great expedience.

During the battle of Trench, in order to help the *Ansars* and avert war with the tribe of *Ghatafan,* the Prophet ﷺ wanted to turn them back by offering to give them one-third of the dates produced in Medina every year. However, when he counselled the chiefs of the *Ansars,* they said that in the days when they worshipped idols and were unaware of Allah, the tribe of *Ghatafan* dared not take anything from them, but after Allah and His Messenger had given them the honour to be Muslims, they could not agree to give them their produce. They asked the Prophet ﷺ not to make any agreement with them.[164]

During the times of Caliphate, when the Companions faced the armies of the emperors of Rome and Iran, even an ordinary Muslim would enter the courts of the kings without any hesitation or fear, and would freely and boldly engage himself in dialogues with dignitaries. This was the result of the dignity and self-respect produced in them by Islam. As long as Muslims remained true to their faith, this same

feeling was the backbone of their ambitious and courageous behaviour. Even today after thirteen and a half centuries [now fourteen] a Muslim still feels the honour and respect of his religion very strongly, and believes that as a Muslim he has a superior status, for he is constantly reminded of the following:

كُنْتُمْ خَيْرَ اُمَّةٍ اُخْرِجَتْ لِلنَّاسِ (ال عمران : ١١٠)

You are the best of People, evolved for mankind. [*Al-i-'Imran* 110]

Someone told Imam Hasan رضی اللہ عنہ that people said he was proud. Imam Hasan رضی اللہ عنہ replied, "It is not pride, but is self-respect [dignity]. Islam is that honour in which there is no degradation, and it is that wealth which knows no destitution." Then he recited the following verse:

وَلِلّٰهِ الْعِزَّةُ وَلِرَسُوْلِهٖ وَلِلْمُؤْمِنِيْنَ (منافقون : ٨)

But honour belongs to Allah and His Apostle, and to the Believers. [*al-Munafiqun* 8]

Once, a pious Muslim lady who was wearing worn out clothes defended her dignity by saying: "I being a Muslim, possesses that honour which does not degrade; and possesses that wealth which knows no poverty."

According to Sheikh Abu Hafas Suhrawardy self-respect (dignity) is distinct from pride, because self-respect is knowing and honouring one's own self, and guarding it so that it may not fall into an abyss of degradation; whereas pride is to forget the real state of one's own self and to give it a higher status than it deserves.[165]

Self-respect is an honourable quality. One who lacks it does not have dignity in others' eyes. In order to maintain dignity and self-respect one needs power as well as knowledge.

In connection with the qualities of believers it has been stated in the Holy Quran:

وَاِذَا مَرُّوْا بِاللَّغْوِ مَرُّوْا كِرَامًا (فرقان: ٧٢)

If they pass by futility, they pass by it with honourable (avoidance); [*al-Furqan* 72]

That means that when Muslims encounter absurdities they should pass by them with serenity and dignity, not paying any attention to them.

For safeguarding self-respect a person has to consider carefully his

manners, conversation, and dress because they all represent his honour and dignity. Furthermore, there should be no evidence of shallowness, meanness, pride and show in one's conduct and manners. Nor should there be any indication whatsoever of one's own superiority or others' inferiority. This is what distinguishes self-respect and dignity from pride and exhibitionism. It has been narrated that once the Prophet ﷺ said that the one who had the slightest pride in his heart would not enter paradise. Thereupon, one person stated that he very much liked nice clothes and shoes, and asked the Prophet ﷺ whether this would be regarded as pride. The Prophet ﷺ replied in the negative and said that Allah Himself likes beauty and elegance. The Prophet ﷺ further explained that Pride was to deny the truth and to humiliate others.[166]

In addition to purification and cleanliness another purpose of Islam's instruction for believers to keep themselves clean and tidy is that they should not lose respect in the eyes of others, because a dirty person is disliked by all. Once the Prophet ﷺ saw a dishevelled man whose hair was uncombed. He said, "Could this man not find something to make his hair lie down?" He saw another man wearing dirty clothes and said, "Could this man not find something to wash his garments with?" Once a man came to the Prophet ﷺ and was wearing a shabby garment. When the Prophet ﷺ saw him he said to the man, "Have you any property?" The man answered in the affirmative. The Prophet ﷺ asked, "What kind it is?" The man said, "Allah has given me camels, sheep, horses, and slaves." On hearing this the Prophet ﷺ said, "When Allah gives you property, let the mark of Allah's favour and honour to you be seen."[167]

The greatest manifestation of self-respect is dignity i.e. seriousness and serenity. For this reason, Islam advises its followers to maintain dignity in every state. There is no worship which is more important than *salat* and about it the Prophet ﷺ said:

اذا سمعتم الاقامة فامشوا الى الصلاة و عليكم بالسكينة والوقار ولا تسرعوا

(بخاری کتاب الصلوۃ)

When you hear the Iqamah, proceed to offer the prayer with calmness and solemnity and do not make haste.[168]

When people hear Imam calling Takbir or see him going into Ruku', they run fast so that they may not miss the raka'at. This, however, is not dignified or serene behaviour, and is therefore prohibited by the Prophet ﷺ. Walking slowly, keeping the eyes cast

down, lowering one's voice and not looking around, all help to maintain dignity.

The word "dignity" is comprehensive and includes a number of traits. Abu Dawud quotes the following *hadith* in the Kitab al-Adab under the chapter: Dignified Bearing. The Prophet ﷺ said:

الهدى الصالح والسمت الصالح والاقتصاد جزء من خمسة وعشرين جزء النبوة

Good way, dignified good bearing and moderation are the twenty-fifth part of Prophethood.[169]

In short, one attains dignity through these qualities, and through dignity one attains self-respect.

In the *Sahih Bukhari* there is an additional word *Dall*. All these words mean that a person should remain dignified in his walk, talk, appearance and dress, and should adopt the ways and manners of a righteous Muslim. The commands that Islam has given under the acts of *Fitra,* for example, cutting nails, clipping the moustache etc. are in order that a person should appear clean and dignified. The first to adopt these acts was Abraham عليه السلام. He asked Allah what he should call them. Allah's answer was "Dignity". On hearing this the Prophet Abraham عليه السلام requested Allah to enhance his dignity even more.[170]

Controlling oneself in the state of poverty and hunger as well as in the state of greed and avarice are called *Ta'affuf* and *Iste'faf* in Islamic terminology. This is modesty which produces dignity and it is a praiseworthy ethical quality. Allah has praised the *Ashab Suffah* because they possessed this quality. Allah says:

لِلْفُقَرَآءِ الَّذِيْنَ اُحْصِرُوْا فِيْ سَبِيْلِ اللّٰهِ لَا يَسْتَطِيْعُوْنَ ضَرْبًا فِي الْاَرْضِ يَحْسَبُهُمُ الْجَاهِلُ اَغْنِيَآءَ مِنَ التَّعَفُّفِ ۚ تَعْرِفُهُمْ بِسِيْمٰهُمْ ۚ لَا يَسْئَلُوْنَ النَّاسَ اِلْحَافًا ۝ (بقرہ: ۲۷۳)

(Charity is) for those in need, who, in Allah's Cause are restricted (from travel), and cannot move about in the land, seeking (for trade or work): the ignorant man thinks, because of their modesty, that they are free from want. Thou shalt know them by their (unfailing) mark: they beg not importunately from all and sundry. [*al-Baqara* 273]

The criterion set for modesty, when in a state of destitution, is made clearer in the explanations of certain phrases of this verse. The author of the *Kashshaf* has written in the explanation of [لا يسئلون الناس الحافا]: "They beg not importunately from all and sundry" means that such people do ask for charity, not with importunity and insistence, but with gentleness. According to Imam Razi, this explanation is incorrect,

because Allah Himself has stated that, because of their modesty, people think them wealthy, and the question of begging does not arise. The *Ashab Suffah*, although needy, did not beg because by facing great sufferings they had developed in themselves self-control and the strength to refrain from begging. If someone does not say anything but his condition shows his destitution, then everything indicates that he is needy and has no means of supporting himself. Thus, whether a person begs or not with his tongue, his need would be reflected by the state of his appearance and would be equated with begging. Seeing someone in such a state produces a feeling of compassion in peoples' hearts and an obligation to help. On the other hand, when Allah says that *Ashab Suffah* did not beg with importunity, it means that they neither begged with their tongue nor let their condition be known from their outward appearance. In fact, they put up a good appearance and did not let their destitution be known to anyone except Allah.[171]

The oldest form of asking for something is begging. Islam has most vehemently prohibited begging. It is stated in a *hadith* that a person who always begs would appear on the Day of Resurrection in a state in which there would not be any flesh on his face. This would show that he had not maintained dignity in his life on earth and had lost honour and respect.

Once some *Ansars* asked for something from the Prophet ﷺ and he gave it to them. They asked him again and he gave them what they requested. They continued to ask again and again and the Prophet ﷺ gave until he had no more to give. And then he said, "If I had anything, I would not keep it away from you. (Remember) whoever abstains from asking others, Allah will make him contented, and whoever tries to make himself self-sufficient, Allah will make him self-sufficient. And whoever remains patient, Allah will make him patient. Nobody can be given a better and greater blessing than patience."[172]

It is against dignity to go about asking for help from all and sundry when in a state of destitution. Islam has prohibited it. It has been narrated that the Prophet ﷺ said that if a destitute puts his needs before others, his needs may not be fulfilled, but if he puts his needs before Allah, it is possible that Allah would make him self-sufficient either through sudden death or with immediate wealth.

In ordinary day to day life it is not considered bad to request others' help. Nevertheless, dignity demands that one should be careful in requesting this kind of help as well. For example, if a person asks somebody "Pass me the cap" or "Put this back on the table", although

such requests do not appear to be undignified, if the other person refuses to do so, then surely it would damage the self-respect of the requester. Therefore, the highest form of dignity demands that a person should refrain from such requests. Once the Prophet ﷺ took an oath of allegiance from a group of people and one of the promises was:

لا تسألوا الناس شيئاً

You will not beg anything from the people.

The group followed this oath so rigorously that even if their whip fell on the ground, none of them would ask anyone to pick it up for them.[173]

Once a man came to the Prophet ﷺ and said, "May I beg Apostle of Allah?" The Prophet ﷺ said, "No, but if there is no escape from it, beg from the upright."[174] The reason of begging from the pious people may be that they, if capable, fulfil the request in a dignified way, and if they could not fulfil the request they would refuse in a kind and compassionate way.

It becomes clear from all these details that Islam is a blessing, and faith brings such honour and wealth for a Muslim that, in comparison, all other favours and wealth are worthless. A Muslim does not care for anyone except Allah, he does not bow before anyone, nor does he ask for anything from others, and as a Muslim he regards himself as a person of the highest dignity in this world. He believes that honour belongs to Allah, that with Allah's favour it belongs to the Prophet ﷺ, and through him it belongs to Muslims. To maintain dignity is to maintain the honour of Islam. As a result of this teaching, when a Muslim wants to put another Muslim to shame for some wrong doing, he awakens that person's Islamic dignity by saying: "You do this wrong, although you are a Muslim!" It means that being a Muslim is such an honour that in order to maintain it one must be free from all evil and from every mean and degrading act.

We want to end this chapter by relating a certain event which would show the significance of Islamic dignity. Islamic dignity is not produced by pomp and grandeur, formality and artificiality, or rank and splendour. On the contrary, it is produced by honouring Islam with one's lowliness and humbleness, by having such pride in the Truth that, despite poverty and weakness, one is able to show independence and freedom before authority, and keep the head high in the face of every ungodly power. If a man has wealth and authority, he should regard the power of Truth enough for maintaining his self-respect and dignity,

rather than displaying snobbery and terror. On the occasion of the victory of Jerusalem, Caliph 'Umar رضی اللہ عنہ went to Syria to obtain, from the Romans, the key of Jerusalem. When he approached the outskirts of the city, the Commander of the Muslim army, 'Ubaydah رضی اللہ عنہ, along with some other Muslims, welcomed him. However, in their way was a water filled area. 'Umar رضی اللہ عنہ, the head of the Islamic nation, dismounted his camel, took off the leather socks, flung them on his shoulder and, holding the bridle of his camel, entered the water and proceeded towards the city of the Romans. Seeing this, 'Ubaydah protested and asked the Caliph if it was not unbecoming for the *Amir al-Mumineen* to enter the city in that state - walking in the water with socks over his shoulder and bridle in hand - as the whole city had come out and waiting to see him. The Caliph 'Umar رضی اللہ عنہ addressed 'Ubaydah by name and told him that if anyone else had said that, he would have given him a punishment which would have been a lesson for all Muslims to come. He then reminded 'Ubaydah رضی اللہ عنہ that the Arabs were the most wretched people and Allah gave them honour through Islam. If they discarded the honour given to them by Islam and tried to gain it by other means, Allah would make them fall into degradation again.[175]

COURAGE AND BRAVERY

Qadeer [Powerful], *Qadir* [One with Authority], *Muqtadir* [One with Full Authority], *Qawi* [The Powerful], *Jabbar* [Omnipotent], *Qahir* [Subduing], *Ghalib* [Overpowering] and *Aziz* [The Mighty] are the attributes of Allah which show His Power and Might. When a person receives a reflection of these attributes there is produced ethical and physical courage in him.

Of all religions, Islam is the only one which tries to imbue its followers with the virtues of courage and bravery. Prior to Islam, looking at the general condition of the world, people seemed to think cruelty, tyranny and bloodshed was the result of power and strength, and therefore were of the opinion that they should be obliterated and wiped out. However, the Prophet Muhammad ﷺ made people understand that power in itself is not bad but how it is wielded could be blameworthy. For this reason the teachings of the Prophet Muhammad ﷺ have praised power and specified how and when it should be used. His teaching tells us that it should be used for upholding the truth and for destroying falsehood. For if righteous people do not have power they cannot prevent oppression and tyranny, will be unable to courageously face the forces of falsehood and will not succeed in the

holy duty of *Jihad*.

Allah has praised those Muslims who face hardship and suffering with courage and fortitude, and fight bravely in battles. He says:

وَالصّٰبِرِيْنَ فِى الْبَاْسَآءِ وَالضَّرَّآءِ وَحِيْنَ الْبَاْسِ ؕ اُولٰٓئِكَ الَّذِيْنَ صَدَقُوْا ؕ وَ اُولٰٓئِكَ هُمُ الْمُتَّقُوْنَ O (بقرة:١٧٧)

And to be firm and patient, in pain (or suffering) and adversity, and throughout all periods of panic. Such are the people of truth, the God-fearing. [*al-Baqara* 177]

In times of war, steadfastness and courage are qualities which help the possessors become truthful and pious. In order to safeguard a society it is the duty of its members to lay down, if the need arises, even their lives. When a Muslim does so, he is regarded as truthful and brave in the eyes of Allah and his nation. It is this feeling which enables a person to face the enemy and perform his duty. The following gives believers a clear lesson in bravery:

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِذَا لَقِيْتُمُ الَّذِيْنَ كَفَرُوْا زَحْفًا فَلَا تُوَلُّوْهُمُ الْاَدْبَارَ O (انفال: ١٥)

O ye who believe! When you meet the Unbelievers in hostile array, never turn your backs to them. [*al-Anfal* 15]

When faced in combat with the enemy, it is the duty of believers not to turn their backs and show cowardice, but to steadfastly hold their ground with courage and bravery. Here Allah has addressed Muslims by calling them "Ye who believe". From this it must be understood that it is the "belief" of a Muslim which is the moving force behind courage and bravery. Allah says: a Muslim who turns his back on the enemy due to cowardliness will draw upon himself the wrath of Allah

وَمَنْ يُّوَلِّهِمْ يَوْمَئِذٍ دُبُرَهٗٓ اِلَّا مُتَحَرِّفًا لِّقِتَالٍ اَوْ مُتَحَيِّزًا اِلٰى فِئَةٍ فَقَدْ بَآءَ بِغَضَبٍ مِّنَ اللّٰهِ وَمَاْوٰىهُ جَهَنَّمُ ؕ وَبِئْسَ الْمَصِيْرُ O (انفال: ١٦)

If any do turn his back to them on such a day - unless it be in a stratagem of war, or to retreat to a troop (of his own) - he draws on himself the wrath of Allah, and his abode is Hell. An evil refuge (indeed). [*al-Anfal* 16]

The above verse advises what a Muslim should not do when on a battlefield. In the following verse Allah commands for a positive action:

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِذَا لَقِيْتُمْ فِئَةً فَاثْبُتُوْا (انفال: ٤٥)

O ye who believe! When ye meet a force, be firm. [*al-Anfal* 45]

In other words, when facing the enemy, Muslims should hold their ground and present the enemy with tough opposition. No Muslim should turn his back unless required to by strategy of war.

In praise of Muslims the Holy Quran says that they do not think much of the strength of non-believers:

اَشِدَّآءُ عَلَى الْكُفَّارِ (فتح: ٢٩)

(Believers) are strong against Unbelievers... [*al-Fat-h* 29]

The Arabic word *Ashidda*, used in the above verse, can be translated as strong, powerful or mighty. This shows that it is essential for every Muslim to be strong and powerful against the opponents of truth particularly *hose* who oppose their religion. In another verse the Holy Quran says:

وَاَعِدُّوْا لَهُمْ مَّا اسْتَطَعْتُمْ مِّنْ قُوَّةٍ وَّ مِنْ رِّبَاطِ الْخَيْلِ تُرْهِبُوْنَ بِهٖ عَدُوَّ اللّٰهِ وَعَدُوَّكُمْ وَ اٰخَرِيْنَ مِنْ دُوْنِهِمْ ۚ لَا تَعْلَمُوْنَهُمْ ۚ اَللّٰهُ يَعْلَمُهُمْ ؕ (انفال: ٦٠)

Against them make ready your strength to the utmost of your power, including steeds of war, to strike terror into (the hearts of) the enemies, of Allah and your enemies, and others besides, whom ye may not know, but whom Allah doth know. [*al-Anfal* 60]

The word *Quwwah* in the above verse has been explained by Tabari, in his *Tafseer,* to mean war materials such as the weapons of archery and constructing fortresses. But this specification relates to *Tabari's* time. Other commentators have kept its meaning open, in its general sense, to include all kinds of arms, war material and war machinery relevant to its time.[176] In short, to strike terror into the hearts of the enemies and to instil in them full respect for the treaties made, Allah has advised Muslims to produce in themselves soldierly qualities, to arm themselves with the best weapons and to be well trained in their use.

By contrast, cowardice and weakness has been treated as evil. At the battle of *Badr,* which was the first battle in the history of Islam, there were some Muslims who were frightened. They were described thus:

كَاَنَّمَا يُسَاقُوْنَ اِلَى الْمَوْتِ وَهُمْ يَنْظُرُوْنَ O (انفال: ٦)

As if they were being driven to death and they (actually) saw it. [*al-Anfal* 6]

In *Sura al-Ahzab,* fear of the hypocrites has been depicted as follows

فَاِذَا جَآءَ الْخَوْفُ رَاَيْتَهُمْ يَنْظُرُوْنَ اِلَيْكَ تَدُوْرُ اَعْيُنُهُمْ كَالَّذِىْ يُغْشٰى عَلَيْهِ مِنَ الْمَوْتِ

(احزاب:١٩)

Then when fear comes, thou wilt see them looking to thee, their eyes revolving, like (those of) one over whom hovers death: [*al-Ahzab* 19]

In *Sura Muhammad* the extent of fear in the hearts of the hypocrites has been described as follows:

فَاِذَآ اُنْزِلَتْ سُوْرَةٌ مُّحْكَمَةٌوَّذُكِرَ فِيْهَا الْقِتَالُ ۙ رَاَيْتَ الَّذِيْنَ فِىْ قُلُوْبِهِمْ مَّرَضٌ

يَّنْظُرُوْنَ اِلَيْكَ نَظَرَ الْمَغْشِىِّ عَلَيْهِ مِنَ الْمَوْتِ فَاَوْلٰى لَهُمْ ۝ (محمد:٢٠)

But when a decisive *Sura* is revealed and war is mentioned therein, thou seest those in whose hearts is a disease looking at thee with the look of men fainting unto death. Therefore woe unto them! [*Muhammad* 20]

In another verse, the hypocrites' condition has been depicted thus:

وَاِذَا رَاَيْتَهُمْ تُعْجِبُكَ اَجْسَامُهُمْ ۭ وَاِنْ يَّقُوْلُوْا تَسْمَعْ لِقَوْلِهِمْ ۭ كَاَنَّهُمْ خُشُبٌ مُّسَنَّدَةٌ ۭ

يَحْسَبُوْنَ كُلَّ صَيْحَةٍ عَلَيْهِمْ (منافقون:٤)

When thou lookest at them, their exteriors please thee; and when they speak, thou listenest to their words. They are as (worthless as hollow) pieces of timber propped up, (unable to stand on their own). They think that every cry is against them. [*al-Munafiqun* 4]

This verse has explained that courage does not depend on the healthy physique of a person but rather on the strength of his heart, and that the hypocrites did not possess it. The hypocrites' stoutly built bodies may outwardly appear to be strong, but they are so timid of heart that a little shout is enough to make them come tumbling down like hollow pieces of timber.

Apart from a healthy, strong physique, the quality of courage and bravery which Islam wants to produce in its followers is based on a few firm, basic beliefs which are the end product of a true and unshakable faith. These are that:

1- Whatever happens, is according to the command of Allah and that nothing occurs without His order. For this reason, the strength and weakness of numbers is irrelevant. For success, one needs only the favour and help of Allah.

2- The time of everyone's death is fixed and when that arrives no one can postpone it. Furthermore, until the time of his death arrives, nobody can cause a man's death.

3- To be killed in the Cause of Allah is the best use of life. Such a death washes away all sins. The one who survives the battle is also worthy of great rewards.

NUMERICAL STRENGTH:

The belief that the success of a struggle depends on numerical strength is a complete myth. Success and failure does not depend on the strength or weakness of numbers, but on the faith and moral strength of the people participating in the struggle. No matter how small their number, as long as the participants have strength of faith and a firm belief, they can with the blessings of Allah, overpower those who are large in number. The Holy Quran has described this point in connection with the small army of Talut (*Saul*) in the following few words:

كَمْ مِّنْ فِئَةٍ قَلِيْلَةٍ غَلَبَتْ فِئَةً كَثِيْرَةًۢ بِاِذْنِ اللّٰهِ (بقرہ:٢٤٩)

How often a little company hath overcome a mighty host by Allah's leave! [*al-Baqara* 249]

When the Prophet Moses عليه السلام tried to prepare the *Bani Isra'il* for battle, the weak of heart refused to fight their opponents, saying:

اِنَّ فِيْهَا قَوْمًا جَبَّارِيْنَ (مائدة:٢٢)

In this land are a people of exceeding strength. [*al-Maida* 22]

At that time two God-fearing believers, on whom Allah had bestowed His grace, tried to make them understand in the following words:

فَاِذَا دَخَلْتُمُوْهُ فَاِنَّكُمْ غٰلِبُوْنَ وَعَلَى اللّٰهِ فَتَوَكَّلُوْٓا اِنْ كُنْتُمْ مُّؤْمِنِيْنَ ۝(مائدہ:٢٣)

When once you are (inside the gate) victory will be yours; but on Allah put your trust if ye have faith. [*al-Maida* 23]

In connection with the battles of Badr and Uhud, Allah has repeatedly stated the secret of success in the Holy Quran:

وَلَنْ تُغْنِىَ عَنْكُمْ فِئَتُكُمْ شَيْـًٔا وَّلَوْ كَثُرَتْ ۙ وَاَنَّ اللّٰهَ مَعَ الْمُؤْمِنِيْنَ (انفال:١٩)

Not the least good will your forces be to you even if they were multiplied: for verily Allah is with those who believe! [*al-Anfal* 19]

In *Sura al-Ahzab,* fear of the hypocrites has been depicted as follows

فَاِذَا جَآءَ الْخَوْفُ رَاَيْتَهُمْ يَنْظُرُوْنَ اِلَيْكَ تَدُوْرُ اَعْيُنُهُمْ كَالَّذِىْ يُغْشٰى عَلَيْهِ مِنَ الْمَوْتِ

(احزاب:١٩)

Then when fear comes, thou wilt see them looking to thee, their eyes revolving, like (those of) one over whom hovers death: [*al-Ahzab* 19]

In *Sura Muhammad* the extent of fear in the hearts of the hypocrites has been described as follows:

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فَاِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللّٰهِ اِنَّ اللّٰهَ يُحِبُّ الْمُتَوَكِّلِيْنَ ○ اِنْ يَّنْصُرْكُمُ اللّٰهُ فَلَا غَالِبَ لَكُمْ ۚ وَاِنْ يَّخْذُلْكُمْ فَمَنْ ذَا الَّذِىْ يَنْصُرُكُمْ مِّنْ ۢ بَعْدِهٖ ؕ وَعَلَى اللّٰهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُوْنَ ○ (ال عمران: ۱۵۹)

Then, when you hast taken a decision, put thy trust in Allah. For Allah loves those who put their trust (in him). If Allah helps you, none can overcome you: If He forsakes you, who is there, after that, that can help you? In Allah, then, let believers put their trust. [*Al-i-'Imran* 159-160]

Victory or defeat depends upon the Will of Allah, and all help comes from Him.

وَمَا النَّصْرُ اِلَّا مِنْ عِنْدِ اللّٰهِ ؕ اِنَّ اللّٰهَ عَزِيْزٌ حَكِيْمٌ ○ (انفال: ۱۰)

There is no help except from Allah: and Allah is Exalted in Power, Wise,.... [*al-Anfal* 10]

The shortage of numbers is compensated by the strength of faith. This secret was told by Allah to the Muslims not just as a theoretical viewpoint, but He has made it a general principle. Allah has given the Muslims the good tidings that one true believer is enough to overcome ten infidels, that ten steadfast believers are enough to overcome hundred non-believers, and that twenty such Muslims are enough to vanquish an army of two hundred. Allah says:

يٰٓاَيُّهَا النَّبِىُّ حَرِّضِ الْمُؤْمِنِيْنَ عَلَى الْقِتَالِ ؕ اِنْ يَّكُنْ مِّنْكُمْ عِشْرُوْنَ صٰبِرُوْنَ يَغْلِبُوْا مِائَتَيْنِ ۚ وَاِنْ يَّكُنْ مِّنْكُمْ مِّائَةٌ يَّغْلِبُوْٓا اَلْفًا مِّنَ الَّذِيْنَ كَفَرُوْا بِاَنَّهُمْ قَوْمٌ لَّا يَفْقَهُوْنَ ○ (انفال: ۶۵)

O Apostle! rouse the Believers to the fight. If there are twenty amongst you, patient and persevering, they will vanquish two hundred: if a hundred, they will vanquish a thousand of the Unbelievers: for these are a people without understanding. [*al-Anfal* 65]

The reason for the victory of steadfast Muslims and for the defeat of infidels has also been explained by Allah, Who said that the believers have trust in Allah in their hearts and that they possess the strengths of patience and perseverance, whereas the hearts of non-believers lack the understanding and prudence which comes from Faith.

In the later commandments of the Holy Quran, this trial was made

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فَاِنْ يَّكُنْ مِّنْكُمْ مِّائَةٌ صَابِرَةٌ يَّغْلِبُوْا مِائَتَيْنِ ۚ وَاِنْ يَّكُنْ مِّنْكُمْ اَلْفٌ يَّغْلِبُوْٓا اَلْفَيْنِ بِاِذْنِ اللّٰهِ ؕ وَاللّٰهُ مَعَ الصّٰبِرِيْنَ ○ (انفال: ۶۶)

If there are a hundred of you, patient and persevering, they will vanquish two hundred, and if a thousand, they will vanquish two thousand, with the leave of Allah: for Allah is with those who patiently persevere. [*al-Anfal* 66]

The effect of the vigour and intensity of this teaching is so great that even today Muslims believe that, with the grace of Allah, one Muslim can vanquish two unbelievers. Because of this belief and their trust in Allah they are not afraid of twice their number. The result is that, even today, as promised by Allah thirteen and half centuries ago, the infidels' hearts are terrified and awe-stricken.

سَنُلْقِىْ فِىْ قُلُوْبِ الَّذِيْنَ كَفَرُو الرُّعْبَ (ال عمران: ۱۵۱)

Soon shall We cast terror into the hearts of the unbelievers, [*Al-i-'Imran* 151]

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I will instil terror into the hearts of the unbelievers: [*al-Anfal* 12]

Allah fulfilled this promise. Jews who were very proud of their fortresses and war materials became so frightened by the Muslims that they surrendered without fighting.

وَقَذَفَ فِىْ قُلُوْبِهِمُ الرُّعْبَ (احزاب: ۲۶)

And (Allah) cast terror into their hearts. [*al-Ahzab* 26]

وَقَذَفَ فِىْ قُلُوْبِهِمُ الرُّعْبَ (حشر: ۲)

And (Allah) did cast terror into their hearts. [*al-Hashr* 2]

And as long as the strength of faith remains within Muslims, this promise of Allah will continue to be fulfilled.

TIME FOR DEATH IS FIXED:

The real reason for a person's weakness is fear of death. The remedy for this lies in the Islamic belief that the time of a person's death is fixed and can neither be postponed nor expedited, therefore there is no reason to run away from a place of danger.

فَاِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللّٰهِ اِنَّ اللّٰهَ يُحِبُّ الْمُتَوَكِّلِيْنَ ○ اِنْ يَّنْصُرْكُمُ اللّٰهُ فَلَا غَالِبَ لَكُمْ ۚ وَاِنْ يَّخْذُلْكُمْ فَمَنْ ذَا الَّذِىْ يَنْصُرُكُمْ مِّنْۢ بَعْدِهٖ ؕ وَعَلَى اللّٰهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُوْنَ

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The real reason for a person's weakness is fear of death. The remedy for this lies in the Islamic belief that the time of a person's death is fixed and can neither be postponed nor expedited, therefore there is no reason to run away from a place of danger.

Allah, in His revelations, in order to persuade the Muslims, has repeated this belief so many times that it has permeated their every sinew and fibre. In the battle of Uhud, the Muslims were nearly defeated and Allah admonished them, reminding them of this belief:

وَمَا كَانَ لِنَفْسٍ اَنْ تَمُوْتَ اِلَّا بِاِذْنِ اللّٰهِ كِتٰبًا مُّؤَجَّلًا (ال عمران: ١٤٥)

Nor can a soul die except by Allah's leave, the term being fixed as by writing. [*Al-i-'Imran* 145]

One dies only when Allah wills, therefore, fear of death should not cause cowardice. In connection with the battle of Ahzab, where the hypocrites became panic-stricken, Allah said to the Prophet ﷺ:

قُلْ لَّنْ يَّنْفَعَكُمُ الْفِرَارُ اِنْ فَرَرْتُمْ مِّنَ الْمَوْتِ اَوِ الْقَتْلِ (احزاب: ١٦)

Say: Running away will not profit you if ye are running away from death or slaughter. [*al-Ahzab* 16]

To think that by not participating in battle one can avoid death is totally wrong, because a person will be drawn towards wherever he is destined to die, in order that he may meet his death.

قُلْ لَّوْ كُنْتُمْ فِيْ بُيُوْتِكُمْ لَبَرَزَ الَّذِيْنَ كُتِبَ عَلَيْهِمُ الْقَتْلُ اِلٰى مَضَاجِعِهِمْ (ال عمران: ١٥٤)

Say: Even if you had remained in your homes, those for whom death was decreed would certainly have gone forth to the place of their death. [*Al-i-'Imran* 154]

To suppose that participation in battle will cause death is also wrong. Life and death are under the control of Allah. Whosoever He wills to die He causes to die and whom He wills to live He keeps alive. Muslims have been told not to have thoughts like those of unbelievers, who say:

لَوْ كَانُوْا عِنْدَنَا مَا مَاتُوْا وَمَا قُتِلُوْا ۚ لِيَجْعَلَ اللّٰهُ ذٰلِكَ حَسْرَةً فِيْ قُلُوْبِهِمْ ۗ وَاللّٰهُ يُحْيٖ وَيُمِيْتُ (ال عمران: ١٥٦)

If they had stayed with us, they would not have died, or been slain. (This thought comes into the heart) so that Allah may make it a cause of sighs and regrets in their hearts. It is Allah that gives Life and Death. [*Al-i-'Imran* 156]

Some weakhearted people say that if the slain person had not gone to battle he would not have been killed. Allah says that if they are right in what they say, let them prevent their own death if they can.

قُلْ فَادْرَؤُا عَنْ اَنْفُسِكُمُ الْمَوْتَ اِنْ كُنْتُمْ صٰدِقِيْنَ (ال عمران: ١٦٨)

Say: Avert death from your own selves, if ye speak the truth. [*Al-i-'Imran* 168]

Allah mentioned the fear which weakhearted Muslims felt, and consoled them as follows:

فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ اِذَا فَرِيْقٌ مِّنْهُمْ يَخْشَوْنَ النَّاسَ كَخَشْيَةِ اللّٰهِ اَوْ اَشَدَّ خَشْيَةً ۚ وَقَالُوْا رَبَّنَا لِمَ كَتَبْتَ عَلَيْنَا الْقِتَالَ ۚ لَوْ لَآ اَخَّرْتَنَآ اِلٰٓى اَجَلٍ قَرِيْبٍ ۗ قُلْ مَتَاعُ الدُّنْيَا قَلِيْلٌ ۚ وَالْاٰخِرَةُ خَيْرٌ لِّمَنِ اتَّقٰى وَلَا تُظْلَمُوْنَ فَتِيْلًا ۝ اَيْنَ مَا تَكُوْنُوْا يُدْرِكْكُّمُ الْمَوْتُ وَلَوْ كُنْتُمْ فِيْ بُرُوْجٍ مُّشَيَّدَةٍ (نساء: ٧٧-٧٨)

When (at length) the order for fighting was issued to them. Behold! a section of them feared men as - or even more than - they should have feared Allah. They said, "Our Lord! Why hast Thou ordered us to fight? Wouldst Thou not grant us respite to our (natural) term, near (enough)?" Say: "Short is the enjoyment of this world. The Hereafter is the best for those who do right. Never will ye be dealt with unjustly in the very least! Wherever ye are, death will find you out, even if you are in towers built up strong and high!" [*al-Nisaa* 77-78]

In short, no matter where one goes and lives, one cannot escape death. One should, therefore, not be afraid of the battlefield but be rather like those whose faith becomes rekindled by the news of *Jihad* .

اَلَّذِيْنَ قَالَ لَهُمُ النَّاسُ اِنَّ النَّاسَ قَدْ جَمَعُوْا لَكُمْ فَاخْشَوْهُمْ فَزَادَهُمْ اِيْمَانًا وَّقَالُوْا حَسْبُنَا اللّٰهُ وَنِعْمَ الْوَكِيْلُ (ال عمران: ١٧٣)

Men said to them: "A great army is gathering against you": and frightened them: but it (only) increased their Faith: they said: "For us Allah sufficeth, and He is the best disposer of affairs." [*Al-i-'Imran* 173]

THE STATUS OF MARTYRS AND SURVIVORS:

Another consideration which can prevent people from participating in battle is the comfort and luxury of the worldly life. The teaching of Islam has uprooted this consideration also. According to Islam, believers' life and wealth is sold to Allah in return of His Pleasure and Paradise.

اِنَّ اللّٰهَ اشْتَرٰى مِنَ الْمُؤْمِنِيْنَ اَنْفُسَهُمْ وَاَمْوَالَهُمْ بِاَنَّ لَهُمُ الْجَنَّةَ ۗ يُقَاتِلُوْنَ فِيْ سَبِيْلِ اللّٰهِ

فَيَقْتُلُوْنَ وَيُقْتَلُوْنَ (توبہ:۱۱۱)

Lo! Allah has bought from the believers their lives and their wealth because the Garden will be theirs: they shall fight in the way of Allah and shall slay and be slain. [*al-Tauba* 111]

Prior to this, in *Sura al-Nisaa,* the Holy Quran says of the believers who sold their lives of this world for the Hereafter:

فَلْيُقَاتِلْ فِيْ سَبِيْلِ اللهِ الَّذِيْنَ يَشْرُوْنَ الْحَيٰوةَ الدُّنْيَا بِالْاٰخِرَةِ ط وَمَنْ يُّقَاتِلْ فِيْ سَبِيْلِ اللهِ

فَيُقْتَلْ اَوْ يَغْلِبْ فَسَوْفَ نُؤْتِيْهِ اَجْرًا عَظِيْمًا O (نساء: ۷٤)

Let those fight in the Cause of Allah who sell the life of this world for the Hereafter. To him who fighteth in the Cause of Allah, - whether he is slain or gets victory - soon shall We give him a reward of great (value). [*al-Nisaa* 74]

All their sins would be washed away:

فَالَّذِيْنَ هَاجَرُوْا وَ اُخْرِجُوْا مِنْ دِيَارِهِمْ وَاُوْذُوْا فِيْ سَبِيْلِيْ وَقٰتَلُوْا وَقُتِلُوْا لَاُكَفِّرَنَّ

عَنْهُمْ سَيِّاٰتِهِمْ وَلَاُدْخِلَنَّهُمْ جَنّٰتٍ (ال عمران: ۱۹۵)

Those who have left their homes, or been driven out therefrom, or suffered harm in My Cause, or fought or been slain, - verily, I will blot out from them their iniquities, and admit them into Gardens. [*Al-i-'Imran* 195]

The most valuable thing which the martyrs sacrificed in the Cause of Allah was their lives. It has been promised by Allah that a new life will be given to them straightaway. This belief has put an end to the conception for all the time to come that a martyr is dead . The Holy Quran says that a martyr should not be regarded as dead, for he is alive and receiving sustenance from his Lord:

وَلَا تَحْسَبَنَّ الَّذِيْنَ قُتِلُوْا فِيْ سَبِيْلِ اللهِ اَمْوَاتًا ط بَلْ اَحْيَآءٌ عِنْدَ رَبِّهِمْ يُرْزَقُوْنَ O فَرِحِيْنَ

بِمَآ اٰتٰهُمُ اللهُ مِنْ فَضْلِهٖ (ال عمران:۱٦۹)

Think not of those who are slain in Allah's way as dead. Nay, they live, finding their sustenance in the Presence of their Lord; They rejoice in the Bounty provided by Allah. [*Al-i-'Imran* 169-170]

A person living in this world cannot imagine a martyr's life in the Hereafter, but martyr do live on and so one should not say they are dead.

وَلَا تَقُوْلُوْا لِمَنْ يُّقْتَلُ فِيْ سَبِيْلِ اللهِ اَمْوَاتٌ O بَلْ اَحْيَآءٌ وَّلٰكِنْ لَّا تَشْعُرُوْنَ (بقرہ:۱۵۴)

And say not of those who are slain in the way of Allah: "They are dead." Nay, they are living, though ye perceive (it) not. [*al-Baqara* 154]

ہرگز نمیرد آنکہ دلش زندہ شد بعشق ثبت است بر جریدۂ عالم دوام ما

The virtues of *Jihad* and its rewards are only for those who fight in the Cause of Allah simply for His pleasure. This teaching so much enhances the intent and motive of the participants that they become completely free from selfish actions, such as taking revenge for a personal reason or in order to gain name and fame for bravery. If one kills someone for the sake of his wealth or property, this would be considered an evil act such as that of an ignorant unbeliever.

تَبْتَغُوْنَ عَرَضَ الْحَيٰوةِ الدُّنْيَا ز فَعِنْدَ اللهِ مَغَانِمُ كَثِيْرَةٌ ط كَذٰلِكَ كُنْتُمْ مِّنْ قَبْلُ فَمَنَّ اللهُ

عَلَيْكُمْ فَتَبَيَّنُوْا (نساء: ۹٤)

...coveting the perishable goods of this life. With Allah are profits and spoils abundant. Even thus were ye yourselves before, till Allah conferred on you His favours: therefore carefully investigate. [*al-Nisaa* 94]

A man came and asked the Prophet ﷺ: One man fights for war booty, another for fame, another to show off his bravery, another to be called brave, another for his honour, another to revenge and another to satisfy his anger, which one of them is fighting for Allah's Cause? The Prophet ﷺ said:

مَنْ قَاتَلَ لِتَكُوْنَ كَلِمَةُ اللهِ اعْلٰى فَهُوَ فِيْ سَبِيْلِ اللهِ (صحیح مسلم و صحیح بخاری کتاب الجهاد باب

من قاتل لتکون کلمة هی العلیا فهو فی سبیل الله)

He who fights that Allah's word (i.e. Islam) should be superior, fights for Allah's Cause.[177]

It has been stated in a *hadith* that a person will be questioned on the Day of Judgement about his acts. He will say, "I fought for Thee until I died as a martyr." Allah will say, "You have told a lie. You fought that you might be called a `brave warrior'. And you were called so."[178]

In short, the type of courage whose real purpose is pretence and

show is regarded contemptible by Islam. Nevertheless, if on the battlefield one happens to express pride while fighting for the superiority of Allah's word, it is not considered blameworthy by Islam because the intent of such pride is also to uphold the Truth.[179]

In fact, Islam has appreciated pride in all aspects of bravery on the battlefield. Thus, it has been stated in a *hadith:* There is pride which Allah hates and pride which Allah loves. That which Allah loves is a man's pride when fighting.[180] This produces awe and terror in the hearts of the enemies and encourages firmness and steadfastness in his own ranks. Once a Companion attacked an infidel and shouted in a tone of pride, "I am Ibn Akoon." Hafiz Ibn Hajar writes in explanation of this phrase: The pride shown in this phrase is different from that which has been prohibited because the situation demanded it. This is that pride which is allowed in battle but not on other occasions.[181]

During the battle of *Hunayn,* when the unbelievers surrounded the Prophet ﷺ, he said:

انا النبی لا کذب انا ابن عبد المطلب

I am the Prophet, there is no lie in it, I am the descendent of *'Abd al-Muttalib.*

In other words, he was saying that he was a true Prophet and that he would not flee or leave the battlefield. This refers to the time when the enemy attacked with arrows and although most of the people around the Prophet ﷺ took shelter, the Prophet ﷺ stayed in his place.[182]

The Companions said that, among them, those who stood by the Prophet ﷺ were considered to be the most brave. They also said that the Prophet ﷺ was the best and the bravest amongst the people. Once the people of Medina became terrified at night, so they went in the direction of the noise. They saw the Prophet ﷺ coming from that direction. He was riding an unsaddled horse, he was returning alone after having found out the truth. When he came near the people of Medina he said, "Don't be afraid! Don't be afraid!"[183] Once, some bedouins surrounded the Prophet ﷺ and started begging from him. He said that they would not find him a miser or a liar or a coward.[184] In Islam, cowardice is such an ethical fault that one should ask for Allah's protection against it. Cowardice is one of the evils for which the Prophet ﷺ in his supplications has sought refuge with Allah. According to one narration, the Prophet ﷺ used to seek refuge with Allah from helplessness, laziness, cowardice and feeble old age, because this was also a sort of helplessness. In another narration it is said that he used to

seek refuge with Allah from all these evils at the end of every prayer.[185] It is stated in another *hadith* that Allah's Apostle ﷺ said, "[The greatest] evil in a man is alarming niggardliness and unrestrained cowardice."[186] The Companion, 'Abdullah bin Abi Aufa رضی اللہ عنہ, once wrote a letter in which one sentence was that Allah's Apostle ﷺ said, 'When you face the enemy be steadfast."[187] In the same letter there is that eloquent sentence of the Prophet ﷺ which has been on the tongue of every Muslim for the last thirteen and half centuries:

واعلموا ان الجنة تحت ظلال السیوف (صحیح بخاری)

Know that Paradise is under the shades of swords.[188]

STEADFASTNESS [ISTIQAMAT]

The literal meaning of *Istiqamat* is to be straight or to keep on walking straight. It means that one should not stray from whatever one thinks to be right and truthful. Any difficulty, opposition or suffering which arise should be faced and borne with firmness. One must not turn away from the truth and must steadfastly follow its path.

اِنَّمَآ اِلٰهُكُمْ اِلٰهٌ وَّاحِدٌ فَاسْتَقِيْمُوْٓا اِلَيْهِ وَاسْتَغْفِرُوْهُ (حم السجدہ: ٦)

That your Allah is One Allah: so stand true to Him, and ask for His forgiveness. [*Ha-Mim* 6]

This means that one's worship should be for Allah alone, and He alone should be the object of one's attention. Moreover, one's attention should not stray away from Him under any circumstances and one should follow the straight path leading to Him. In another verse Allah gives the command to the Prophet ﷺ and his Companions to follow the same straight path, not to deviate from it and not to disobey His commands.

فَاسْتَقِمْ كَمَآ اُمِرْتَ وَمَنْ تَابَ مَعَكَ وَلَا تَطْغَوْا ۭ اِنَّهٗ بِمَا تَعْمَلُوْنَ بَصِيْرٌ (ھود: ١١٢)

Therefore stand firm (in the straight path) as thou art commanded, - thou and those who with thee turn (unto Allah); and transgress not (from the path): for He seeth well all that ye do. [*Hud* 112]

The desert of Arabia had turned into a blazing oven of anger and wrath in opposition to the true religion of Islam, and every individual had become an enemy of Muhammad ﷺ, the Messenger of the truth. The vast land of Arabia was gradually closing in on the Muslims, yet Allah commanded the Prophet ﷺ and his Companions to proclaim the truth and be steadfast. The command was given to keep on calling and inviting everyone to the true religion, to show steadfastness and not to

show is regarded contemptible by Islam. Nevertheless, if on the battlefield one happens to express pride while fighting for the superiority of Allah's word, it is not considered blameworthy by Islam because the intent of such pride is also to uphold the Truth.[179]

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إِنَّمَآ إِلَٰهُكُمْ إِلَٰهٌ وَٰحِدٌ فَٱسْتَقِيمُوٓا۟ إِلَيْهِ وَٱسْتَغْفِرُوهُ (حم السجدہ: ٦)

That your Allah is One Allah: so stand true to Him, and ask for His forgiveness. [*Ha-Mim* 6]

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فَٱسْتَقِمْ كَمَآ أُمِرْتَ وَمَن تَابَ مَعَكَ وَلَا تَطْغَوْا۟ ۚ إِنَّهُۥ بِمَا تَعْمَلُونَ بَصِيرٌ (ھود: ١١٢)

Therefore stand firm (in the straight path) as thou art commanded, - thou and those who with thee turn (unto Allah); and transgress not (from the path): for He seeth well all that ye do. [*Hud* 112]

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follow any of the vain desires of the opponents.

فَلِذٰلِكَ فَادْعُ وَاسْتَقِمْ كَمَآ اُمِرْتَ وَلَا تَتَّبِعْ اَهْوَآءَهُمْ (شوریٰ: ۱۵)

Now then, for that (reason), call them (to the Faith), and stand steadfast as thou art commanded, nor follow thou their vain desires. [*al-Shura* 15]

To those steadfast believers who, by accepting Allah to be their Lord, have eradicated all thoughts of fear and danger from their hearts are given the good tidings - that success is for them and that a day would come when they will have neither fear nor sorrow of any kind. --

اِنَّ الَّذِيْنَ قَالُوْا رَبُّنَا اللّٰهُ ثُمَّ اسْتَقَامُوْا فَلَا خَوْفٌ عَلَيْهِمْ وَلَاهُمْ يَحْزَنُوْنَ O (احقاف: ۱۳)

Verily those who say, "Our Lord is Allah," and remain firm (on the Path), - on them shall be no fear, nor shall they grieve. [*al-Ahqaf* 13]

On the Day when all hearts would be trembling with dread and horror, those who were steadfast on the true and straight path in this world will have the satisfaction of tranquillity and consolation. For them the angels will announce the following good tidings:

اِنَّ الَّذِيْنَ قَالُوْا رَبُّنَا اللّٰهُ ثُمَّ اسْتَقَامُوْا تَتَنَزَّلُ عَلَيْهِمُ الْمَلٰٓئِكَةُ اَلَّا تَخَافُوْا وَلَا تَحْزَنُوْا

وَاَبْشِرُوْا بِالْجَنَّةِ الَّتِيْ كُنْتُمْ تُوْعَدُوْنَ O (حم السجدة: ۳۰)

Lo! those who say: Our Lord is Allah, and afterward are upright, the angels descend upon them, saying: Fear not nor grieve, but hear good tidings of the paradise which ye are promised. [*Ha-Mim* 30]

The following *hadith* explain the above verse. Once, a Companion asked the Prophet ﷺ to tell him something to which he may firmly adhere. The Prophet ﷺ told him: Say: "My Lord is Allah and stick to it steadfastly".[189] The Companions acted steadfastly on this advice and succeeded in achieving the firm faith and morality which they demonstrated before the world thirteen and a half centuries ago and for which they are still being praised and lauded by history. In connection with the battle of *Ahzab,* Allah has depicted the state of the believers:

اِذْ جَآءُوْكُمْ مِّنْ فَوْقِكُمْ وَمِنْ اَسْفَلَ مِنْكُمْ وَاِذْ زَاغَتِ الْاَبْصَارُ وَبَلَغَتِ الْقُلُوْبُ

الْحَنَاجِرَ وَتَظُنُّوْنَ بِاللّٰهِ الظُّنُوْنَا ۟ هُنَالِكَ ابْتُلِيَ الْمُؤْمِنُوْنَ وَزُلْزِلُوْا زِلْزَالًا شَدِيْدًا O

(احزاب: ۱۰:۱۱)

When they came upon you from above you and from below you, and when eyes grew wild and hearts reached to the throats, and ye were

imagining vain thoughts concerning Allah. There were the believers sorely tried, and shaken with a mighty shock. [*al-Ahzab* 10-11]

After the above verse, there are details of the weakness shown by the hypocrites on this occasion. Then comes the verse given below which highlights the steadfastness of the believers:

وَلَمَّا رَاَ الْمُؤْمِنُوْنَ الْاَحْزَابَ ۙ قَالُوْا هٰذَا مَا وَعَدَنَا اللّٰهُ ۙ وَ رَسُوْلُهٗ وَ صَدَقَ اللّٰهُ وَرَسُوْلُهٗ

وَمَا زَادَهُمْ اِلَّا اِيْمَانًا وَّتَسْلِيْمًا O (احزاب: ۲۲)

When the believers saw the Confederate forces. They said, "This is what Allah and His Apostle had promised us, and Allah and His Apostle told us what was true." And it only added to their faith and their zeal in obedience. [*al-Ahzab* 22]

Those Muslims, who promised Allah their steadfastness in dangerous situations and succeeded in their resolve, were praised by Allah thus:

مِنَ الْمُؤْمِنِيْنَ رِجَالٌ صَدَقُوْا مَا عَاهَدُوا اللّٰهَ عَلَيْهِ ۚ فَمِنْهُمْ مَّنْ قَضٰى نَحْبَهٗ وَمِنْهُمْ مَّنْ

يَّنْتَظِرُ ۡ وَمَا بَدَّلُوْا تَبْدِيْلًا O (احزاب: ۲۳)

Among the believers are men who have been true to their Covenant with Allah. Of them some have completed their vow (to the extreme), and some (still) wait. But they have never changed (their determination) in the least. [*al-Ahzab* 23]

It means that some believers had already fulfilled their covenant by giving their lives in the Cause of Allah, while others were still alive, waiting for the day when they will be tested for their courage and steadfastness. Despite the dangers involved, Muslims unlike the hypocrites neither changed their faith nor broke the covenant which they had made with Allah.

The believers' test of facing difficulties in the cause of Truth to prove their steadfastness is the permanent law of Allah which has been in force since creation and will stay in force for ever. Until an individual or a nation comes out successful in this test, their salvation cannot be achieved. Allah says:

اَمْ حَسِبْتُمْ اَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَاْتِكُمْ مَّثَلُ الَّذِيْنَ خَلَوْا مِنْ قَبْلِكُمْ ۭ مَسَّتْهُمُ الْبَاْسَاۗءُ

وَالضَّرَّاۗءُ وَزُلْزِلُوْا حَتّٰى يَقُوْلَ الرَّسُوْلُ وَالَّذِيْنَ اٰمَنُوْا مَعَهٗ مَتٰى نَصْرُ اللّٰهِ ۭ اَلَآ اِنَّ نَصْرَ

اللّٰهِ قَرِيْبٌ O (بقرہ: ۲۱۴)

Or do ye think that ye shall enter the Garden (of Bliss) without such (trials) as came to those who passed away before you? They encountered suffering and adversity, and were so shaken in spirit that even the Apostle and those of faith who were with him cried: When (will come) the help of Allah? Ah! verily, the help of Allah is (always) near! [*al-Baqara* 214]

Two incidents of people being tested for their steadfastness are narrated in the Holy Quran. One of them is about the army of Talut which, despite being thirsty and small in number, fought with a very large army and became victorious. When they were fighting they had the following supplication on their tongues:

رَبَّنَآ اَفْرِغْ عَلَيْنَا صَبْرًا وَّ ثَبِّتْ اَقْدَامَنَا وَانْصُرْنَا عَلَى الْقَوْمِ الْكٰفِرِيْنَ ○ (بقرہ: ۲۵۰)

Our Lord! Pour out constancy on us and make our steps firm. Help us against those that reject faith. [*al-Baqara* 250]

The second tells of the people of the ditch. It has been stated in the books of *hadith* and *siyar* [190] that in Yamen there lived some sincere and firm believers who were followers of Jesus عليه السلام. In order to turn them away from their faith, they were tortured in various ways by the Jews and eventually, when they still refused, they were pushed into a ditch which was filled with a blazing fire.

قُتِلَ اَصْحٰبُ الْاُخْدُوْدِ النَّارِ ذَاتِ الْوَقُوْدِ ○ اِذْهُمْ عَلَيْهَا قُعُوْدٌ ○ وَّهُمْ عَلٰى مَا يَفْعَلُوْنَ بِالْمُؤْمِنِيْنَ شُهُوْدٌ ○ وَمَا نَقَمُوْا مِنْهُمْ اِلَّآ اَنْ يُّؤْمِنُوْا بِاللّٰهِ الْعَزِيْزِ الْحَمِيْدِ ○ (بروج: ۴: ۷)

(Self-)destroyed were the owners of the ditch of the fuel-fed fire. When they sat by it, and were themselves the witnesses of what they did to the believers. They had naught against them save that they believed in Allah, the Mighty, the Owner of Praise, [*al-Buruj* 4-8]

One story of the steadfastness of early people which the Prophet ﷺ presented as an example to his followers has been quoted by Imam Bukhari in his book. It is told by Khabbab bin al-Arat رضی اللہ عنہ that people complained to Allah's Apostle ﷺ about the persecution inflicted on them by the infidels and requested him to pray to Allah and to seek help for them. As this showed impatience on their part, he said, "Among the nations before you a (believing) man would be put in a ditch that was dug for him, and a saw was put over his head and he would be cut into two pieces, yet that (torture) would not make him give up his religion. His body would be combed with iron combs that would remove his flesh from the bones and nerves, yet that would not

make him abandon his religion."[191]

The effect of these teachings on the Companions is well known to historians. The following event also involves Khabbab bin al-Arat رضی اللہ عنہ. Because of his acceptance of Islam, he was tortured in many ways. One day he was made to lie on his back on burning coals which were spread on the ground. One man kept his foot on Khabbab's chest so that he could not turn aside and he was kept in this position until the coal became cold under his back.192 After a long time, Khabbab رضی اللہ عنہ exposed his back and showed it to 'Umar رضی اللہ عنہ who saw that the indelible marks left by the torture and cruelty of the Quraish were gleaming on his back like glowing gold.

Bilal رضی اللہ عنہ used to be laid on hot burning sand while heavy blocks of stone were put on his chest. He would then be dragged onto the sand by rope tied to his neck and asked to give up Islam. Even under these conditions the only words he spoke were "Ahad! Ahad!" [i.e. Allah is one, Allah is one]. Although Khabib رضی اللہ عنہ was crucified, he was so grateful to Allah for accepting his life in His Cause that before crucifixion he offered two *raka'ats* of *salat* as a thanksgiving to Allah. The effects of what was said by the Prophet ﷺ in reply to his uncle Abu Talib will not diminish as long as the sun and moon are shining in the sky. For he told his uncle that if the infidels placed the sun in his right hand and the moon in his left, he would not turn away from the true religion.

Allah has addressed Muslims and asked if, in the event of the Prophet ﷺ dying or being killed in the course of his mission, would they turn back from the straight path they were following. One must remember that Truth is not dependent on anyone's life or death. One supports it because it is the Truth.

وَمَا مُحَمَّدٌ اِلَّا رَسُوْلٌ ۚ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ ؕ اَفَائِنْ مَّاتَ اَوْ قُتِلَ انْقَلَبْتُمْ عَلٰٓى اَعْقَابِكُمْ ؕ وَمَنْ يَّنْقَلِبْ عَلٰى عَقِبَيْهِ فَلَنْ يَّضُرَّ اللّٰهَ شَيْئًا ○ (ال عمران: ۱۴۴)

Muhammad is no more than an Apostle: many were the Apostles that passed away before him. If he died or were slain, will ye then turn back on your heels? If any did turn back on his heels, not the least harm will he do to Allah; but Allah (on the other hand) will swiftly reward those who (serve Him) with gratitude. [*Al-i-'Imran* 144]

After this Allah relates the stories of the nations of old, consoling Muslims and urging them to be patient and steadfast.

Or do ye think that ye shall enter the Garden (of Bliss) without such (trials) as came to those who passed away before you? They encountered suffering and adversity, and were so shaken in spirit that even the Apostle and those of faith who were with him cried: When (will come) the help of Allah? Ah! verily, the help of Allah is (always) near! [*al-Baqara* 214]

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Such should be the firmness and steadfastness of true and sincere Muslims. Just as there is "firmness in faith" there is also firmness in action which is called "perpetual action". In other words, whatever good or virtuous action is adopted, it should be performed perpetually throughout one's life. It should be done always and in every condition. Carrying out an act sometimes but not at other shows disinterest and indicates one's weakness. Performing *salat* is one of the best acts, but Allah has praised only those Muslims who perform it perpetually.

اِلَّا الْمُصَلِّيْنَ ○ الَّذِيْنَ هُمْ عَلٰى صَلَاتِهِمْ دَآئِمُوْنَ ○ (معارج: ٢٢:٢٣)

Save worshippers who are constant at their worship. [*al-Ma'arij* 22-23]

Constancy is a great ethical quality and is achieved by perpetual practice. The Prophet ﷺ has repeatedly exhorted it. Somebody asked 'Aisha رضی اللہ عنہا what kind of deed was the most beloved to the Prophet ﷺ? She replied, "The regular, constant one." In another *hadith* the Prophet ﷺ said, "The most beloved deed to Allah is the one which is most regular and constant even though it is little."[193]

SPEAKING THE TRUTH

This ethical quality, in fact, is related to courage. As the armed forces of two sides fight each other physically to prove their courage and bravery, so, when there is a confrontation between truth and falsehood, the proclamation which the heart and tongue make in support of the truth is called "Speaking the truth".

Speaking the truth is regarded most praiseworthy at a time when, materially, truth is weak and falsehood is strong. Islam has taught its

followers to speak the truth in this situation. In the Holy Quran the Prophet ﷺ was commanded:

فَاصْدَعْ بِمَا تُؤْمَرُ وَ اَعْرِضْ عَنِ الْمُشْرِكِيْنَ ○ اِنَّا كَفَيْنٰكَ الْمُسْتَهْزِئِيْنَ ○ الَّذِيْنَ يَجْعَلُوْنَ مَعَ اللّٰهِ اِلٰهًا آخَرَ (الحجر: ٩٤:٩٦)

Therefore expound openly what thou art commanded, and turn away from those who join false gods with Allah. For sufficient are We unto thee against those who scoff, and those who adopt some other god along with Allah. [*al-Hijr* 94-96]

In other words Allah says: The time for inviting people secretly to the fold of Islam has passed, and the time for giving open invitation has arrived. The Prophet ﷺ has therefore been commanded to publicly proclaim Allah's commandments, and ignore the idolaters if they mock or jeer him. Furthermore, he should disregard their power and strength, as Allah, the Almighty, is a sufficient force against all of them.

It is apparent from this verse that what keeps people from telling the truth is fear. There are all kinds of fear. One of them is being jeered at or mocked but Allah has taken care of this in the above verse. In another verse, having no fear of mockery has been regarded as a special quality of believers.

وَلَا يَخَافُوْنَ لَوْمَةَ لَآئِمٍ (مائدة: ٥٤)

And (the believers) never afraid of the reproaches. [*al-Maida* 54]

In other words, the believers do not care about the reproaches of anyone while expressing the truth.

In addition to jeers and mockery, the fear of loss of life, property and many other things may prevent one speaking the truth; but Islam in its teaching has made all kinds of fears ineffective in the face of the truth being spoken. It is told in a *hadith* that once the Prophet ﷺ said, during one of his sermons, that if anyone knew the truth, he should not be afraid to speak it because of other people. In another *hadith* the Prophet ﷺ has been narrated as saying that no one should regard himself inferior. The Companions asked how one could regard himself inferior. The Prophet ﷺ replied that a person could (regard himself inferior) if he needed to say something relating to Allah but did not do so. On the Day of Judgement, Allah would ask such a person what prevented him from saying such and such a thing relating to Him. He would say that it was fear of people. On hearing that Allah would say that he should have had more fear of Him.

وَكَاَيِّنْ مِّنْ نَّبِيٍّ قٰتَلَ ۙ مَعَهٗ رِبِّيُّوْنَ كَثِيْرٌ ۚ فَمَا وَهَنُوْا لِمَآ اَصَابَهُمْ فِيْ سَبِيْلِ اللّٰهِ وَمَا ضَعُفُوْا وَمَا اسْتَكَانُوْا ۭ وَاللّٰهُ يُحِبُّ الصّٰبِرِيْنَ o وَمَا كَانَ قَوْلَهُمْ اِلَّآ اَنْ قَالُوْا رَبَّنَا اغْفِرْ لَنَا ذُنُوْبَنَا وَاِسْرَافَنَا فِيْٓ اَمْرِنَا وَثَبِّتْ اَقْدَامَنَا وَانْصُرْنَا عَلَى الْقَوْمِ الْكٰفِرِيْنَ o (ال عمران: ١٤٦-١٤٧)

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And (the believers) never afraid of the reproaches. [*al-Maida* 54]

In other words, the believers do not care about the reproaches of anyone while expressing the truth.

In addition to jeers and mockery, the fear of loss of life, property and many other things may prevent one speaking the truth; but Islam in its teaching has made all kinds of fears ineffective in the face of the truth being spoken. It is told in a *hadith* that once the Prophet ﷺ said, during one of his sermons, that if anyone knew the truth, he should not be afraid to speak it because of other people. In another *hadith* the Prophet ﷺ has been narrated as saying that no one should regard himself inferior. The Companions asked how one could regard himself inferior. The Prophet ﷺ replied that a person could (regard himself inferior) if he needed to say something relating to Allah but did not do so. On the Day of Judgement, Allah would ask such a person what prevented him from saying such and such a thing relating to Him. He would say that it was fear of people. On hearing that Allah would say that he should have had more fear of Him.

Among men, the most terrifying are oppressive kings. Speaking truth before such kings has therefore been regarded as a great *jihad* by the Prophet ﷺ. In a *hadith,* it has been reported that the Prophet ﷺ said:

افضل الجهاد كلمة عدل عند سلطان جابر

The best *jihad* is to say just in front of an oppressive king.

In Islam speaking the truth occupies a very high position in the list of "Enjoining good and forbidding evil". Once, on the day of *'Eid,* Marwan رضی اللہ عنہ took out the pulpit and started giving a sermon before the *Salat al-'Eid.* Thereupon, a man stood up and said to Marwan رضی اللہ عنہ that he had acted against tradition. The pulpit was not taken out on 'Eid day, and the sermon was not given before the *salat.* On hearing this Abu Sa'id al-Khudri رضی اللہ عنہ said that the man had indeed done his duty, because he had heard the Prophet ﷺ say that if someone saw an evil and had strength to eradicate it with his hand he must do it; if he had no strength he should speak against it with his tongue; in case this was also not possible then he should hate it in his heart although this is the weakest state of faith.[194]

Among the Companions, Abu Dhar al-Ghifari رضی اللہ عنہ occupied a position of great eminence in the matter of speaking the truth. He was the one who, after embracing Islam, went to the Sacred House and proclaimed his conversion declaring the Unity of Allah loudly in front of the whole crowd of *Quraish* unbelievers. The pagans beat him mercilessly but could not silence him until he became breathless. Nevertheless, his zeal did not disappear and he did the same again the next day; the pagans beat him and took vengeance on him. The Prophet ﷺ said in his praise that there was no person between sky and earth who was a greater speaker of truth than Abu Dhar.[195] During the Caliphate of Uthman رضی اللہ عنہ he was in Syria and he saw Muslims' trend towards capitalism, which he felt was against the teachings of Islam; so he spoke openly against it and did not take any notice of Amir Mu'awiyah رضی اللہ عنہ.

It has been narrated by Abu Sa'id al-Khudri رضی اللہ عنہ that he heard the Prophet ﷺ exhorting people in one of his sermons not to refrain from speaking the truth because of someone's fear.Remembering this Abu Sa'id رضی اللہ عنہ cried and regretted that people saw such things but were afraid to speak out.[196]

SELF-SUFFICIENCY AND CONTENTMENT [ISTIGHNA]

Istighna' means freedom from want. Self-sufficiency is the attribute of Allah alone.

وَمَنْ كَفَرَ فَاِنَّ اللّٰهَ غَنِیٌّ عَنِ الْعٰلَمِیْنَ O (ال عمران: ۹۷)

But if any deny faith, Allah stands not in need of any of His creatures. [*Al-i-'Imran* 97]

Allah does not share the attribute of "Self-sufficient" with anyone else. He is the only one who is free of want, whereas every thing else in this world depends upon Him for its needs.

وَاللّٰهُ الْغَنِیُّ وَاَنْتُمُ الْفُقَرَآءُ (محمد: ۳۸)

But Allah is free of all wants, and it is ye that are needy. [*Muhammad* 38]

When applied to human being, self-sufficiency means freedom from want from everybody except Allah, and this is the distinguished teaching of Islam. In the Islamic teachings of ethics, self-sufficiency is based on two fundamentals. Firstly, that whatever a human being gets, in reality, is given by Allah. Therefore, one should not ask for any thing from any one except Allah. One verse of the *Sura al-Fatiha,* which is recited in every raka'at of every salat is this:

اِیَّاكَ نَعْبُدُ وَاِیَّاكَ نَسْتَعِیْنُ O (فاتحہ: ۵)

Thee do we worship, and Thine aid we seek. [*al-Fatiha* 5]

By repeatedly reminding human beings that it is He Who is the real provider and disposer of their affairs, Allah has given contentment, comfort and consolation to disturbed hearts.

وَنِعْمَ الْوَكِیْلُ O (ال عمران: ۱۷۳)

And He is the best disposer of affairs. [*Al-i-'Imran* 173]

وَكَفٰی بِرَبِّكَ وَكِیْلًا O (اسرئیل: ۶۵)

Enough is thy Lord for a disposer of affairs. [*Bani Isra'il* 65]

اَلَّا تَتَّخِذُوْا مِنْ دُوْنِیْ وَكِیْلًا O (بنی اسرئیل: ۲)

Take not other than Me as disposer of (your) affairs. [*Bani Isra'il* 2]

وَكَفٰی بِاللّٰهِ وَكِیْلًا O (النساء: ۸۱)

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In one verse, Allah has questioned his votaries:

اَلَيْسَ اللّٰهُ بِكَافٍ عَبْدَهٗ (زمر: ٣٦)

Is Allah not enough for his servant? [*al-Zumar* 36]

In other words, if Allah provides all that a person wants then there is no need to look to a monarch, or the rich or wealthy for help.

The second fundamental on which self-sufficiency has been based is contentment. In other words, one should feel satisfied with whatever little one has got and should not have greed and avarice for more.

وَلَا تَتَمَنَّوْا مَا فَضَّلَ اللّٰهُ بِهٖ بَعْضَكُمْ عَلٰى بَعْضٍ ط (نساء: ٣٢)

And covet not the thing in which Allah hath made some of you excel others. [*al-Nisaa* 32]

وَلَاتَمُدَّنَّ عَيْنَيْكَ اِلٰى مَا مَتَّعْنَا بِهٖ اَزْوَاجًا مِّنْهُمْ (طٰہٰ: ١٣١)

And strain not thine eyes towards that which We cause some wedded pairs among them to enjoy. [*Ta-Ha* 131]

There are some rich people who, despite their wealth, are not satisfied and want more by fair or foul means. These people, although wealthy, are actually poor in their hearts. On the other hand, there are people although not very rich, who are content with what Allah has given them, and are not greedy for more. For this reason, contentment, independence and self-sufficiency do not depend upon the abundance or shortage of wealth but rather upon the state of the heart. This point has been stated by the Prophet ﷺ thus:

لیس الغنی عن کثرة العروض ولکن الغنی عن النفس (بخاری، رقاق، باب الغنی غنی النفس)

Riches does not mean, having a great amount of property, but riches is self-contentment.[197]

Sheikh Sa'di رحمة الله عليه , in his Persian poetry, has expressed the same *hadith* in the following words: The richness of a person does not lie in the opulence of his wealth, but in the state of his heart.

In another *hadith* this point has been stated even more clearly by the Prophet ﷺ. The Companion Abu Dhar رضی الله عنه says that once the Prophet ﷺ asked him whether he thought that abundance of wealth was self-sufficiency. He answered in the affirmative. Then the Prophet ﷺ asked him whether he thought that shortage of wealth was poverty. He again answered in the affirmative. Thereupon, the Prophet ﷺ told him that self-sufficiency is the state of a satisfied heart, and poverty is the state of an unsatisfied heart.198 For this reason, contentment is, in fact,

produced from the acceptance of one's circumstances, and not from wealth and riches. In other words, if a person accepts whole-heartidly whatever Allah gives and feels satisfied, it is called contentment. The Prophet ﷺ advised Abu Huraira رضی الله عنه that if he became satisfied, whatever he received from Allah, then he would be a most contented person.[199] It is narrated in a *hadith* that some of the *Ansars* begged for something from the Prophet ﷺ and he gave them some of what he had. They begged from him again and he gave them again, so that what he had became exhausted. He then said, "What I have I shall never store away from you but Allah will strengthen the abstinence of him who abstains (begging), will give satisfaction to him who wants to be satisfied (content)."[200] In the same way, one of the Companion Hakim bin Hazzam رضی الله عنه asked the Prophet ﷺ for something and he gave it to him. He asked again and it was given to him, and then again he asked , the Prophet ﷺ gave him and said, "This wealth is (like) green and sweet (fruit), and whoever takes it without greed, Allah will bless it for him. But whoever takes it with greed, Allah will not bless it for him, and he will be like the one who eats but is never satisfied.[201] This teaching had so much effect on Hazzam رضی الله عنه that after that he would never accept a gift from any one.

Fadalah bin 'Ubayd رضی الله عنه has narrated that the Prophet ﷺ gave glad tidings to those who received the guidance of Islam, and regarded their substance enough for their needs, i.e. Allah had made them content.[202] Sahl bin Sa'd رضی الله عنه narrates that the Archangel Gabriel told the Prophet ﷺ that a believer's excellence lay in performing salat at night, and his dignity lay in being independent from others.[203]

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RAZA'IL [BASENESS]

The *Meaning of Raza'il*. Raza'il (that is bad habits) are base habits and Allah dislikes forever. He has commanded His creatures to keep away from them. Those who perpetrate these things are being sinful. Apart from that every sensible person aqrees that these habits are bad and evil. Because of doing them individuals and whole communities suffer spiritual and material loss and disadvantages. Their social life is in disorder. When these thing are done often by a people then the whole community, the whole nation destroys itself and comes to ruin. The road to material and spiritual progress closes on them.

RAZA'IL IN THE QURANIC TERMINOLOGY.

The Qur'an has referred to this base habit in a number of ways. It has called it.

Munkir	evil rice
Fahsha	evil
Fahishah	indecency
Sa'i'iat	evil
Soo	evil
Makrooh	hateful
Khita	sin
Ithm	sin, rice
Udwan	injustice, hostility

This is enough to show how detestable and terrible it is for anyone to be involved in these habits. The Qur'an says:

وَلَاتَقْتُلُوْٓا اَوْلَادَكُمْ خَشْيَةَ اِمْلَاقٍ ط نَحْنُ نَرْزُقُهُمْ وَاِيَّاكُمْ ط اِنَّ قَتْلَهُمْ كَانَ خِطْاً كَبِيْرًا ○

وَلَا تَقْرَبُوا الزِّنٰى اِنَّهٗ كَانَ فَاحِشَةً وَسَآءَ سَبِيْلًا ○ (بنی اسرائیل: ۳۱-۳۲)

Kill not your children for fear of want: We shall provide sustenance for them as well as for you verily the killing of them is a great sin. Nor come nigh to adultery: for it is a shameful (deed) and an evil, opening the road (to other evils). [*Al-Isra* 31,32]

وَلَا تَمْشِ فِى الْاَرْضِ مَرَحًا ج اِنَّكَ لَنْ تَخْرِقَ الْاَرْضَ وَلَنْ تَبْلُغَ الْجِبَالَ طُوْلًا ○ كُلُّ

ذٰلِكَ كَانَ سَيِّئُهٗ عِنْدَ رَبِّكَ مَكْرُوْهًا ○ (بنی اسرائیل: ۳۶-۳۷)

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Nor walk on the earth with insolence: for thou canst not rend the earth asunder, nor reach the mountains in height.Of all such things the evil is hateful in the sight of thy Lord. (*Al-Isra* 36,37)

The most frequently used word in the Qur'an for *raza'il* is (*Munkir*). Thus the *Bani Isra'il* are questioned for not forbidding evil and this word is used for them in search at *Ma'i'dah*.

كَانُوْا لَا يَتَنَاهَوْنَ عَنْ مُّنْكَرٍ فَعَلُوْهُ ط لَبِئْسَ مَا كَانُوْا يَفْعَلُوْنَ (مائدہ: ۷۹)

Nor did they (usually) forbid one another the iniquities which they committed: evil indeed were the deeds which they did. [*al-Maidah* 5 79]

Then a people given to sin are referred in *surah al-Ankaboot*.

وَتَأْتُوْنَ فِيْ نَادِيْكُمُ الْمُنْكَرَ (عنکبوت: ۲۹)

And practise wickedness (even) in your councils?" [*al-Ankaboot*, 29,28]

The qualities of the good people are:

وَالنَّاهُوْنَ عَنِ الْمُنْكَرِ (توبہ: ۱۱۲)

....and forbid what is wrong. [*al -Taubah*, 9, 112]

وَيَنْهَوْنَ عَنِ الْمُنْكَرِ (ال عمران: ۱۱٤، توبہ: ۷۱)

...and forbid what is wrong [*aal-Imran* 3:104 & 114] [and *al-Taubah* 9:67]

Sometimes the word (Fahisha)and (Munkar) used together.

فَإِنَّهُ يَأْمُرُ بِالْفَحْشَآءِ وَالْمُنْكَرِ (نور: ۲۱)

Surely he communicate indecency and abomination. [*al-Nur* 24:21]

Prayer is landed as

تَنْهٰى عَنِ الْفَحْشَآءِ وَالْمُنْكَرِ (عنکبوت: ٤٥)

Forbide indecency and evil [*al-Ankaboot* 29: 45]

Sometimes a verse use the there words (*Fahisha*) (*Munkar*) and (*Bagh*) for example:

إِنَّ اللّٰهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيْتَآءِ ذِي الْقُرْبٰى وَيَنْهٰى عَنِ الْفَحْشَآءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُوْنَ ○ (نحل: ۹۰)

Surely Allah eujous justice and good doing and giving to Khusmen, and He forbides indecency and abomination, and insolence. He exhorts you that you may be admouished.[*al-Nahl* 90]

This verse covers all kinds of virtues and vices, Uthman bin Maz'un

رضی اللہ عنہ states that he had initially embraced Islam after seeing the modesty of the Prophet ﷺ but Islam was still weak in his heart. However, when the above verse was revealed, his faith in Islam became firmly established in his heart.[1]

Ibn Mas'ud رضی اللہ عنہ is of the opinion that this is the most comprehensive verse about virtues and vices in the Holy Quran.[2]

According to *Qatadah* رضی اللہ عنہ, there is no virtuous act that was liked and acted upon in pagan times which has not been included inthis commandment, and there is no evil act which has not been prohibited in this verse.[3]

In the above verse, the words *Fahsha'*, *Munkir* and *Baghy* have been used in connectionwith prohibitions. Each one of these words needs a little explanation.

EXPLANATION OF FAHSHA:

The first word used in the verse is *Fahsha*, another form of which is *Fahishatun*. This word has been derived from *Fuhsh* and while its real meaning is " to exceed the limit",[4] its implied meaning is "evil and harmful". To exceed the limit in anything which the Creator has fixed is evil and is called *Fashsha'*. "Exceeding (the limits)" and "Transgression" have been used to mean sin by the Holy Quran. for example, Allah has fixed some limits for sexual satisfaction and so anyone who exceeds or transgresses these limits is guilty of *Fahsha'* and *Fahishah*. Allah says in the Holy Quran:

And who guard their modesty- save from their wives or that their right hands possess, for then they are not blameworthy, but whoso craveth beyond that, such are transgressors-,...[*al-Muminun* 5-7]

For this reason fornication and adultery are called Fahsha', which has become to mean "wicked act". The Holy Quran says:

Nor come nigh to adultery: for it is a shameful (deed) and an evil, opening the road (to other evils). [*Bani Isra'il* 32]

All evil talk, unchaste acts and everything Allah has forbidden, comes under the umbrella of this word.

EXPLANATION OF MUNKIR:

The second word is *Munkir*. Its dictionary meaning is "unrecognised". The deed which is generally liked and praised by others is usually known as *Ma'roof* (recognised). Whereas deed which is disliked and causes a person to fall in others' estimation is called *Munkir* (unrecognised). When some unknown guests came to the Prophet Abraham علیہ السلام, he used the word *Munkir:*

قَوْمٌ مُّنْكَرُوْنَ (حجر: ۲۶، ذاریات: ۲۵)

These people are unknown. [*al-Zariyat* 25]

Similarly, when the brothers of the Prophet Yusuf علیہ السلام came to him, he recognised them but the brothers did not recognise him. On that occasion it is stated in the Holy Quran: فَعَرَفَهُمْ وَهُمْ لَهُ مُنْكِرُوْنَ (یوسف ۵۷) And he knew them, but they knew him not. for "they knew him not" the word *Munkiroon* is used. Everyone knows when someone is not in agreement, his face changes and his feeling can be clearly seen from his behaviour and facial expression. this state is also called *Munkir*. The Holy Quran says:

وَاِذَا تُتْلٰى عَلَيْهِمْ اٰيٰتُنَا بَيِّنٰتٍ تَعْرِفُ فِيْ وُجُوْهِ الَّذِيْنَ كَفَرُوا الْمُنْكَرَ ؕ يَكَادُوْنَ يَسْطُوْنَ بِالَّذِيْنَ يَتْلُوْنَ عَلَيْهِمْ اٰيٰتِنَا (حج: ۷۲)

When Our Clear Signs are rehearsed to them, thou wilt notice a denial on the faces of the unbelievers! They nearly attack with violence those who rehearse Our Signs to them. [*al-Hajj* 72]

The effect which displeasure produces on the face is called *Munkir* in the above verse. Those acts, which are naturally disliked by everyone due to their obvious evilness are called *Munkir,* and are considered equally bad in every religion, nation, society and culture.

EXPLANATION OF BAGHY:

The third word is *Baghy* which literally means "transgress or oppress someone".

خَصْمٰنِ بَغٰى بَعْضُنَا عَلٰى بَعْضٍ (ص: ۲۲)

We are two disputants, one of whom has wronged the other: [*Sad* 22]

Allah says that if He gave too much wealth to people they would do wrong against each other.

وَلَوْ بَسَطَ اللّٰهُ الرِّزْقَ لِعِبَادِهٖ لَبَغَوْا فِى الْاَرْضِ (شوریٰ: ۲۷)

If Allah were to enlarge the provision for His Servants, they would indeed transgress beyond all bounds through the earth; [*al-Shura* 27]

The following is also in the same *Sura;*

اِنَّمَا السَّبِيْلُ عَلَى الَّذِيْنَ يَظْلِمُوْنَ النَّاسَ وَ يَبْغُوْنَ فِى الْاَرْضِ بِغَيْرِ الْحَقِّ (شوریٰ: ۴۲)

The blame is only against those who oppress men with wrongdoing and insolently transgress beyond bounds through the land, defying right and justice: [*al-Shura* 42]

From these verses it becomes clear that the meaning of *Baghy* is to exceed the limits and to become oppressive.

IMMORAL CONDUCT:

From the above details it is clear that vices are dependent on three acts, i.e *Fahsha;, Munkir* and *Baghy*. Acts which come under *Fahsha'* are of extreme impudence. These are the acts which are naturally disliked by human beings; if they are allowed and no action is taken to eradicate them, they cause transgression and effect the rights of others. there is a verse in *Sura al-A'raf* which says:

قُلْ اِنَّمَا حَرَّمَ رَبِّىَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَالْاِثْمَ وَالْبَغْىَ بِغَيْرِ الْحَقِّ (اعراف ۳۳)

Say: The things that my Lord hath indeed forbidden are: Shameful deeds, whether open or secret; sins and trespasses against truth or reason. [*al-A'raf* 33]

In the above verse again, three words have been used to describe vices. One of them is *Fawahish,* which represents all acts of lewdness whether done openly or in secret; the second word is *Ithm* which means sinful acts; and the third is *Baghy* which covers transgression. As stated before, all these are regarded as immoral conduct by all religions and civilised societies. If they are overlooked or ignored, there will be little security left for anyone's life, wealth or honour and, as a result, the rights of human beings will be trampled upon.[5]

Now all the different vices will be taken one by one and dealt with in the following pages.

FALSEHOOD

Of all the immoral acts carried out by human beings, the worst and most contemptible is lying, either by word or action. The foundation of all our acts requires that they should be in accordance with the actual facts. Falsehood is an opponent of the truth. this is, therefore, at the root of every spoken and practical evil. No body else other than Allah knows what is within a person's heart. The only way one person can believe or know about another person is that he himself hears and sees the person concerned directly saying or doing. If the person knowingly lies or does not express by his actions the correct facts then he is being deceitful. Such a person is likely to have all kinds of evil in him.

The most important quality of a prophet is truthfulness. At certain places in the Holy Quran this truthfulness has been mentioned as a quality with the names of some prophets:

قَوْمٌ مُّنْكَرُوْنَ (حجر: ۲۶، ذاریات: ۲۵)

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وَاذْكُرْ فِي الْكِتٰبِ اِدْرِيْسَ ۖ اِنَّهٗ كَانَ صِدِّيْقًا نَّبِيًّا ۝ (مریم ۵۶)

Also mention in the Book the case of Idris: he was a man of truth (and sincerity), (and) a prophet. [*Maryam 56*]

Therefore, the one who is a liar cannot be a prophet, because if he is, then no one will have faith in him and his message. When Moses علیہ السلام claimed to be a prophet in front of the Pharaoh, the Pharaoh refused to accept it. One of the courtiers, who was a believer in his heart, argued in support of the prophethood of Moses علیہ السلام saying that a liar cannot be a prophet:

وَاِنْ يَّكُ كَاذِبًا فَعَلَيْهِ كَذِبُهٗ ۚ وَاِنْ يَّكُ صَادِقًا يُّصِبْكُمْ بَعْضُ الَّذِيْ يَعِدُكُمْ ۖ اِنَّ اللّٰهَ لَا يَهْدِيْ مَنْ هُوَ مُسْرِفٌ كَذَّابٌ ۝ (مومن ۲۸)

And if he be a liar, on him is (the sin of) his lie; but, if he is telling the Truth, then will fall on you something of the (calamity) of which he warns you: truly Allah guides not one who transgresses and lies! [*as-Mu-min 28*]

A point implied in the above verse is that the Pharaoh, because he is opposed to Moses علیہ السلام, is a transgressor and a liar. this shows that liars have different ways of thinking and they follow the behaviour of infidels.

One of the questions put by the Heraclius to Abu Sufyan was whether the Meccan Prophet ﷺ spoke lies before he claimed prophethood. Abu Sufyan's answer was in the negative. On hearing this, Heraclius said, " I wondered how a person who does not tell a lie about others could ever tell a lie about Allah. "[6]

There is another verse in the Holy Quran which proves the truthfulness of the prophets:

تَنَزَّلُ عَلٰى كُلِّ اَفَّاكٍ اَثِيْمٍ ۝ يُّلْقُوْنَ السَّمْعَ وَاَكْثَرُهُمْ كٰذِبُوْنَ ۝ (شعراء ۲۲۲-۲۲۳)

(Satan) descend on every lying, wicked person, (into whose ears) they pour hearsay vantities, and most of them are liars. [*Al-Shu'araa 222-223*]

The light of Allah's guidance does not stay in the hearts of those who are liars. Friom this it becomes apparent that lying is totally against the ways and manners of the prophets (peace be upon them all). The Holy Quran says:

اِنَّ اللّٰهَ لَا يَهْدِيْ مَنْ هُوَ كٰذِبٌ كَفَّارٌ ۝ (زمر ۳)

Lo! Allah guideth not him who is a liar,an ingrate. [*al-Zumar 3*]

وَاذْكُرْ فِي الْكِتٰبِ اِدْرِيْسَ ز اِنَّهٗ كَانَ صِدِّيْقًا نَّبِيًّا ○ (مریم: ٥٦)

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And if he be a liar, on him is (the sin of) his lie; but, if he is telling the Truth, then will fall on you something of the (calamity) of which he warns you: truly Allah guides not one who transgresses and lies! [*as-Mu-min* 28]

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اِنَّ اللّٰهَ لَا يَهْدِيْ مَنْ هُوَ كٰذِبٌ كَفَّارٌ ○ (زمر: ٣)

Lo! Allah guideth not him who is a liar,an ingrate. [*al-Zumar* 3]

The Prophet ﷺ said, "Falsehood leads to *al-Fajur* [i.e. wickedness, evil-doing], and *fajur* leads to Hell-Fire, and a man may keep on telling lies till he is written before Allah, a liar. "[7] It has been narrated by 'Abdullah bin 'Amr bin al-'As رضی اللہ عنہ that one man came to the Prophet ﷺ and asked which act led one to paradise. The Prophet ﷺ said that it was speaking the truth. For one who speaks the truth does act of virtue, and the one who does virtuous act has complete faith, and the one who has complete faith enters paradise. The man then asked the Prophet ﷺ which act led to Hell. He replied that it was telling lies. for the one who tells lies does evil acts and this leads to infidelity , and the one who indulges in infidelity goes to hell. [*Musnad Ahmad, Egypt*]

From this *hadith* it is clear that the evil of falsehood even covers infidelity and, nothing is worse than infidelity, because every door of salvation is closed on the onewho indulges in it.

The blessings of Allah are vast and all-embracing and in them is comfort for the whole world; the only one who is excluded from His blessings is the one who indulges in falsehood. The most derogatory word in the dictionary of Islam is *li'an* (curse). *Li'an* means to be deprived of Allah's blessings. According to the Holy Quran, the most deserving of *li'an* is Satan, and after him are Jews, unbelievers and hypocrites. No believer has been accursed for any action except falsehood. In the case of a dispute between two people who are accusing each other of lying, Allah has permitted the *li'an* of Allah to be invoked onthe liar. In the case of a *Mubahala* (solemn meeting), the Holy Quran says that both parties should earnestly pray to Allah and then invoke His curse on the lying party.

ثُمَّ نَبْتَهِلْ فَنَجْعَلْ لَّعْنَتَ اللّٰهِ عَلَى الْكٰذِبِيْنَ ○ (ال عمران: ٦١)

Then we will pray humbly (to our Lord) and (solemnly) invoke the curse of Allah upon those who lie. [*Al-i-'Imran* 61]

In the event of a dispute between spouses, when one of them accuses the other of unchasteness but has no witness to prove it, they should swear four times that they are solemnly telling the truth, and then in the fifth oath they should solemnly:

اَنَّ لَعْنَتَ اللّٰهِ عَلَيْهِ اِنْ كَانَ مِنَ الْكٰذِبِيْنَ ○ (نور: ٧)

Invoke the curse of Allah on themselves if they tell a lie. [*al-Nur* 7]

It becomes clear from this that lying is such an evil that the believer who indulges in it deserves to be cursed in the same way as unbelievers and hypocrites.

Another kind of falsehood is the one in which a person knowingly shows himself to be unaware even though he knows the truth.

اِنَّ الَّذِيْنَ يَكْتُمُوْنَ مَآ اَنْزَلْنَا مِنَ الْبَيِّنَاتِ وَالْهُدٰى مِنْۢ بَعْدِ مَا بَيَّنّٰهُ لِلنَّاسِ فِى الْكِتٰبِ اُولٰٓئِكَ يَلْعَنُهُمُ اللّٰهُ وَيَلْعَنُهُمُ اللّٰعِنُوْنَ ○ (بقرہ ۱۵۹)

Those who conceal the clear (Signs) We have sent down, and the Guidance, after We have made it clear to the People in the Book,- on them shall be Allah's curse, and the curse of those entitled to curse-. [*al-Bagara* 159]

The purpose of keeping quiet and not revealing the truth is that people may not believe the true message and think it to be false. the people who keep quiet do not commit falsehood with their tongue but commit it through their actions. these people are responsible for fostering hypocrisy.

When there is one thing in the heart and another thing on the tongue, this is called hypocrisy. Therefore, a hypocrite is a compulsory liar. The Holy Quran has confirmed this:

وَاللّٰهُ يَشْهَدُ اِنَّ الْمُنٰفِقِيْنَ لَكٰذِبُوْنَ ○ (منافقون ۱)

And Allah beareth witness that the Hypocrites are indeed liars. [*al-Munafiqun* 1]

For this reason the Prophet ﷺ has regarded lying to be a sign of hypocrisy. It is narrated in a *hadith* that the Prophet ﷺ said, "The signs of a hypocrite are three: Whenever he speaks, he tells a lie; whenever he promises,he break his promise; and whenever he is entrusted, he betrays (proves to be dishonest)."[8] These may sound like three different acts but, in reality, they are three different forms of the same vice, i.e. to speak a lie is undoubtedly a lie; not to fulfil a promise is also a lie; and breaching someone's trust is also a lie, despite it being of a practical nature. When a person accepts trusteeship he gives assurance that he will not breach that trust, so when he does, he commits a practical falsehood.

Falsehood is such an evil that its presence produces scores of other evils. Allah has mentioned the other bad traits of liars:

اَفَّاكٍ اَثِيْمٍ (شعراء ۲۲۲)

Liar, a sinful person. [*al-Shu'araa* 222]

كَذِبٌ كَفَّارٌ (زمر ۳)

Lair and ungrateful. [*al-Zumar*3]

مُسْرِفٌ كَذَّابٌ (مومن ۲۸)

Transgressor and Lair. [*Al-Mu-min* 8]

According to these verses, a liar is drenched in sins. Because of the habit of lying, a liar does not hesitate in doing any evil act or exceeding the fixed limits, for he thinks that by telling another lie at the appropriate time he would be able to hide the facts. A liar is never grateful to any of his benefactors, because he thinks others are also untruthful in their intentions and actions.

The common type of lie is the spoken one, when a person does not believe what he is actually saying. This is faslehood of speech, i.e. a lie of the tongue. Whereas in falsehood of action, one does not do what one says:

بِمَآ اَخْلَفُوا اللّٰهَ مَا وَعَدُوْهُ وَبِمَا كَانُوْا يَكْذِبُوْنَ ○ (توبہ ۷۷)

Because they broke their Convenant with Allah, and because they lied. [*al-Tauba* 77]

A result of lying is that hypocrisy gets a hold on the heart. After swearing and making a promise which one has the ability to fulfil, not to keep that promise is not only a deceit but also a lie; the kind of lie which destroys the soul.

وَسَيَحْلِفُوْنَ بِاللّٰهِ لَوِ اسْتَطَعْنَا لَخَرَجْنَا مَعَكُمْ ۚ يُهْلِكُوْنَ اَنْفُسَهُمْ ۚ وَاللّٰهُ ۚ يَعْلَمُ اِنَّهُمْ لَكٰذِبُوْنَ ○ (توبہ ۴۲)

They would indeed swear by Allah, "If we only could, we should certainly have come out with you." They would destroy their own souls; for Allah doth know that they are certainly lying. [*al-Tauba* 42]

In *Sura al-Ahzab,* Allah has mentioned those who give practical proof of their truthfulness. Those who show falsehood by their actions have been called hypocrites by the Holy Quran:

لِيَجْزِىَ اللّٰهُ الصّٰدِقِيْنَ بِصِدْقِهِمْ وَيُعَذِّبَ الْمُنٰفِقِيْنَ اِنْ شَآءَ اَوْ يَتُوْبَ عَلَيْهِمْ (احزاب ۲۴)

That Allah may reward the men of truth for their truth, and punish the hypocrites if that be His Will, or turn to them in Mercy: [*al-Ahzab* 24]

If a man does not accept Islam and denies the Truth, Allah says that he will be thrown into Hell-Fire and will be dragged by:

Another kind of falsehood is the one in which a person knowingly shows himself to be unaware even though he knows the truth.

اِنَّ الَّذِيْنَ يَكْتُمُوْنَ مَآ اَنْزَلْنَا مِنَ الْبَيِّنَاتِ وَالْهُدٰى مِنْ ۢ بَعْدِ مَا بَيَّنّٰهُ لِلنَّاسِ فِى الْكِتٰبِ اُولٰٓئِكَ يَلْعَنُهُمُ اللّٰهُ وَيَلْعَنُهُمُ اللّٰعِنُوْنَ ○ (بقرہ ۱۵۹)

Those who conceal the clear (Signs) We have sent down, and the Guidance, after We have made it clear to the People in the Book,- on them shall be Allah's curse, and the curse of those entitled to curse-. [*al-Baqara* 159]

The purpose of keeping quiet and not revealing the truth is that people may not believe the true message and think it to be false. the people who keep quiet do not commit falsehood with their tongue but commit it through their actions. these people are responsible for fostering hypocrisy.

When there is one thing in the heart and another thing on the tongue, this is called hypocrisy. Therefore, a hypocrite is a compulsory liar. The Holy Quran has confirmed this:

وَاللّٰهُ يَشْهَدُ اِنَّ الْمُنٰفِقِيْنَ لَكٰذِبُوْنَ ○ (منافقون: ۱)

And Allah beareth witness that the Hypocrites are indeed liars. [*al-Munafiqun* 1]

For this reason the Prophet ﷺ has regarded lying to be a sign of hypocrisy. It is narrated in a *hadith* that the Prophet ﷺ said, "The signs of a hypocrite are three: Whenever he speaks, he tells a lie; whenever he promises,he break his promise; and whenever he is entrusted, he betrays (proves to be dishonest)."[8] These may sound like three different acts but, in reality, they are three different forms of the same vice, i.e. to speak a lie is undoubtedly a lie; not to fulfil a promise is also a lie; and breaching someone's trust is also a lie, despite it being of a practical nature. When a person accepts trusteeship he gives assurance that he will not breach that trust, so when he does, he commits a practical falsehood.

Falsehood is such an evil that its presence produces scores of other evils. Allah has mentioned the other bad traits of liars:

اَفَّاكٍ اَثِيْمٍ (شعراء ۲۲۲)

Liar, a sinful person. [*al-Shu'araa* 222]

كَذِبٍ كَفَّارٍ (زمر: ۳)

Lair and ungrateful. [*al-Zumar*3]

مُسْرِفٌ كَذَّابٌ (مومن ۲۸)

Transgressor and Lair. [*Al-Mu-min* 8]

According to these verses, a liar is drenched in sins. Because of the habit of lying, a liar does not hesitate in doing any evil act or exceeding the fixed limits, for he thinks that by telling another lie at the appropriate time he would be able to hide the facts. A liar is never grateful to any of his benefactors, because he thinks others are also untruthful in their intentions and actions.

The common type of lie is the spoken one, when a person does not believe what he is actually saying. This is faslehood of speech, i.e. a lie of the tongue. Whereas in falsehood of action, one does not do what one says:

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If a man does not accept Islam and denies the Truth, Allah says that he will be thrown into Hell-Fire and will be dragged by:

نَاصِيَةٍ كَاذِبَةٍ خَاطِئَةٍ ○ (العلق: ١٦)

Lying, sinful forelock. [*al-'Alaq* 16]

Practising hypocrisy, i.e. to try to show oneself to be what one is not, is also a practical lie.

قَالُوْا لَوْ نَعْلَمُ قِتَالًا لَّاتَّبَعْنٰكُمْ ؕ هُمْ لِلْكُفْرِ يَوْمَئِذٍ اَقْرَبُ مِنْهُمْ لِلْاِيْمَانِ ۚ يَقُوْلُوْنَ بِاَفْوَاهِهِمْ مَّا لَيْسَ فِيْ قُلُوْبِهِمْ (ال عمران: ١٦٧)

They said:"Had we known how to fight, we should certainly have followed you." They were that day nearer to Unbelief than to Faith, saying with their lips what was not in their hearts. [*Al-i-'Imran* 167]

Of those who had a disease in their heart, who wanted to please both the Muslims and the Jews, and would come to the Muslims to assure them with their lies that they had peaceful intentions, Allah says:

اُولٰٓئِكَ الَّذِيْنَ يَعْلَمُ اللّٰهُ مَا فِيْ قُلُوْبِهِمْ (نساء: ٦٣)

Those are they, the secrets of whose hearts Allah knoweth. [*al-Nisaa* 63]

As stated before, a person who wants to present himself as something he is not, or wants to make people believe he possesses what he does not, is also a liar. Once a woman came to the Prophet ﷺ and said, "Apostle of Allah! I have a fellow-wife; will it be wrong for me to boast of receiving from my husband what he does not give me?" He replied, "the one who boasts of receiving what he has not been given is like he who has put on two garments of falsehood."[9] *Hadith* experts have explained this narration by saying that this is double lie: firstly, that a person has not received that of which he is boasting; and secondly, that he is telling lies about the person who did not give him that thing. Trying to make others believe that one possesses something which in fact one does not have, is an attempt of deception. If an unlearned man tries to make others believe that he is a man of learning or man who is not rich tries to make others believe that he is wealthy, these both are acts of deception. It is probably for this reason that a woman with short hair on her head has been prohibited to attach artificial long hair. the Prophet ﷺ has called this *Zur* [10] which means falsehood.

There are many kinds of lies. Some people do not regard harmless lies as evil. for instance, it is a common practice that in order to encourage or amuse children, people often make false promises thinking that they will forget after a little while, as is often the case.

Nevertheless, these are lies and Islam does not give permission even for such lies. 'Abdullah bin 'Amir رضی اللہ عنہ, a Companion of tender age, Says: My mother called me one day when the Prophet ﷺ was sitting in our house. She said: Come here and I shall give you something. the Prophet ﷺ asked her: What did you intend to give him? She replied: I intend to give him some dates. the Prophet ﷺ said: If you were not to give him anything, a lie would be recorded against you.[11]

The purpose of the above teaching is that a Muslim should keep his word and should under no circumstances foul his tongue with a lie. Speaking the truth on such occasions has been urged very strongly. the object of this is that a parents's wrong behaviour may not adversely affect the upbringing of the child. A child's future moulding and development depends upon what he sees and hears in his childhood. It is therefore important not to tell lies to children.

Some people, when invited to join in an activity or feast, refuse out of formality, although they would like to participate. this is also a falsehood. Once a woman companion Asma' bint Yazid رضی اللہ عنہا asked the Prophet ﷺ that if somebody had a wish for a certain thing but said he had no desire for it, would that also be regarded as a lie. The Prophet ﷺ said that no matter how small the lie was, it would be recorded as a lie.[12]

Similarly, the lie which is told for fun during light chit chat, even though it does not harm anyone, is not allowed by Islam. the Prophet ﷺ said, "Woe to him who tells thing, speaking falsely, to make people laugh thereby. Woe to him! Woe to him!"[13] A person is not allowed to speak falsely, for he then becomes untrustworthy in the eyes of others.

Islam has pointed to many different kinds of lies. an example is when one person thinks another to be truthful and trustworthy, believing whatever he says, and the second person then takes undue advantage of the first's faith in him by telling lies and defrauding him. Islam regards this as a great breach of trust. It is told in a *hadith* that the Pophet ﷺ said, "It is a great treachery that you should tell your brother something and have him believe you when you are lying."[14]

The worse kind of a lie is that which damages and harms people's rights, respect and honour and produces a disturbance in the social fabric of society. This lie is so very different from the common falsehood that Islam has used different words for it, such as, *Zur* and *Ifk*, which mean "to stray from the straight path" and "to become upside down" respectively.

نَاصِيَةٍ كَاذِبَةٍ خَاطِئَةٍ ○ (العلق: ١٦)

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This kind of lie is so dangerous that Allah has mentioned it, together with *shirk,* and the believers are commanded:

فَاجْتَنِبُوا الرِّجْسَ مِنَ الْأَوْثَانِ وَاجْتَنِبُوْا قَوْلَ الزُّوْرِ (حج: ٣٠)

Shun the abomination of idols, and shun the word that is false. [*al-Hajj* 30]

Although Zur is a common word whose meanings include falsehood and calumny,it does appear from *hadiths* that it particularly means false evidence. It is told in the *Jame' Tirmidhi* that once the Prophet ﷺ asked the Companions whether he should tell them some of the major sins. When the Companions answered in the affirmative, he said that they were *shirk* and disobeying parents. The narrator says that at that time the Prophet ﷺ had been reclining against a bolster, but then suddenly sat up and said, "False evidence" or "False speech" and kept on repeating this for so long that the companions wished he had stopped.[15]

On giveng deep thought to the above verse and its explanatory *hadith,* an important point emerges and it is that after *shirk* the evil which Allah considers worth mentioning is lying, thus indicating that it is the next most abominable act after *shirk.*

Ifk is an even stronger word, meaning to accuse someone falsely The polytheists used to accuse Allah falsely and the Holy Quran has used the word *ifk* for it. The use of this word often overlaps with that of *shirk.* The accusation made against 'Aisha رضی اللہ عنہا by the hypocrites was also called *ifk* by Allah in *Sura al-Nur.* It becomes clear from the Holy Quran that *ifk* is an act of great wickendness. Allah says in the Holy Quran:

تَنَزَّلُ عَلٰى كُلِّ اَفَّاكٍ اَثِيْمٍ ○ (الشعراء: ٢٢٢)

(Satan) descend on every lying, wicked person. [*al-Shu'araa* 222]

Passing on to others information heard without confirming its correctness is also a kind of lie. A person who does this is regarded as untrustworthy and his words bear no weight in society. The Prophet ﷺ has been reported as saying:

كفى بالمرء كذبا ان يحدث بكل ما سمع (مقدمہ صحیح مسلم)

It is enough falsehood for a man to relate everything he hears.[16]

A certain group of Jews who believed in whatever they heard were called by Allah:

سَمّٰعُوْنَ لِلْكَذِبِ (مائدہ: ٤١)

Men who will listen to any lie. [*al-Maida* 41]

FALSE OATHS

Taking oath is, in fact, a testimony. If someone swears by Allah, he is making Allah his witness to the truth of his statement. the importance of an oath must therefore be realised and should not be treated lightly. Nevertheless, it is often the case that those who are dishonest and in the habit of lying take oaths indiscriminately in order to deceive. They are aware that they are perceived as liars so they attempt to make others believe them by swearing in the name of Allah.

First of all, to take oath without good reason is in itself wrong but taking a false oath is considered far worse. The Holy Quran very much deprecates such oaths and the people who make them. This is the worst form of lie, because the teller of a lie, by swearing in the name of Allah, makes Allah a party to it. So, if a person takes an oath to do something in the future then it becomes incumbent on him to fulfil it. If for some reason he cannot fulfil it, he becomes a sinner and an expitation becomes due on him. The expiation is to free a slave, or to feed or clothe ten indigent people. If he is unable to do any of these, he should fast for three days. If after swearing the oath, a person realises that something better could be done, Islam allows him to do it and make atonement for his oath.[17] Allah says in the Holy Quran:

لَا يُؤَاخِذُكُمُ اللّٰهُ بِاللَّغْوِ فِيْٓ اَيْمَانِكُمْ وَلٰكِنْ يُّؤَاخِذُكُمْ بِمَا عَقَّدْتُّمُ الْاَيْمَانَ ۚ فَكَفَّارَتُهٗٓ اِطْعَامُ عَشَرَةِ مَسٰكِيْنَ مِنْ اَوْسَطِ مَا تُطْعِمُوْنَ اَهْلِيْكُمْ اَوْ كِسْوَتُهُمْ اَوْ تَحْرِيْرُ رَقَبَةٍ ۭ فَمَنْ لَّمْ يَجِدْ فَصِيَامُ ثَلٰثَةِ اَيَّامٍ ۭ ذٰلِكَ كَفَّارَةُ اَيْمَانِكُمْ اِذَا حَلَفْتُمْ ۭ وَاحْفَظُوْٓا اَيْمَانَكُمْ ۭ

(مائدہ: ٨٩)

Allah will not call you to account for what is futile in your oaths, but He will call you to account for your deliberate oaths:for expitation, feed ten indigent persons, on a scale of the average for the food of your families, or clothe them; or give a slave his freedom. If that is beyond your means, fast for three days. that is the expiation for the oaths ye have sworn. But keep to your oaths. [*al-Maida* 89]

"Keep to your oaths" meams that with whatever intention an oath is sworn, if it is not unlawful or improper one should feel responsible for it and try to fulfil it. In the case where it cannot be fulfilled, atonement should be made. Atonement has been prescribed so that the

responsibility to fulfil the oath is felt and its importance is not under rated.

If, after an oath is swron, it is realised that to carry it out would be unlawful or improper then it is right to break the oath and make the atonement. Detailed explanations of such oaths have been given in the books of *hadiths*. The HolyQuran says:

قَدْ فَرَضَ اللّٰهُ لَكُمْ تَحِلَّةَ اَيْمَانِكُمْ (تحریم: ۲)

Allah has made lawful for you absolution from your oaths (in some cases)..[*al-Tahrim* 2]

Swearing an oath in respect of present or past events is, as mentioned before, tantamount to a testimony. It has been explained that given false evidence is a great sin. A person who swears oaths all the times is regarded as unreliable and untrustworthy. The Holy Quran has commanded people not totrust such a person and told that such a habit is a great vice. It has been commanded to the Prophet ﷺ:

وَلَا تُطِعْ كُلَّ حَلَّافٍ مَّهِيْنٍ ○ (قلم: ۱۰)

Heed not the type of dispicable man ready with oaths,..[*al-Qalam* 10]

The purpose of swearing oaths by such persons is to make people believe what they say and accept their statement as true, but Allah urges people not to pay any heed to one who is always ready to swear and He declares such a person despicable.

Those who swear such oaths knowingly tell lies. This is a sign of hypocrisy and has been repeatedly mentioned in the Holy Quran. The Holy Quran says when they are seized by misfortune due to their deeds, they swear and say that their intention was virtuous but Allah knows the secrets of their hearts.

فَكَيْفَ اِذَآ اَصَابَتْهُمْ مُّصِيْبَةٌۢ بِمَا قَدَّمَتْ اَيْدِيْهِمْ ثُمَّ جَآءُوْكَ يَحْلِفُوْنَ ق صلے بِاللّٰهِ اِنْ اَرَدْنَآ اِلَّآ اِحْسَانًا وَّتَوْفِيْقًا ○ اُولٰٓئِكَ الَّذِيْنَ يَعْلَمُ اللّٰهُ مَا فِيْ قُلُوْبِهِمْ (نساء: ۶۲-۶۳)

How then, when they are seized by misforutne, because of the deeds which their hands have set forth? Then they come to thee, swearing by Allah:"We meant no more than good-will and conciliation!" Those men, -Allah knows what is in their hearts. [*al-Nisaa* 62-63]

In other words, Allah knows that they have one thing in their hearts and another on their tongues. These people want to please others and do so by changing the facts and presenting them according to the situation and they try to make them believe by swearing false oaths The Holy

Quran says if they have any belief, they should become truthful and should obey Allah and His Apostle ﷺ.

يَحْلِفُوْنَ بِاللّٰهِ لَكُمْ لِيُرْضُوْكُمْ ط وَاللّٰهُ وَرَسُوْلُهٗٓ اَحَقُّ اَنْ يُّرْضُوْهُ اِنْ كَانُوْا مُؤْمِنِيْنَ (توبہ: ۶۲)

To you they swear by Allah in order to please you: but it is more fitting that they should please Allah and His Apostle, if they are bellievers. [*al-Tauba* 62]

When such hypocrites utter anything wrong and are questioned about it, they deny it at once .

يَحْلِفُوْنَ بِاللّٰهِ مَا قَالُوْا ط وَلَقَدْ قَالُوْا كَلِمَةَ الْكُفْرِ (توبہ: ۷۴)

They swear by Allah that they said nothing (evil), but indeed they uttered blasphemy. [*al-Tauba* 74]

On one occasion, the hypocrites committed an improper act. Allah told the Prophet ﷺ that if he asked them about it, they would swear by Allah that they had good intentions. Allah says in the Holy Quran:

يَحْلِفُوْنَ لَكُمْ لِتَرْضَوْا عَنْهُمْ فَاِنْ تَرْضَوْا عَنْهُمْ فَاِنَّ اللّٰهَ لَا يَرْضٰى عَنِ الْقَوْمِ الْفَاسِقِيْنَ

(توبہ: ۹۶)

They will swear unto you, that ye may be pleased with them. But if ye are pleased with them, Allah is not please with those who disobey. [*al-Tauba* 96]

So, those who do not accept Allah's commands from the depth of their hearts, but swear that they do, are disobedient and transgressors.

This relates to the occasion when the hypocrites had built a separate mosque with the intention of producing a rift and dissention among the Muslims, Allah told the Prophet ﷺ that if he questioned them:

وَلَيَحْلِفُنَّ اِنْ اَرَدْنَآ اِلَّا الْحُسْنٰى ط وَاللّٰهُ يَشْهَدُ اِنَّهُمْ لَكٰذِبُوْنَ ○ (توبہ: ۱۰۷)

They will indeed swear that their intention is nothing but good; but Allah doth declare that they are certainly liars. [*al-Tauba* 107]

The Holy Quran has stated the signs of hypocrites:

وَيَحْلِفُوْنَ عَلَى الْكَذِبِ وَهُمْ يَعْلَمُوْنَ ○ (مجادلۃ: ۱۴)

And they swear to falsehood knowingly. [*al-Mujadila* 14]

اِتَّخَذُوْٓا اَيْمَانَهُمْ جُنَّةً (مجادلۃ: ۱۶، منافقون: ۲)

They have made their oaths a screen (for their misdeeds). [*al-Munafiqun*2]

In other words, in order to protect themselves they swore false oaths and used them as shields.

Allah has urged believers to refrain from this sin:

وَلَا تَنْقُضُوا الْاَيْمَانَ بَعْدَ تَوْكِيْدِهَا وَقَدْ جَعَلْتُمُ اللّٰهَ عَلَيْكُمْ كَفِيْلًا ۚ اِنَّ اللّٰهَ يَعْلَمُ مَا تَفْعَلُوْنَ وَلَاتَكُوْنُوْا كَالَّتِيْ نَقَضَتْ غَزْلَهَا مِنْ ۢ بَعْدِ قُوَّةٍ اَنْكَاثًا ۭ تَتَّخِذُوْنَ اَيْمَانَكُمْ دَخَلًۢا بَيْنَكُمْ اَنْ تَكُوْنَ اُمَّةٌ هِىَ اَرْبٰى مِنْ اُمَّةٍ (نحل: ۹۱-۹۲)

And break not your oaths after ye have confirmed them; indeed ye have made Allah your surety; for Allah knoweth all that ye do. And be not like a woman who breaks into untwisted strands the yarn which she has spun, after it has become strong. Nor take your oaths to practise deception between yourselves, lest one party should be more numerous than another. [*al-Nahl* 91-92]

To swear an oath in Allah's name and not to fulfil it is tantamount to disgracing Allah's name. In the above verse this point has been made clear. When someone takes an oath in the name of Allah he makes Allah his surety. therefore, one must not break his oath and deceive people. It is said that to break oath is like the act of a foolish woman who breaks into pieces the yarn which she has spun.

When two parties make an agreement by swearing in the name of Allah, they do in fact make Allah their surety. Later, should one party become strong or find another stronger party and decide not to honour its original agreement but instead make alliance with the stronger party, then this would be considered an act of great moral weakness.

Similarly, to claim someone's property by swearing a false oath is telling lies in the name of Allah. This makes one liable for two sins instead of one, namely misappropriation and the telling of a lie by swearing an oath in the name of Allah. The Holy Quran says:

اِنَّ الَّذِيْنَ يَشْتَرُوْنَ بِعَهْدِ اللّٰهِ وَاَيْمَانِهِمْ ثَمَنًا قَلِيْلًا اُولٰٓئِكَ لَاخَلَاقَ لَهُمْ فِى الْاٰخِرَةِ وَلَا يُكَلِّمُهُمُ اللّٰهُ وَلَا يَنْظُرُ اِلَيْهِمْ يَوْمَ الْقِيٰمَةِ وَلَا يُزَكِّيْهِمْ وَلَهُمْ عَذَابٌ اَلِيْمٌ ۝ (ال عمران: ۷۷)

As for those who sell the faith they owe to Allah and their own plighted word for a small price, they shall have no portion in the Hereafter: nor will Allah (deign to) speak to them or look at them on the Day of Judgement, nor will He cleanse them (of sins): they shall have a grievous Penalty. [*Al-i-'Imran* 77]

From its context and the circumstances of revelation the above verse

refers to the deception of the Jews, but as a command it can be applied generally. The companion 'Abdullah رضی اللہ عنہ has narrated that the Prophet ﷺ said, "He who swears an oath and he is a liar in it to take the property of a Muslim by unfair means will meet Allah while He is angry with him. " Ash'ath bin Qais رضی اللہ عنہ said, "I swear by Allah, this He said about me. There was a land between me and a Jew, but he denied it to me; so I presented him to the Prophet ﷺ The Prophet ﷺ asked me, "Have you any evidence?". I replied, "No." He said to the Jew, "Take an oath." I said, "Apostle of Allah, now he will take an oath and take my property." So Allah, the Exalted, revealed the verse: "As for those who sell the faith they owe to Allah and their own plighted word for a small price, they shall have no portion in the Hereafter."[18]

According to Ibn Jarir this verse is in connection with those traders who sell their merchandise by swearing false oaths, and he has proved it with the following *hadith*. It has been narrated that the Prophet ﷺ said, "Three are the (persons) with whom Allah would neither speak on the Day of Resurrection, nor look at them nor absolve them, and there is a painful chastisement for them. "The companion remarked, "They failed and they lost; who are these persons, Messenger of Allah?" The Prophet ﷺ replied, "They are: the dragger of lower garment (because this is a sign of pride), the recounter of obligation and the seller of goods by false oath." [19] As is explained before, the phrase "circumstances of the revelation" refers to the event which is covered completely by that verse. so, the command of the verse would cover all such events. There is a *hadith* in the *Sahih Muslim* that the Prophet ﷺ said, "He who appropriated the right of a Muslim by (swearing a false) oath, Allah would make Hell-fire compulsory for him and would declare paradise forbidden to him." A person asked, "Messenger of Allah, even if it is something insignificant?" He replied, "(Yes) even if it is the twig of the arak tree."[20] the Companion Anas رضی اللہ عنہ has narrrated that the Prophet ﷺ said: These are the major sins: to ascribe partners to Allah, to disobey parents, to take an innocent life, and to take false oath. [21] In another *hadith* it has been reported that the Prophet ﷺ said, that If anyone swore a false oath to please someone, he would go with his face to Hell."[22]

اِنَّ الْعَهْدَ كَانَ مَسْئُوْلًا ۝

The face is mentioned perhaps because he worked against someone's honour showed arrogance which is reflected on the face.

Often traders are guilty of lying when they quote a price and describe the quality of their merchandise. They even take false oaths. The Prophet ﷺ instructed them to refrain from that. He said, "False oath will sell your ware but will diminish blessing.[4] There is a ;oss of spiritual blessings but there is also an apparent loss in the business in the long run. Another hadith explains it in some detail. Qatadah ؓ has said that the Messanger of Allah ﷺ said, "Refrain from taking oaths often in business. There is some gain in the begining but then there is a withdrawal of blessings later on." The eloquent words are:

فانه ينفق ثم يمحق (مسلم ،نسائی، ابن ماجه)

It is also against Islamic etiquette to swear brazenly. We have seen the words of Qur'an above that taking an oath unnecessarily results in disagrace and despair.

وَلَا تُطِعْ كُلَّ حَلَّافٍ مَّهِيْنٍ (قلم)

The Prophet ﷺ has said, "To swea is the means to a sin for not fulfilling the oath or to repentance and shame.

BETRAYING PROMISE

It is a grave evil to make a promise and then fail to fulfil it. It is a kind of lie. A people or tribe are known by their keeping their promises and their honour depends on how they act in this respect. If anyone makes a promise, he assumes a responsibility on himself.

اِنَّ الْعَهْدَ كَانَ مَسْؤُلًا (بنی اسرائیل. ٤ ع ٥ ٣٤)

And fulfuil (every) engagement, for (every) engagement will be enquired into (on the Day of Reckoning) *(al-Isra,17:34)*

How significant is that which Allah will take to task!

The Qur'an has said about the hypocoites that the result of their breaking promises was that they greaw hypocrisy in their hearts.

فَاَعْقَبَهُم نِفَاقًا فِىْ قُلُوْبِهِمْ اِلٰى يَوْمِ يَلْقَوْنَهٗ بِمَآ اَخْلَفُوْا اللّٰهَ مَا وَعَدُوْهُ وَبِمَا كَانُوْا يَكْذِبُوْنَ ○ (توبه: ٧٧)

So He hath put as a consequence hypocrisy into their hearts, (to last) till the Day whereon they shall meet Him: because they broke their Covenant with Allah, and because they lied (again and again).*[al-Tauba 77]*

In one *hadith,* which appears in all authentic books of Traditions, it

has been stated that the Prophet ﷺ said, "Three are the signs of a hypocrite: when he spoke he told a lie, whenhe made a promise he acted treachereoulsy against it and when he was trusted he betrayed. "In the *Sahih Muslim* there is an addition, "even if he observed fast, prayed and asserted that he was a Muslim." [26] In an another hadith the Prophet ﷺ said, "Whoever has the followng four (characteristics) will be a pure hypocrite and whoever has one of the following four characteristics will have one characteristic of hypocristy unless and until he gives it up.

(i) Whenever he is entrusted, he betrays.

(ii) Whenever he speaks, he tells a lie.

(iii) Whenever he makes a covenant, he proves treacherous.

(iv) Whenever he quarrels, he behaves in a very imprudent, evil and inulting manner."[27]

Once the Prophet ﷺ said that if someone promised to do three things, he would promise paradise for him: whenever he spoke he spoke the truth, whenver he made a promise he fulfilled it, and whenever he was entrusted he did not betray.[28]

EMBEZZLEMENT AND UNTRUSTOWRTHINESS

Not to be honest in giving someone his due right is a breach of trust and dishonesty. If someone's property is entrusted to a person's care and he appropriates some of it fraudulently for his own use or does not return it on demand, then this is open embezzlement. If somebody knows some secret of another, or if someone has confided to another some of his secrets, to disclose them to a third party is a betrayal. Similarly, if someone does not honestly discharge the duty entrusted to him, this is also a breach of trust. In the same way, to take any step which harms Muslims in general, their leaders, the aims and the interests of the nation or the national unity, is treachery against the nation. Not to discharge the obligations of friendship is also a breach of trust. If a wife is not faithful to her husband, it is also a breach of trust. To have one thing in the heart, but to say another thing with tongue or to act differently is also a breach of trust. In the moral ethics of Islam all dishonesties, betrayals and embezzlements are breaches of trust and are equally forbidden. Allah says in the Holy Quran:

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَخُوْنُوا اللّٰهَ وَالرَّسُوْلَ وَتَخُوْنُوْٓا اَمٰنٰتِكُمْ وَاَنْتُمْ تَعْلَمُوْنَ

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(انفال:٢٧)

O ye who believe! Betray not the trust of Allah and the Apostle, nor misappropriate knowingly things entrusted to you. [*al-Anfal* 27]

Making a promise to Allah and His Apostle ﷺ and not fulfilling it; not obeying their instructions with honesty; committing treachery against the religion and the nation; helping the enemies of Allah, His Apostle ﷺ and Muslims secretly and disclosing their secrets are all betrayals of the trust of Allah and the Apostle ﷺ.

As previously stated, one sign of a hypocrite is, "Whenever he is entrusted,he betrays."[29] There is a *hadith* narrated by Ibn Mas'ud رضی اللہ عنہ(which has a broken chain and is weak) that to be killed in the cause of Allah was expiation of all sins excpet trust. On the Day of Resurrection the trustee, although he may have been a martyr, will be called before Allah and ordered to bring and return the trust. He would express his inability to do so because the world had ended. Allah would order that he be taken to the lowest region of Hell. There the trust would appear before him in its real form. Seeing it he would recognise it and would go for it and grab it. He would carry that on his shoulder and while trying to get out of the Hell the burden would fall from his shoulder. He would lift it and put it on his shoulder again and try to escape from Hell but the same thing will continue to happen again and again. Then Ibn Mas'ud رضی اللہ عنہ further said that *salat* was a trust, ablution was a trust and weighing and measuring was a trust. After enumerating many other acts he said that most serious of all those was the trust of material things. the narrator says that he related this *hadith* to the Companion, Bara'bin 'Azib رضی اللہ عنہ who confirmed it and asked whether he had not heard the following verse of the Holy Quran:[30]

اِنَّ اللّٰهَ يَأْمُرُكُمْ اَنْ تُؤَدُّوا الْاَمٰنٰتِ اِلٰٓى اَهْلِهَا (نساء: ۵۸)

Allah doth command you to render back your Trusts to those to whom they are due. [*al-Nisaa* 58]

The Prophet ﷺ said, "The best of you (people) are my generation, and the second best will be those who will follow them, and then those who will follow the second generation. then will come some people who will make vows but will not fulfil them; they will be one of the evils from which the Prophet ﷺ used to seek refuge was misappropriation. He used to supplicate to Allah to safeguard him from misappropriation.[32]

To join a certain party and to be on the look out to uproot it is also a betrayal. the hypocrites used to have one thing in their hearts and another on their tongues, and they were always planning conspiracies

against Islam. However, their plans never succeeded as they were always discovered beforehand. the Holy Quran says to the Prophet ﷺ:

وَلَاتَزَالُ تَطَّلِعُ عَلٰى خَآئِنَةٍ مِّنْهُمْ (مائدة: ۱۳)

Thou wilt not cease to discover treachery from them. [*al-Maida* 13]

If someone is entrusted with a duty and he does not discharge it properly, then this is also a breach of trust. It is said in the Holy Quran that the Prophet Yusuf علیہ السلام made the Aziz to fully investigate the accusation levelled against him, and

ذٰلِكَ لِيَعْلَمَ اَنِّىْ لَمْ اَخُنْهُ بِالْغَيْبِ وَاَنَّ اللّٰهَ لَا يَهْدِىْ كَيْدَ الْخَآئِنِيْنَ ○ (یوسف: ۵۲)

(Then Joseph said: I asked for) this, that he (Aziz) may know that I betrayed him not in secret, and that surely Allah guideth not the snare of the betrayers. [*Yusuf* 52]

The wives of the Prophet Noah علیہ السلام and the Prophet Lut علیہ السلام betrayed their husbands. their betrayal was that they, against expectation, did not believe their husbands and continued to take sides with the unbelievers. the Holy Quran says:

ضَرَبَ اللّٰهُ مَثَلًا لِّلَّذِيْنَ كَفَرُوا امْرَاَتَ نُوْحٍ وَّامْرَاَتَ لُوْطٍ ؕ كَانَتَا تَحْتَ عَبْدَيْنِ مِنْ عِبَادِنَا صٰلِحَيْنِ فَخَانَتٰهُمَا فَلَمْ يُغْنِيَا عَنْهُمَا مِنَ اللّٰهِ شَيْئًا (تحریم: ۱۰)

Allah set forth, for an example to the Unbelievers, the wife of Noah and the wife of Lut: they were (respectively) under two of our righteous servants, but they were false to their (husbands), and they profited nothing before Allah on their account. [*al-Tahrim* 10]

This was a betrayal of the heart and the mind. Hearts and minds are not the only parts of the body by which one can betray; this can be done eith even the wink and gesture of eyes and eyebrows. Nevertheless, if one has a firm belief that Allah knows of every act, whether done openly or secretly, then no one would ever dare carry out any kind of betrayal. By producing such a belief, Islam has brought an end to all kinds of treacheries, embezzlements and betrayals. The Holy Quran says:

يَعْلَمُ خَآئِنَةَ الْاَعْيُنِ وَمَا تُخْفِى الصُّدُوْرُ ○ (مومن: ۱۹)

He knoweth the traitor of the eyes, and that which the bosom hide. [*al-Mu-min* 19]

So, no work can be concealed from Allah.

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اِنَّ اللّٰهَ يَاْمُرُكُمْ اَنْ تُؤَدُّوا الْاَمٰنٰتِ اِلٰٓى اَهْلِهَا (نساء: ۵۸)

Allah doth command you to render back your Trusts to those to whom they are due. [*al-Nisaa* 58]

The Prophet ﷺ said, "The best of you (people) are my generation, and the second best will be those who will follow them, and then those who will follow the second generation. then will come some people who will make vows but will not fulfil them; they will be one of the evils from which the Prophet ﷺ used to seek refuge was misappropriation. He used to supplicate to Allah to safeguard him from misappropriation.[32]

To join a certain party and to be on the look out to uproot it is also a betrayal. the hypocrites used to have one thing in their hearts and another on their tongues, and they were always planning conspiracies

against Islam. However, their plans never succeeded as they were always discovered beforehand. the Holy Quran says to the Prophet ﷺ:

وَلَاتَزَالُ تَطَّلِعُ عَلٰى خَآئِنَةٍ مِّنْهُمْ (مائدة: ۱۳)

Thou wilt not cease to discover treachery from them. [*al-Maida* 13]

If someone is entrusted with a duty and he does not discharge it properly, then this is also a breach of trust. It is said in the Holy Quran that the Prophet Yusuf علیہ السلام made the Aziz to fully investigate the accusation levelled against him, and

ذٰلِكَ لِيَعْلَمَ اَنِّىْ لَمْ اَخُنْهُ بِالْغَيْبِ وَاَنَّ اللّٰهَ لَا يَهْدِىْ كَيْدَ الْخَآئِنِيْنَ ○ (یوسف: ۵۲)

(Then Joseph said: I asked for) this, that he (Aziz) may know that I betrayed him not in secret, and that surely Allah guideth not the snare of the betrayers. [*Yusuf* 52]

The wives of the Prophet Noah علیہ السلام and the Prophet Lut علیہ السلام betrayed their husbands. their betrayal was that they, against expectation, did not believe their husbands and continued to take sides with the unbelievers. the Holy Quran says:

ضَرَبَ اللّٰهُ مَثَلًا لِّلَّذِيْنَ كَفَرُوا امْرَاَتَ نُوْحٍ وَّامْرَاَتَ لُوْطٍ ؕ كَانَتَا تَحْتَ عَبْدَيْنِ مِنْ عِبَادِنَا صٰلِحَيْنِ فَخَانَتٰهُمَا فَلَمْ يُغْنِيَا عَنْهُمَا مِنَ اللّٰهِ شَيْـًٔا (تحریم: ۱۰)

Allah set forth, for an example to the Unbelievers, the wife of Noah and the wife of Lut: they were (respectively) under two of our righteous servants, but they were false to their (husbands), and they profited nothing before Allah on their account. [*al-Tahrim* 10]

This was a betrayal of the heart and the mind. Hearts and minds are not the only parts of the body by which one can betray; this can be done eith even the wink and gesture of eyes and eyebrows. Nevertheless, if one has a firm belief that Allah knows of every act, whether done openly or secretly, then no one would ever dare carry out any kind of betrayal. By producing such a belief, Islam has brought an end to all kinds of treacheries, embezzlements and betrayals. The Holy Quran says:

يَعْلَمُ خَآئِنَةَ الْاَعْيُنِ وَمَا تُخْفِى الصُّدُوْرُ ○ (مومن: ۱۹)

He knoweth the traitor of the eyes, and that which the bosom hide. [*al-Mu-min* 19]

So, no work can be concealed from Allah.

TREACHERY AND DECEITFULNESS

It is treacherous and deceitful to give ones word then take advantage of the situation by acting contrary to it. this has also been called *Khiyanah* in the Holy Quran. this is also generally called *Ghadar* in Arabic. Islam has deprecated it very strongly. Of those infidels who repeatedly broke their promises after having made pledges of peace, Allah says:

اَلَّذِيْنَ عَاهَدْتَّ مِنْهُمْ ثُمَّ يَنْقُضُوْنَ عَهْدَهُمْ فِيْ كُلِّ مَرَّةٍ وَّهُمْ لَا يَتَّقُوْنَ ○ فَاِمَّا تَثْقَفَنَّهُمْ فِي الْحَرْبِ فَشَرِّدْبِهِمْ مَّنْ خَلْفَهُمْ لَعَلَّهُمْ يَذَّكَّرُوْنَ ○ وَاِمَّا تَخَافَنَّ مِنْ قَوْمٍ خِيَانَةً فَانْبِذْ اِلَيْهِمْ عَلٰى سَوَآءٍ اِنَّ اللّٰهَ لَا يُحِبُّ الْخَآئِنِيْنَ ○ (انفال: ۵۶:۵۸)

They are those with whom thou didst make a covenant, but they break their convenant every time, and they have not the fear (of Allah). If ye gain the mastery over them in war, disperse, with them, those who follow them, that they may remember. If thou fearest treachery from any group, throw back (their covenant) to them, (so as to be) onequal terms: For Allah loveth not the treacherous. [*al-Anfal* 56-58]

Although these verses are about the infidels who used to break their covenant and indulge in treachery, there are two things which can be applied generally: one of them is that the breaking of a promise is totally against *taqwa* (piety), and the other is that treachery and deceitfulness deprives one of the love of Allah and causes His displeasure. The Holy Quran allowed the release of the war prisoners of Badr after receiving either ransom or assurance that they would not be treacherous in the future. Next to it the Holy Quran says that in future if they acted treacherously or deceitfully Allah would again bring them back as prisoners and give the Prophet ﷺ control over them. The Holy Quran says:

وَاِنْ يُّرِيْدُوْنَ خِيَانَتَكَ فَقَدْ خَانُوا اللّٰهَ مِنْ قَبْلُ فَاَمْكَنَ مِنْهُمْ ط وَاللّٰهُ عَلِيْمٌ حَكِيْمٌ○ (انفال: ۷۱)

But if they have treacherous designs against thee, (O Apostle!), they have already been in treason against Allah, and so hath He given (thee) power over them. And Allah is He who hath (full) knowledge and wisdom. [*al-Anfal* 71]

Treason against Allah is to indulge in infidelity. Indeed, Allah knows everything about everyone and can do whatever He wills. When

he permitted the prisoners to be released, He did so out of his wisdon and expedience.

It has been narrated in a *hadith* that the Prophet ﷺ said, "On the Day of Judgement a flag will be raised for every person guilty of breach of faith."[33] This would be to attract the attention of people to their guilt of perfidy. One piece of advice the Prophet ﷺ gave to his army officers was: "Do not breàk your pledge."[34] This meant that after making any pledge with the enemy it must not be broken. One of the common tricks employed by tyrant kings, governors, officers and commanders is that they summon someone of the opposing party by giving the surety of their safety and when the person is within their control, they punish him, ill-treat him or even have him killed. The Prophet ﷺ said that if anyone gave a pledge to safeguard another's life and then had him killed, he would disassociate himself from him, even though the killed person may be an infidel.[35] Allah says in the Holy Quran:

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اَوْفُوْا بِالْعُقُوْدِ (مائدہ: ۱)

O ye who believe! Fulfil (all) obligations. [*al-Maida* 1]

For obligations the Arabic word '*uqood* has been used. Under '*uqood* come all those promises and pledges which are made with Allah, with an individual, or an enemy, or those which one party has made with another. These promises must be discharged to the letter. It has been narrated that there was a covenant between Mu'awiyah رضی اللہ عنہ and the Byzantine, however, he was going towards their country and when the covenant came to an end, he intended to attack them. A man came on a horse, or a pack-horse saying, Allah is Most Great, Allah is Most Great; let there be faithfulness and not treachery When they discovered he was 'Amr bin 'Abasah رضی اللہ عنہ Mu'awiyah رضی اللہ عنہ sent for him and questioned him about what he said. He told him: I heard the Apostle ﷺ of Allah say: When a person has a covenant with others he must not strengthen or loosen it till its term comes to an end or he brings it to an end in an agreement with them (to make both the parties equal). Hearing this Mu'awiyah رضی اللہ عنہ returned.[36] It is worth reflecting that although Amir Mu'awiyah رضی اللہ عنہ had not wanted to act against the letter of the treaty, his action did go against the spirit and meaning of it. Nevertheless, a Companion, trained and educated by the Prophet ﷺ, took the act of Mu'awiyah رضی اللہ عنہ tantamount to breaking the pledge and he made no hesitation in reminding and stopping the leader of the Army from doing it.

CALUMNY OR SLANDER

Calumny is to accuse some innocent person of a crime or to blame an innocent person knowing very well that it is not true. This is also a kind of falsehood. the Holy Quran has also called it *Khiyanah*.

There are some slanders which have no basis, but out of wickedness are made against some innocent person in order to defame him. The Holy Quran has called this *Ifk*. such accusation, in addition to being false, also go against morality. Therefore, those people who knowingly or unknowingly become connected with such slanders are also guilty of perfidy and are sinners.

There is a narration which tells that in the times of the Prophet ﷺ, a resident of Medina by the name of Ta'ima, who was nominally a Muslim but really a hypocrite, committed theft in the house of a Companion. The people suspected him of the crime, but when questioned he and his tribe (*Ubairaq*) accused a Muslim of it. the people went to see the accused Muslim, who on hearing the accusation he became enraged, drew out his sword and threatened to kill the accusers unless they investigate the matter properly. The people duly carried out an investigation and came to the conclusion that Ta'ima was the suspect. The matter then came before the Prophet ﷺ. The family of Ta'ima sided with him, advocated his case and told the Prophet ﷺ that he was innocent, Due to the fact that there was neither a witness nor any evidence against Ta'ima, the Prophet ﷺ was thinking of dismissing the case. At that moment, Allah's revelation came and the truth was uneiled.[37] There is another version of the same narration. According to this, Ta'ima stole an armour from the house of a Muslim which he gave to a Jew for safekeeping. People suspected Ta'ima of this crime. When questioned he told them he had seen the armour in question with a Jew. The jew denied the theft and accused Ta'ima, but the sympathies of the Muslim community were with Ta'ima on account of his profession of Islam although nominal. Eventually, the matter was presented to the Prophet ﷺ. He intended to decide the case on the merits of the available evidence. Then the Prophet ﷺ received the following revelation, [38] the reality was unveiled and he acquitted the Jew. Whatever the facts may have been, these verses deal with the subject of regarding the innocent as guilty and the guilty as innocent.

اِنَّآ اَنْزَلْنَآ اِلَيْكَ الْكِتَابَ بِالْحَقِّ لِتَحْكُمَ بَيْنَ النَّاسِ بِمَآ اَرٰاكَ اللّٰهُ ط وَلَا تَكُنْ لِّلْخَآئِنِيْنَ خَصِيْمًا o وَّاسْتَغْفِرِ اللّٰهَ ط اِنَّ اللّٰهَ كَانَ غَفُوْرًا رَّحِيْمًا o وَلَا تُجَادِلْ عَنِ الَّذِيْنَ يَخْتَانُوْنَ

اَنْفُسَهُمْ ط اِنَّ اللّٰهَ لَا يُحِبُّ مَنْ كَانَ خَوَّانًا اَثِيْمًا o يَّسْتَخْفُوْنَ مِنَ النَّاسِ وَلَا يَسْتَخْفُوْنَ مِنَ اللّٰهِ وَهُوَ مَعَهُمْ اِذْ يُبَيِّتُوْنَ مَا لَا يَرْضٰى مِنَ الْقَوْلِ ط وَكَانَ اللّٰهُ بِمَا يَعْمَلُوْنَ مُحِيْطًا o (نساء: ۱۰۵:۱۰۸)

We have sent down to thee the Book in truth, that thou mightest judge between men, as guided by Allah: so be not (used) as an advocate by those who betray their trust; but seek the forgiveness of Allah; for Allah is oft-forgiving, Most Merciful. Contend not on behalf of such as betray their own souls; for Allah loveth not one given to perfidy and crime; they may hide (their crimes) from men, but they cannot hide (them) from Allah, seeing that He is in their midst when they plot by night, in words that He cannot approve: and Allah doth compass round all that they do. [*al-Nisaa* 105-108]

Proceeding further the Holy Quran says:

وَمَنْ يَّكْسِبْ خَطِيْٓئَةً اَوْ اِثْمًا ثُمَّ يَرْمِ بِهٖ بَرِيْٓـًٔا فَقَدِ احْتَمَلَ بُهْتَانًا وَّ اِثْمًا مُّبِيْنًا (نساء: ۱۱۲)

But if any one earns a fault or a sin and throws it on to one that is innocent, he carries (on himself both) a falsehood and a flagrant sin. [*al-Nisaa* 112]

How beautifully the evil of perfidy has been expressed in the above verses! First of all there is exhortation to the Prophet ﷺ for justice and then there is the commandment that those who betray trust must not be supported and their case should not be advocated by anyone. It is followed by the statement that who commit perfidy are indeed great sinners and will be deprived of the love of Allah. In order to save themselves such people attribute their crime to others, but they do not know that they cannot hide their crimes from Allah Who is with them in every place and is watching all their actions. If a person has a firm belief that no one can hide anything from Allah, he would never dare to accuse anyone falsely. Finally, warning has been given to one who despite being guilty, throws his guilt on others. Such a person has burdened himself with two sins: One for his flagrant crime and the other for slandering.

In olden days, according to the custom of Arabia a woman would cohabit with many men and would nominate any of them for her pregnancy, or would attribute the child of an unknown father to her husband. Allah has called this calumny and commanded the Prophet ﷺ

that if a woman came to him to embrace Islam, he should take an oath of allegiance from her that in future she would refrain from such a crime.

وَلَا يَأْتِيْنَ بِبُهْتَانٍ يَّفْتَرِيْنَهٗ بَيْنَ اَيْدِيْهِنَّ وَاَرْجُلِهِنَّ (ممتحنه: ١٢)

That they will not utter slander, intentionally forging falsehood.. *[al-Mumtahana 12]*

If hurting a Muslim even slightly is wrong,then one can imagine how bad it is to hurt his feelings by accusing him falsely. Allah says:

وَالَّذِيْنَ يُؤْذُوْنَ الْمُؤْمِنِيْنَ وَالْمُؤْمِنٰتِ بِغَيْرِ مَااكْتَسَبُوْا فَقَدِ احْتَمَلُوْا بُهْتَانًا وَّاِثْمًا مُّبِيْنًا O (احزاب: ٥٨)

And those who annoy believing men and women undeservedly, bear (on themselves) a calumny and a glaring sin *[al-Ahzab 58]*

Since slandering chaste women is to cast aspersions on their honour, the punishment of whipping has been prescribed for those who slander them without any supporting evidence.

وَالَّذِيْنَ يَرْمُوْنَ الْمُحْصِنٰتِ ثُمَّ لَمْ يَأْتُوْا بِاَرْبَعَةِ شُهَدَآءَ فَاجْلِدُوْهُمْ ثَمٰنِيْنَ جَلْدَةً وَّلَا تَقْبَلُوْا لَهُمْ شَهَادَةً اَبَدًا ۚ وَاُولٰٓئِكَ هُمُ الْفٰسِقُوْنَ ۙ اِلَّا الَّذِيْنَ تَابُوْ ..... (نور: ٤، ٥)

And those who launch a charge against chaste women and produce not four witneses (to support their allegations), - flog them with eighty stripes; and rject their evidence ever after: for such men are wicked transgressors; unless they repent;.....*[al-Nur 4-5]*

The evilness of calumny is clear from the fact that Allah has called the accuser a wicked transgressor and has declared his witness untrustworthy for ever.

It is narrated by Abu Huraira رضی اللہ عنہ that he heard the Prophet ﷺ saying that if anyone accused his slave when he was innocent, he would be flogged on the Day of Resurrection.[39] this would be an exemplary punishment for false accusation. In another *hadith* it has been narrated that the Prophet ﷺ said, "If what you say of him is not true, you have slandered him."[40] So, one should always refrain from it.

TALE-BEARING

A tale-bearer is the one who carries tales between two persons inciting one against the other, while giving the impression that he is doing each of them a favour. Because these people specifically tell such tales which make the concerned persons angry and as a result produce

hate between them, the Holy Quran has advised people not to accept the word of such trouble makers and referred such a person. as:

مَشَّآءٍۭ بِنَمِيْمٍ (قلم: ١١)

A slanderer going about with calumnies,...*[al-Qalam 11]*

Allah has therefore made it a principle for such a matter that if a person brings a piece of news, the credibility of such person must first be ascertained. If he is not a true believer, his words should not be believed. Accepting the information as true in a hurry may result in hasty action for which one may feel sorry later. Allah says:

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِنْ جَآءَكُمْ فَاسِقٌۢ بِنَبَاٍ فَتَبَيَّنُوْٓا اَنْ تُصِيْبُوْا قَوْمًۢا بِجَهَالَةٍ فَتُصْبِحُوْا عَلٰى مَا فَعَلْتُمْ نٰدِمِيْنَ (حجرات: ٦)

O ye who believe! If a wicked person comes to you with any news, ascertain the truth, lest ye harm people unwittingly, and afterwards become full of repentance for what ye have done. *[al-Hujurat 6]*

It may be noted here that the tale-bearer has been called a wicked perosn by Allah, since his immoral behaviour is usually intended to cause discord between two persons, especially between relatives and friends. The Prophet ﷺ once addressed the Companions and said: should I tell you who are the worst persons, they are the ones:

الثارون بالنميمة المفسدون بين الاحبة (المسند احمد ج ١ ص ٤٥٩ عن اسماء بنت يزيد)

Who go on tale-bearing and cause differences to grow among friends.[41]

A hadith in *Bukhari* and *Muslim* says that once the Prophet ﷺ was passing through a graveyard and he said, "One of them is being punished because he was used to tale-bearing."[42]

الا انبئكم ما العضة هى النميمة القالة بين الناس (مسلم كتاب البر وصلة باب تحريم النميمة)

Shall I tell you what '*Idah* is? It is tale-bearing among people.[43]

The dictionary meaning of 'Idah is *to separate* or *to cast a spell*. It we take the meaning of causing separation then this hadith makes it clear that to cause separation among two people is a peculiarity of tale-bearing. However, if we take the meaning of casting a spell then there is a resemblance between the two meanings because a spell is cast to cause dissention between two people particulary husband and wife. The Qur'an says:

فَيَتَعَلَّمُوْنَ مِنْهُمَا مَا يُفَرِّقُوْنَ بِهٖ بَيْنَ الْمَرْءِ وَزَوْجِهٖ (بقرہ ۱۲ ع ۱۰۲)

They learned from them the means to sow discord between man and wife (*al Baqarah* 2: 102)

Normally, the exegetes understand the means to separation to be the casting of spells learnt from Harut and Marut. Some scholars, however, suggest that this is achieved by tale-bearing.

Generally, someone is told what someone else had said. For instance " So-and-so said about you....."

Therefore, the Messinger of Allah ﷺ instructed his companions

لا يبلغنى احد من اصحابى عن احد شيا فانى احب ان اخرج اليكم وانا سليم

الصد (ابوداؤد كتاب الادب باب فى رفع الحديث)

Let not one of my companions convey to me anything about anyone. I wish that when I meet you my heart should be clean.[44]

These things are normally those reflect on defect and disliked sometimes the one who conveys them considers these things to be defective. Sometimes the one to whom they are conveyed does not like them. Some other times ofthen people consider it evil.

As evil. In short, this act in one way or another is regarded as displeasing. The people who indulge in this kind of immorality, are always on the look out to find some tales or rumours so that by spreading them they may cause mischief and disturbance. For this reason, the tale-bearers are called "Fuel-bearers" by the Arabs. The sellers of firewood collect the wood from the forest and then go from place to place to sell it. In the same way, the tale-bearers also search and collect tales and spread them in order to provide fuel for mischief and disturbance.

In the Holy Quran the wife of Abu Lahab has been called *"hamma latal hatab"* (Fdirewood carrier). Accoridng to some commentators this is because she was always busy tale-carrying.

Some people secretly listen to other people's conversations and then convey them to others. such people are called *Qattat* in the Arabic language. the Prophet ﷺ said:

لايدخل الجنة قتات (ابوداؤد كتاب الادب)

A mischief-maker (*Qattat*) will not enter paradise.[45]

Such tales are often described in a highly colourful way in order to

excite interest and produce effective results. For this reason tale-bearing is called *Washayah* in the Arabic language which means decoration and ornamentation. Because tale-bearers have to go about in order to tell tales, tale-bearing is also called *si'ayah* which means making an effort and running hither and thither.

Although the tales are usually spread by word of mouth, they can also be passed on through the written word or signs and gestures.Furthermore, tale-bearing is not only confined to what the concerned person says but also what he does. For example, a tale-bearer may not only say, "So and so said this" but may also say, "Such and such did this".

From this detail it becomes clear that carrying tales from one person to another by word of mouth is not a complete definition of tale-baring. A comprehensive definition of it is: telling of the spoken words or actions of a person to another perosn so that the latter becomes suspicious about the former.

Therefore, the only method of safeguarding oneself against tale-bearing is not to reveal what anyone says or does unless it is absolutely essential. The Prophet ﷺ has advised people to refrain from irrelevant matters. By acting on this advice one can safeguard oneself from this evil habit.

Tale-bearing is mischief-making and its results can be extremely dangerous in certain situations. It can even lead to blood-shed and murder. Furthermore, it is a mixture of many evils and contains elements of many different immoralities, such as backbiting, calumny, inquisitiveness, falsehood, deceit and hypocrisy. In view of these elements and the results which follow, tale-bearing is a great sin. It is regrettable that although detestable, tale-bering has become a part of modern civilisation and society. In the assembly of the rich and wealthy it is used for flattery and adulation, and in ordinary gatherings it is used for fun and frolic. It is a moral disease which has become so widespread that it is considered as harmless and no one regards it as a great sin. It has been narrated by Ibn 'Abbas رضی اللہ عنہ that once the Prophet ﷺ went through the graveyard of Medina and heard the voices of the occupants of two graves who were being tormented. the Prophet ﷺ said, "They are being punished, but they are not being punished because of a major sin, yet their sins are great: One of them used not to save himself from (being soiled with) urine, and the other used to go about with calumnies."[46]

Many hair-splitting discussions have taken place over the meaning

of this *hadith*. Some *hadith* experts have written that initially the Prophet ﷺ said that tale-bearing was not a major sin, but when he was informed through a revelation that it was a major sin, he revoked his first opinion and said that it was a great sin. These *hadith* experts have raised many other points of the same kind, but what is really meant by this *hadith* is simply that these two acts have become so commonplace that people do not regard them as sins, although they are major sins. This subject has also been discussed in the Holy Quran Concerning the rumour about 'Aisha رضی اللہ عنہا, Allah says:

اِذْ تَلَقَّوْنَهٗ بِاَلْسِنَتِكُمْ وَتَقُوْلُوْنَ بِاَفْوَاهِكُمْ مَّا لَيْسَ لَكُمْ بِهٖ عِلْمٌ وَّ تَحْسَبُوْنَهٗ هَيِّنًا ق صلے وَّهُوَ عِنْدَ اللّٰهِ عَظِيْمٌ (نور:۱۵)

Behold, ye received it on your tongues, and said out of your mouths things of which ye had no knowledge; and ye thought it to be a light matter, while it was most serious in the sight of Allah. [*al-Nur* 15]

It becomes apparent from this that matters which concern the reputation and honour of some bodyare such that everybody wants to know about them and they are regarded as ordinary matters. In fact, they are not ordinary but are very serious matters.

This kind of immorality is usually found in people whos have a wicked nature, are spiritless, mean and untrustworthy. They indulge in tale-bearing either for revenge due to enmity, or to join a party, or for gaining the favour of a high ranking person. The only way one can safeguard oneself from the mischief and wickedness of such people is not to believe their words and regard them as untrustworthy. The Holy Quran commanded the Prophet ﷺ to adopt this method.

وَلَا تُطِعْ كُلَّ حَلَّافٍ مَّهِيْنٍ o هَمَّازٍ مَّشَّاءٍ م بِنَمِيْمٍ o مَّنَّاعٍ لِّلْخَيْرِ مُعْتَدٍ اَثِيْمٍ o

(قلم:۱۲:۱۰)

Heed not the type of despicable man, - ready with oaths, a slanderer, going about with calumnies, (habitually) hindering (all) good, transgressing beyond bounds, deep in sin,... [*al-Qalam* 10-12]

BACKBITING AND REVILING

It is one of the main object of *Shari'ah* that the respect and honour of Muslims stays safe and secure and that their mutul relationships remain pleasant. For this reason *Shari'ah* has forbidden all immoral acts which injure the honour and respect of Muslims and cause unpleasantness in their relationships. Allah has stated such acts

altogether in one place in the Holy Quran:

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا يَسْخَرْ قَوْمٌ مِّنْ قَوْمٍ عَسٰٓى اَنْ يَّكُوْنُوْا خَيْرًا مِّنْهُمْ وَلَا نِسَآءٌ مِّنْ نِّسَآءٍ عَسٰٓى اَنْ يَّكُنَّ خَيْرًا مِّنْهُنَّ ج وَلَا تَلْمِزُوْٓا اَنْفُسَكُمْ وَلَا تَنَابَزُوْا بِالْاَلْقَابِ ط بِئْسَ الِاسْمُ الْفُسُوْقُ بَعْدَ الْاِيْمَانِ ج وَمَنْ لَّمْ يَتُبْ فَاُولٰٓئِكَ هُمُ الظّٰلِمُوْنَ o يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اجْتَنِبُوْا كَثِيْرًا مِّنَ الظَّنِّ اِنَّ بَعْضَ الظَّنِّ اِثْمٌ وَّلَا تَجَسَّسُوْا وَلَا يَغْتَبْ بَعْضُكُمْ بَعْضًا ط اَيُحِبُّ اَحَدُكُمْ اَنْ يَّاْكُلَ لَحْمَ اَخِيْهِ مَيْتًا فَكَرِهْتُمُوْهُ ط وَاتَّقُوا اللّٰهَ اِنَّ اللّٰهَ تَوَّابٌ رَّحِيْمٌ

(حجرات:۱۲:۱۱)

Ye who believe! Let not some men among you laugh at others: it may be that the (latter) are better than the (former): nor let some women laugh at others: it maybe that the (latter) are better than the former): nor defame nor be sarcastic to each other by (offensive) nicknames: Ill- seeming is a name connoting wickedness, (to be used of one) after he has believed: and those who do not desist are (indeed) doing wrong. O ye who believe! Avoid suspicion as much (as possible): for suspicion in some cases is a sin: And spy not on each other behind their backs. Would any of you like to eat the flesh of his dead brother? Nay, ye would abhor it. But fear Allah: for Allah is Oft-Returning, Most Merciful. [*al-Hujurat* 11-12]

From all these ethical commandments it becomes clear that Muslims must not reveal, in speech or actions, the faults of other believers. the commonest way by which the faults can be revealed is through backbiting. Imam Ghazali رحمۃ اللہ علیہ has written that a person's faults can be disclosed by every one of the following methods: ambiguity of speech, wrong explanations,signs and gestures, writing, telling tales and imitation. Faults can be picked in a person's lineage morality, religious and temporal life, physique, dress and clothing, in short, in everything. Allah has, therefore, prohibited backbiting very strongly and described it metaphorically as eating the flesh of one's dead brother. This metaphor contains many points of eloquence.

1. Human flesh is *haram* (disallowed) due to the honour and respect of human beings. Anything which injures and harms his honour and respect is therefore also prohibited.
2. During fights and quarrels, some people, when in extreme wrath, may tear the flesh of their opponents. Undoubtedly, this is a detestable act, but it contains an element of boldness in it.

Nevertheless, if a perosn claws out the flesh of his dead adversary, not only it is abhorrent but is also an act of timidity. Similarly, speaking ill of someone to his face, although undesirable is daring On the other hand, to speak ill of a person behind his back is an act of great cowardice. It is exactly as if one claws out and eats the flesh of his opponent after his death.

3. Due to the intensity of their love some people cannot bear to see the dead body of their brother. On the other hand, if a person is able to tear and eat the flesh of his dead brother, it shows his malice, animosity and hardheartedness. This is indeed against the spirit of love and affection which Islam wants to produce among Muslims.
4. In the state of helplessness when no food is available, eating flesh of dead is permitted in order to save a life. In this state if one finds a dead animal, it is preferable to eat the animal's flesh rather than the flesh of a dead human being. In the same way, backbiting is not allowed unless one is forced to resort to it due to religious, social, political or moral necessity. In such a situation, one should also be decent and refrain from speaking ill of someone in public. Just like the metaphor mentioned in the Quranic verse above, the Prophet ﷺ has expressed, in very eloquent ways, the evils of backbiting in a number of *hadiths*.

In one *hadith* the Prophet ﷺ said, "When I was taken up to heaven I passed by people who had nails of copper and were scratching their faces and their breasts. I said Who are these people, Gabriel? He replied: They are those who were given to backbiting and who aspersed people's honour."[47]

Rewards and punishments are in accordance with the deeds performed. In the above *hadith* the punishment for backbiting (which metaphorically is eating the flesh of others) was that they were made to tear their own flesh.

Once, when there was strong odour in the air, the Prophet ﷺ asked the Companions whether they knew what it was. He then told them (metaphorically) it was the stink of those people who indulge in the backbiting of Muslims.[48] This *hadith* also shows the relationship between action and results. Here the punishment of the people who indulge in backbiting (which metaphorically is eating stinking flesh) was that they stunk.

There is another notable point in this *hadith*. The purpose of

backbiting is to publicise the faults of people and disgrace them. Due to the odious habit of backbiting, their stinking odour becomes disseminated and, as a result, people develop a hatred of them. The Prophet ﷺ has stated this point very clearly in another *hadith* without employing any similitude. He said, "O community of people, who believe with your tongues although belief does not enter your hearts,do not backbite Muslims and do not search for his fault, and if Allah searches for the fault of anyone, He disgraces him in his (own) house."[49]

According to the dictionary backbiting is to relate the faults of a person in his absence. However, according to religious teachings the absence of the person is not necessary. It is generally thought that if the faults which are actually present in a person are disclosed, it is not backbiting. The remarks made by the Prophetﷺ in the following *hadith* refute this assumption and it also proves that in order to backbite in the absence of the person is n;ot necessary.

The Prophet ﷺ was asked, "Apostle of Allah! what is backbiting?" He replied, "It is saying something about your brother which he would dislike."He was asked again. "Tell me how the matter stands if what I say about my brother is true?" He replied. "If what you say of him is true, you have reviled him, and if what you say of him is not true, you have slandered him."[50]

According to this *hadith*, the absence of the perosn concerned is not an essential part of the definition of backbiting [as the purpose of backbiting is reviling and slandering someone].

In Islam, backbiting is not confined to speech; it can be indulged in through the agencies of hands, feet and even eyes. To imitate someone is also considered a form of backbiting, for instance to limp while walking to highlight the defect of a lame person is also backbiting.Once 'Aisha رضی اللہ عنہا imitated someone in front of the Prophet ﷺ and he expressed his displeasure on it.[51]

In the same way to disclose someone's faults by winking or giving a hint of it by raising eybrows is also a form of backbiting. The Holy Quran, in many verses, has deprecated the use of such secretive communications for the purpose of backbiting.

هَمَّازٍ مَّشَّآءٍۭ بِنَمِيمٍ (قلم: ١١)

A slanderer, going about with calumnies,.. [*al-Qalam* 11]

وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ (همزة: ١)

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وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ (همزة: ١)

Woe to every (kind of) scandal-monger and backbiter,...[*al-Humaza* 1]

The hidden methods of backbiting which have been deprecated in the Quranic verses by the Arabic words *Humaz and Lumaz* cannot be clarified by simple English translation. For understanding the meanings of *Humaz* and *Lumaz* the following explanations given by dictionary experts should be kept in mind.

1. *Humaz*: Speaking ill to the face; and *Lumaz:*behind the back
2. *Humaz*: Speaking ill, particularly of the lineage of a person.
3. *Humaz*: Backbiting with signs of hands; and *Lumaz:* with tongue.
4. *Humaz*: Backbiting with the tongue; and *Lumaz:* with a signal of the eyes.
5. *Humaz:* Hurting associates' feelings with bad words.
6. *Lumaz:* Making signals with the eyes, hands, head and eyebrows to decribe the faults of associates.

From these definitions the breadth of the meaning of backbiting becomes clear. Not to disclose a person's faults is ethically good, but ethics also demand that the evils which people do or bad traits which they possess should be disclosed, so that they will feel embarrassed, ashamed and therefore take heed and correct themselves. If disclosure of the evils of wrongdoers is altogether stopped, there would be no way left to correct them. Islam could not have lost sight of this point. The Holy Quran has openly criticised the wrongs infidels, polytheists and hypocrites, but in no place has any one of them been particularly named. They have been mentioned in general and in a concealed way, such as "they who tell lies", "they who indulge in infidelity" or "they who do such and such thing". The advantage of this method of expression is that the evil of the wrongdoer is expressed without causing displeasure to any one particular person. Some infidels have indeed been named but they were those whose evils were well-known to everyone.

However, situations arise when specification becomes necessary, examples of which are in the verses of the Holy Quran and *hadiths*. The Holy Quran says:

لَا يُحِبُّ اللّٰهُ الْجَهْرَ بِالسُّوْٓءِ مِنَ الْقَوْلِ اِلَّا مَنْ ظُلِمَ ؕ وَكَانَ اللّٰهُ سَمِيْعًا عَلِيْمًا (نساء: ١٤٨)

Allah loveth not the utterance of harsh speech save by one who hath been wronged. Allah is ever Hearer, Knower [*al-Nisaa* 148]

This verse means that although Allah does not like people's faults to be broadcast publicly, an oppressed person has a right to give details of

wrongdoing perpetrated against him and make people aware of both the oppression and the oppressor. Allah has, however, consoled the oppressed by saying that He Hears and Knows everything and that He will surely punish the oppressor for his evil acts.

It is narrated by 'Aisha رضی اللہ عنہا that a man asked permission to enter upon Allah's A postle ﷺ. The Prophet ﷺ said, "Admit him. What an evil son of his people!" But when the man entered, the Prophet ﷺ spoke to him in a very polite manner...[52] from this *hadith* it becomes apparent that in order to caution people and save them from the evil and wickedness of a person, it is permitted to make them aware of his true character. In short, Islam permits disclosure if it is done with the intention of saving others from harm; it also permits disclosure if one feels that concealing it will jeopardise the achievement of some religious, ethical or social objective. For these pruposes the act of disclosure would not be called backbiting . *Imam Ghazali*, in his book *Ahya al-Uloom* has restricted this permission to six purposes:

1. While seeking redress in the court of the king against oppressions perpetrated by his officials.
2. To check and get rid of ethical and religious evils. [for this reason the Holy Quran has openly criticised the evils of infidels and hypocrites]
3. In connection with obtaining a religious verdict. It was for this reason that Hind bint 'Utbah رضی اللہ عنہا complained to the Prophet ﷺ about the miserliness of Abu Sufyan رضی اللہ عنہ. [The Prophet ﷺ gave her a suitable answer]
4. To save people from the wickedness and evil of a person. It was for this reason that the Prophet ﷺ said of one person:"What an evil son of his people!"
5. Calling a person by a nickname which although indicative of some defect in him, becomes so well known that the person does not mind it because it serves as a distinguishing mark for him, for example "lame" or "blind". The Prophet ﷺ himself called a certain Companion by the nickname of "Two-handed man".
6. To mention the evil of a person who openly indulges in sin and wickedness. [So that he is warned, and others learn from it]

TWO-FACEDNESS

One can have a friendship with two persons who have discord between them, provided it is based on sincerity and truthfulness. There should not be a two-faced relationship. In other words, as a firend to

both, a person should not carry tales of the one to the other and cause further deterioration in their relationship. This vice is even worse than tale-bearing because a tale-bearer carries stories of only one person to the other, but a two-faced person carries tales in both directions.

A two-faced person is not just the one who carries tales in both directions, but is also someone who praises a person to his face and speaks ill of him behind his back. This is one of the characteristics of hypocrisy. The Companions, therefore, would regard a two-faced person a hypocrite. Once some people told 'Abdullah bin 'Umar رضی اللہ عنہ that when they were in the presence they of people of authority said one thing and in their absence something else. 'Abdullah bin 'Umar رضی اللہ عنہ remarked that the Companions in the days of the Prophet ﷺ regarded this as hypocrisy.[53] In the Holy Quran this is said to be a sign of hypocrisy:

وَإِذَا لَقُوا الَّذِينَ آمَنُوا قَالُوا آمَنَّا ج صلے وَإِذَا خَلَوْا إِلَى شَيَاطِينِهِمْ قَالُوا إِنَّا مَعَكُمْ إِنَّمَا نَحْنُ مُسْتَهْزِئُونَ (بقرہ: ١٤)

When they meet those who believe, they say: "We believe"; but when they are alone with their evil ones, they say: "We are really with you: we (were) only jesting." [*al-Baqara* 14]

Such people are called *Dhil-wajhain* in Arabic and two-faced in English. They have been warned severely in *hadiths*. For example, the Prophet ﷺ said, "The worst people in the Sight of Allah on the Day of Resurrection will be the two-faced people who appear to some with one face and to other with another."[54]

In another *hadith* the Prophet ﷺ said, "He who is two-faced in this world will have two tongues of fire on the Day of Resurrection."[55] This will show that he used to talk to people with two tongues.

SUSPICION

Suspicion is a kind of imaginary mistrust.A person possessing this trait imagines insincerity in everyone. He does not see good intentions in anyone's behaviour and in fact attributes to people things which they have not done. This creates alienation as people start to avoid him, and it produces hatred and enmity. For this reason Allah has advised His votaries to refrain from it.

يَاأَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ (حجرات: ١٢)

O ye who believe! Avoid suspicion as much (as possible): for suspicion in some cases is a sin. [*al-Hujurat* 12]

Apart from urging people to refrain from suspicion, the Prophet ﷺ also forbade them from indulging in malice, animosity and prying into others affairs. These traits are either produced as a result of suspicion or they are the cause of suspicion. The Prophet ﷺ said, "Avoid suspicion, for suspicion is the gravest lie in talk and do not be inquisitive about one another and do not spy upon one another and do not feel envy for the other, and nurse no malice, and nurse no aversion and hostility against one another. And be fellow-brothers and servants of Allah."[56]

If somebody is doing something which may cause suspicion, it is proper for him to dispel others' suspicion so that it may not be a cause of mischief. An example of this has been provided by the Prophet ﷺ himself. Once Safiyyah رضی اللہ عنہا the wife of the Prophet ﷺ, went to visit the Prophet ﷺ as he was observing *I'tikaf* in the mosque during Ramadan. She talked with him for a while and then stood up to go back and Allah's Apostle ﷺ stood up in order to bid her good-bye. Two people from the *Ansar* happened to pass by and when they saw the Prophet ﷺ they began to walk swiftly. Thereupon The Prophet ﷺ addressed them and said, "O so and so, she is my such and such wife. "On hearing this they said, "O Allah's Messenger, if we were to doubt at all, we would have entertained no doubt about you at least. "Thereupon Allah's Messenger ﷺ said, "Verily Satan circulates in the body like blood."[57]

PRAISE AND FLATTERY

Praise and flattery are signs of immorality, meanness and disgrace and another form of lie. They may also cause the ruination of the person who is praised and flattered. A flatterer and panegyric person commits three sins: firstly, he praises those who do not deserve it and therefore he commits a lie; secondly, the praise he utters, he knows in his heart is not true and therefore he commits hypocrisy; thirdly by praising and flattering people of rank and position for obtaining worldly gains, he disgraces and humiliates himself. This shows his mean and degrading nature.

By receiving undeserved praise two faults are produced in the person who is flattered: firstly arrogance; and secondly, misconception about himself. He enjoys hearing his praises, becomes puffed up of his supposed excellence or exaggerated description of himself and as a result does not think much of others. By hearing his praises repeatedly he becomes convinced that he is worthy of them, and expects everyone to consider him praiseworthy. This can produce ludicrous behaviour in

kings, or rich and wealthy people. Examples of such self-conceited people can be found in every period of history. The Holy Quran has depicted the state of a group of Jews and hypocrites [58] and they have been informed:

لَا تَحْسَبَنَّ الَّذِيْنَ يَفْرَحُوْنَ بِمَآ اَتَوْا وَّ يُحِبُّوْنَ اَنْ يُّحْمَدُوْا بِمَا لَمْ يَفْعَلُوْا فَلَا تَحْسَبَنَّهُمْ

بِمَفَازَةٍ مِّنَ الْعَذَابِ ۚ وَلَهُمْ عَذَابٌ اَلِيْمٌ (ال عمران: ١٨٨)

Think not that those who exult in what they have brought about, and love to be praised for what they have not done, - think not that they escape the Penalty. For them is a Penalty grievous indeed.

[*Al-i-'Imran* 188]

Although the above verse was revealed on a specific occasion, it is applicable to all such occasions.[59] It becomes clear from this verse that exulting what one has done and expecting to be praised for what one has not done are evils for which chastisement is necessary, unless one repents and Allah forgives. According to the Quranic principle, those who assist in carrying out sinful acts are also sinners and those who witness the disgraceful act of flattery and keep quiet are also sinners to some extent. There are many *hadiths* on this point. Once the Prophet ﷺ heard a man praising another man and he was exaggerating in his praise. The Prophet ﷺ said (to him)., "You have destroyed (or cut the back of) the man."[60] On another occasion when a man praised another man to his face in the presence of the Prophet ﷺ, he said, "You have beheaded your friend (saying it three times). "He then said, "One who cannot help expressing praise of his companion, should say, I consider him such and such (as he intended to say), but I do not declare him pure with Allah'. "[61]

There are two points to be noted in the above *hadith*: firstly, If someone is praised too much, he becomes arrogant as a result of it and once arrogance takes hold of him, it destroys all his good work, secondly, no one should say anything about another with certainty, because no one knows anyone's inner state. Allah is the only one who knows the unknown.

People who are often praised to their faces become conceited and lose the ability to critically analyse their own faults and merits. Once a man came and praised Uthman رضی اللہ عنہ to his face, the Companion Al-Miqdad bin al-Aswad رضی اللہ عنہ took dust and threw it at his face then, quoting the Prophet ﷺ, said, "When ye see those who are given to praising people,throw dust on their faces."[62] It has been stated in the Adab *al-Mafrad* that once the Prophet ﷺ came into the mosque and saw

a man offering *salat*. He enquired someone about his identity, and he started eulogising about him. The Prophet ﷺ advised him not to praise the man within his earshot because this would destroy him.[63]

NIGGARDLINES

Niggardliness is also one of the basic evils. It is a vice which is the root cause of many immoralities. Misappropriation, dishonesty, ingratitude and sometimes even cruelty, maltreatment and meanness are produced from it. Avarice, covetousness, greediness, timidity, narrowmindedness, baseness and many other evils are, in fact, different branches from the one same root. After falsehood, this was the first evil, the root of which was axed by Islam by making it obligatory for Muslims to feed the hungry, clothe the naked, assist the indigent, look after orphans and help debtors. The sum total of these obligatory duties is called *zakat* and the above are its pruposes. *Zakat* is the second pillar of Islam after *salat*. When the Prophet ﷺ told Khadijah رضی اللہ عنہا about the visit of Gabriel, she gave assurance about the truth of his prophethood by saying: "By Allah, Allah will never disgrace you. You keep good relations with your kith and kin, help the poor and the destitute, serve your guest generously and assist the desrerving calamity-afflicted ones."[64]

This *hadith* highlights the importance of the fact that a prophet is always "free from avarice". For were this not so, the quality of generosity would not be regarded as a characteristic of prophethood.

Niggardliness is, in fact, a disease which is produced by a disbelief in the rewards and punishments for one's actions. Those who do not believe in retribution will never agree to give their hard earned wealth to ohers. *Sura al-Muddaththir* is one of the earliest *Suras*. In this *Sura* a conversation is held with Hell-dwellers. When asked the reason for being thrown into Hell, they said it was because they did not perform *salat*, nor feed the indigent, and that they, together with other unbelievers, raised objections against the true religion; all this was because they did not believe in the Day of Judgement.

مَا سَلَكَكُمْ فِيْ سَقَرَ ○ قَالُوْا لَمْ نَكُ مِنَ الْمُصَلِّيْنَ ○ وَلَمْ نَكُ نُطْعِمُ الْمِسْكِيْنَ ○

وَكُنَّا نَخُوْضُ مَعَ الْخَآئِضِيْنَ ○ وَكُنَّا نُكَذِّبُ بِيَوْمِ الدِّيْنِ (مدثر: ٤٥)

"What led you into Hell-Fire?" They will say: "We were not of those who prayed; nor we of those who fed the indigent; but we used to talk vanities with vain talkers; and we used to deny the Day of Judgement." [*al-Muddaththir* 42-46]

It becomes apparent from the above that the evil of niggardliness leads people towards Hell-fire, and this is an inevitable result of not having belief in retribution. The one who does not believe in retribution cannot be generous to others. This point has been mentioned in *Sura al-Ma'un,* which is one of the early *Suras* of Mecca. Allah says:

اَرَاَيْتَ الَّذِیْ یُکَذِّبُ بِالدِّیْنِ o فَذَالِكَ الَّذِیْ یَدُعُّ الْیَتِیْمَ o وَلَا یَحُضُّ عَلٰی طَعَامِ الْمِسْكِیْنِ o (ماعون: ۱-۳)

Seest thou one who denies the Judgement (to come)? Then such is the (man) who repulses the orphan (with harshness), and encourages not the feeding of the indigent. [*Al-Ma'un* 1-3]

If a person is generous but has no faith in the Day of Judgement, his generosity would not be accepted by Allah. The reason for this is that such generosity would not be based on the sincere intention of pleasing Allah which is a prerequisite for acceptance. When a niggardly person gives something to another, he would expect something in return in this world. Should he feel this expectation is unlikely to be realised, then he would not be willing to give even a penny. This proves that he does not believe in his heart that every good deed will be rewarded by Allah and that a good deed can never go to waste.

In another Meccan *Sura* Allah says:

كَلَّا بَلْ لَّا تُكْرِمُوْنَ الْیَتِیْمَ o وَلَا تَحٰٓضُّوْنَ عَلٰی طَعَامِ الْمِسْكِیْنِ o وَتَاْكُلُوْنَ التُّرَاثَ

اَكْلًا لَّمًّا o وَتُحِبُّوْنَ الْمَالَ حُبًّا جَمًّا o (الفجر: ۱۸)

Nay, nay! But ye honour not the orphan! Nor do ye encourage one another to feed the poor!- And ye devour Inheritance- all with greed, and ye love wealth with inordinate love! [*al-Fajr* 17-20]

In these verses different illustrations are given of the various aspects of miserlines. In *Sura al-Humaza,* there is depiction of a miserly person who thinks that his riches will give him everlasting life and that his wealth will never part from him. However, he imagines this in vain:

اَلَّذِیْ جَمَعَ مَالًا وَّعَدَّدَهٗ o یَحْسَبُ اَنَّ مَالَهٗ اَخْلَدَهٗ o كَلَّا لَیُنْۢبَذَنَّ فِی الْحُطَمَةِ (همزة: ۵)

Who pileth up wealth and layeth it by, thinking that his wealth would make him last for ever! By no means! He will be sure to be thrown into that which Breaks to Pieces. [*al-Humaza* 2-4]

Similarly, one who hoards wealth and does not spend it on good works has been warned of roasting in Hell.

كَلَّا اِنَّهَا لَظٰی o نَزَّاعَةً لِّلشَّوٰی o تَدْعُوْ مَنْ اَدْبَرَ وَتَوَلّٰی o وَجَمَعَ فَاَوْعٰی (معارج: ۱۷)

By no means! for it would be the Fire of Hell!- Plucking out (his being) right to the skull!- Inviting (all) such as turns their backs and turn away their faces (from the Right), and collect (wealth) and hide it (from use)! [*al-Ma'arij* 15-18]

A miser forgets the fact that wealth is in itself of no use, but is merely a means of obtaining the necessities of life. Bricks of silver and gold cannot by themselves turn into food, clothing and housing. It is, therefore, of no use to hoard wealth. Spending it for achieving essential and lofty objectives is its only correct use. Those who do not spend their wealth in the way of Allah, are collecting Dirhams and Dinars which will be branded on their chests and foreheads on the Day of Judgement Allah says:

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یَّوْمَ یُحْمٰی عَلَیْهَا فِیْ نَارِ جَهَنَّمَ فَتُكْوٰی بِهَا جِبَاهُهُمْ وَجُنُوْبُهُمْ وَظُهُوْرُهُمْ ؕ هٰذَا مَا

كَنَزْتُمْ لِاَنْفُسِكُمْ فَذُوْقُوْا مَا كُنْتُمْ تَكْنِزُوْنَ (توبه: ۳۴،۳۵)

And there are those who bury gold and silver and spend it not in the Way of Allah: announce unto them a most grievous penalty on the Day when heat will be produced out of that (wealth) in the Fire of Hell, and with it will be branded their foreheads, their flanks, and their backs.- "This is the (treasure) which ye buried for yourselves: taste ye, then, the (treasures) ye buried!" [*al-Tauba* 34-35]

Niggardly people are also unaware of the fact that the wealth they possess is not their personal property but belongs to society, and that it must be kept in circulation. To restrict it to one place or one person is against the advice of Allah and is harmful to society, of which they themselves are members.

وَلَا یَحْسَبَنَّ الَّذِیْنَ یَبْخَلُوْنَ بِمَا اٰتٰهُمُ اللّٰهُ مِنْ فَضْلِهٖ هُوَ خَیْرًا لَّهُمْ ؕ بَلْ هُوَ شَرٌّ لَّهُمْ ؕ

سَیُطَوَّقُوْنَ مَا بَخِلُوْا بِهٖ یَوْمَ الْقِیٰمَةِ ؕ (العمران: ۱۸۰)

And let not those who covetously withhold of the gifts which Allah hath given them of His Grace, think that it is good for them: Nay, it will be the worse for them: soon shall the things which they covetously withheld be tied to their necks like a twisted collar, on the Day of Judgement. [*Al-i-'Imran* 180]

The wealth which misers had kept close to their bosoms in this

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The wealth which misers had kept close to their bosoms in this

world, would become a cause of grief in the next world. It has been narrated in a *hadith* that such wealth would be seen as a poisonous snake encircling their necks.[65]

A miser has no interst in people and the work done in pursuit of the Cause of Allah, because his sole interest and purpose in life is increasing personal wealth. Allah says that such people will remain deprived of the Wealth of His Love.

وَ اللّٰهُ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُوْرَ ۙ الَّذِيْنَ يَبْخَلُوْنَ وَ يَاْمُرُوْنَ النَّاسَ بِالْبُخْلِ

(حدید: ۲۳، ۲۴)

For Allah loveth not any vainglorious boaster, such persons as are covetous and command covetousness to men. [*al-Hadid* 23-24]

Who is able to love those whom Allah does not love? Leaving aside others, such a person is not loved by his own family and relatives, for he is usually very proud of his wealth and look down on others. He becomes mean and disgraceful, not only in the eyes of Allah, but also in those of His votaries.

Qarun (Korah) is mentioned in the Holy Quran, in *Sura al-Qasas,* to illustrate a case of niggardliness. Qarun lived in the times of the prophet Moses عليه السلام and belonged to his people. He was so rich that the bunches of keys to his treasure-vaults could be carried only with difficulty by several men. Instead of being grateful to Allah who had made him so rich by His kindness and grace, *Qarun* used to say that the wealth was the result of his own effort, skill and knowledge. He was not aware that much wealthier men than he had lived in the past and that they had met with dreadful ends. *Qarun's* life ended similarly and both he and his wealth were swallowed up by the earth. Allah says:

اَوَلَمْ يَعْلَمْ اَنَّ اللّٰهَ قَدْ اَهْلَكَ مِنْ قَبْلِهٖ مِنَ الْقُرُوْنِ مَنْ هُوَ اَشَدُّ مِنْهُ قُوَّةً وَّاَكْثَرُ جَمْعًا

(قصص: ۸)

Did he not know that Allah had destroyed, before him, (whole) generations, -which were superior to him in strength and greater in the amount (of riches) they had collected? [*al-Qasas* 78]

Abu Lahab, the *Qarun* of the times of the Prophet Muhammad ﷺ, was given similar tidings:

مَآ اَغْنٰى عَنْهُ مَالُهٗ وَمَا كَسَبَ (سورۃ اللہب: ۲)

No profit to him from all his wealth, and all his gains! [*al-Lahab* 2]

The accumulation of wealth in the hands of a particular individual or a few individuals cannot be considered good either for them or for the nation, unless it is spent for the benefits of society and its members A covetous person wants all his accumulated wealth for his sole use and this results in a large part of that wealth lying idle and not circulating. This naturally harms the whole society of which he himself is a member.

هٰاَنْتُمْ هٰؤُلَآءِ تُدْعَوْنَ لِتُنْفِقُوْا فِيْ سَبِيْلِ اللّٰهِ ۚ فَمِنْكُمْ مَّنْ يَّبْخَلُ ۚ وَمَنْ يَّبْخَلْ فَاِنَّمَا يَبْخَلُ عَنْ نَّفْسِهٖ ؕ وَاللّٰهُ الْغَنِيُّ وَاَنْتُمُ الْفُقَرَآءُ (محمد: ۳۸)

Behold, ye are those invited to spend (of your substance) in the Way of Allah: but among you are some that are niggardly. But any who are niggardly are so at the expense of their own souls. But Allah is free of all wants, and it is ye that are needy. [*Muhammad* 38]

In other words such a person would have to face the ill consequences of his greed.

A niggardly person also faces various hardships and difficulties in this world. Despite his wealth, he neither eats nor dresses well, and does not live in a snitable house.He has respect nor honour, everybody regards him as mean and disgraceful, and he is hated. The needy curse him and even his wife and children do not feel happy with him; most think of him as an obstacle and want to remove him in order to get access to his wealth. Thieves want to rob him and are constantly on the look out for him; some try to poison him, others try to attack him. Nevertheless, he tends to brush aside all these hardships and makes sure that none of his wealth is spent in his life time. But after he dies, his successors very quickly squander his wealth and as a result develop innumerable evil habits which, in the end, cause them to become paupers. Allah says:

وَاَمَّا مَنْۢ بَخِلَ وَاسْتَغْنٰى ۝ وَكَذَّبَ بِالْحُسْنٰى ۝ فَسَنُيَسِّرُهٗ لِلْعُسْرٰى ۝ وَمَا يُغْنِيْ عَنْهُ مَالُهٗٓ اِذَا تَرَدّٰى (اللیل: ۸)

But he who is a greedy miser and thinks himself self-sufficient, and gives the lie to the Best,-We will indeed make smooth for him the Path to Misery; nor will his wealth profit him when he falls headlong (into the Pit). [*al-Lail* 8-11]

The hardships of a miser are the bad habits, evil conduct and behaviours in which he is ever indulgent. Allah makes them easy for him as a punishment. He bears all the hardships with the greatest of ease, only because he does not want to spend any money. In order to

save money he remains hungry. does not clothe himself properly, remains dirty and suffers all kinds of hardships. He cannot sleep at night lest his wealth is stolen. He does not enjoy any worldly pleasure and is never happy to see relatives and friends. In short, he dislikes everyone and in return he is disliked by everyone. After his death his beloved wealth would not be of any avail to him. In the Holy Quran Allah has warned:

وَاَنْفِقُوْا مِنْ مَّا رَزَقْنَا كُمْ مِّنْ قَبْلِ اَنْ يَّاْتِىَ اَحَدَكُمُ الْمَوْتُ فَيَقُوْلُ رَبِّ لَوْلَا اَخَّرْتَنِىْ اِلٰى اَجَلٍ قَرِيْبٍ فَاَصَّدَّقَ وَاَكُنْ مِّنَ الصّٰلِحِيْنَ - (منافقون: ١٠)

And spend something (in charity) out of the substance which We have bestowed on you, before death should come to any of you and he should say, "O my Lord! Why didst Thou not give me respite for a little while? I should then have given (largely) in charity, and I should have been one of the doers of good". [*al-Munafiqun* 10]

Allah's answer is that the appointed hour cannot be postponed and that he should have thought about this beforehand.

There are people who, when poor, pray profusely and promise that they would do such and such good work should they have money, but when Allah gives them wealth they forget all their promises and turn away from all paths which leads to righteousness. Allah has depicted such people in the following words:

وَمِنْهُمْ مَّنْ عٰهَدَ اللّٰهَ لَئِنْ اٰتٰنَا مِنْ فَضْلِهٖ لَنَصَّدَّقَنَّ وَلَنَكُوْنَنَّ مِنَ الصّٰلِحِيْنَ o فَلَمَّا اٰتٰهُمْ مِّنْ فَضْلِهٖ بَخِلُوْا بِهٖ وَتَوَلَّوْا وَّهُمْ مُّعْرِضُوْنَ - (توبہ: ٧٦)

Amongst them are men who made a Covenant with Allah, that if He bestowed on them of His bounty, they would give (largely) in charity, and be truly amongst those who are righteous. But when He did beswtow of His bounty, they became covetous and turned back (from their covenant), averse (from its fulfilment). [*al-Tauba* 75-76]

As a result of niggardliness, hypocrisy took a hold of their hearts Allah says:

فَاَعْقَبَهُمْ نِفَاقًا فِىْ قُلُوْبِهِمْ (توبہ: ٧٧)

So He hath put as a consequence hypocristy into their hearts. [*al-Tauba* 77]

It becomes apparent from this that niggardliness destroys one's faith. It is perhaps for this reason that the Prophet ﷺ said there are two

traits which are not found in true believers, namely niggardliness and bad behaviour. [66] One of the evils from which the Prophet ﷺ prayed to be safeguarded was miserliness. He used to supplicate: "O Allah, I seek refuge in Thee from incapacity, from indolence, from cowardice, from senility, from miserliness, and I seek refuge in Thee from the torment of the grave and from the trial of life and death." [67]

Everyone knows the importance of *zakat* in Islam. The purpose of making *zakat* an obligatory duty and exhorting people to give *sadaqa* is to keep people's hearts clean and free from the evils of miserliness.

It should also be realised that a miser is not only a person who withholds his wealth and does not spend it on charitable works, but is also the one who withholds anything which Allah has favoured him with. For example, Allah may have given knowledge to some, intellect to others, and physical strength to others. those who do not help others with these qualities are also misers and deserve to be punished. For instance, it is incumbent upon the one who has been favoured with knowledge to disseminate and teach it to others. If he does not do so, he is being miserly with that knowledge and not passing it on others becomes a sin. Allah says:

وَمَنْ اَظْلَمُ مِمَّنْ كَتَمَ شَهَادَةً عِنْدَهٗ مِنَ اللّٰهِ - (بقرہ: ١٤٠)

Ah! who is more unjuust than those who conceal the testimony they have from Allah [*al-Baqara* 140]

It has been narrated in a hidith that the Prophet ﷺ said, "Allah is the most generous, then I am the most generous of mankind, and the most generous of them after me will be a man who acquires knowledge and spreads it."[68] So, a person who, despite possessing knowledge, does not discharge his duty to spread it, would certainly be regarded as a niggard.

It has been stated several times before that after Faith comes deeds. Islam has divided deeds into two parts: The rights of Allah and the rights of people. In short, the rights of Allah are those such as *salat* etc., and the rights of people are those such as *zakat* i.e. giving charity to the deserving people. The following verses of the Holy Quran show that non-compliance of these two leads one to Hell:

مَا سَلَكَكُمْ فِىْ سَقَرَ o قَالُوْا لَمْ نَكُ مِنَ الْمُصَلِّيْنَ o وَلَمْ نَكُ نُطْعِمُ الْمِسْكِيْنَ (مدثر: ٤٢)

"What led you into Hell-Fire?" They will say: "We were not of those who prayed; nor were we of those who fed the indigent;.. [*al-Muddaththir* 42-44]

The first sin is not fulfilling the Rights of Allah and the second sin is not discharging the rights of people. This subject has been discussed in the last part of *Sura al-Ma'un:*

فَوَيْلٌ لِّلْمُصَلِّيْنَ o الَّذِيْنَ هُمْ عَنْ صَلَاتِهِمْ سَاهُوْنَ o الَّذِيْنَ هُمْ يُرَآؤُنَ o وَيَمْنَعُوْنَ الْمَاعُوْنَ ـ (ماعون: ٥)

So woe to the worshippers who are neglectful of their Prayers, those who (want but) to be seen (of men), but refuse (to supply even) neighbourly needs. [*al-Ma'un* 4-7]

In the above verse, the first thing mentioned is neglecting *salats* [the Rights of Allah]. It could be in the form of negligence in *salats* that they are not performed on their stated times or are performed for showing to others. The second thing is miserlines in helping others, even with supplying insignificant things, such as salt, fire, water etc. This is neglecting the rights of people. From this it becomes clear that miserliness is the cause of non-compliance with the major part of *Shari'ah,* and is, therefore, extremely detestable.

GREED AND AVARICE

Greed, avarice or temptation are different names of the same vice which shows one's meanness and selfishness to the full, particularly when they contain an element of miserliness. In Arabic greed is called *shuh,* and the disapproval of it has been mentioned in various places in the Holy Quran. Usually, it is greed which causes disturbances and unpleasantness in family life. It is greed which makes the head of a household give less to the family than it really needs. Husbands might love their wealth and therefore not give enough to cover household expenses wives, out of greed, might demand more than they need. In a situation where a man has many wives, every wife wishes to have a greater right over her husband. Similarly, the husband might favour a certain wife whom he loves. As a result there may be a struggle and the whole household suffers from mental agony. The remedy is to develop an attitude of mutual give and take showing kindness and selflessness. Every memebr of the household should consider the comforts and discomforts of others as his own. By developing such an attitude, the household which was hell, can be turned into paradise. In connection with the domestic differences of husband and wife the Holy Quran says:

وَاُحْضِرَتِ الْاَنْفُسُ الشُّحَّ o وَاِنْ تُحْسِنُوْا وَتَتَّقُوْا فَاِنَّ اللّٰهَ كَانَ بِمَا تَعْمَلُوْنَ خَبِيْرًا

(نساء:١٢٨)

Even though men's souls are swayed by greed. But if ye do good and practise self-restraint, Allah is well-acquainted with all that ye do. [*al-Nisaa* 128]

If both husband and wife leave greed and temptation and follow the path of piety and kindness, then Allah, who is All-Knowing, would reward them according to their deeds.

Unless a person refrains from greed and avarice and spends his wealth on good causes, he cannot achieve success, either in this world or the Hereafter. Allah says:

وَاَنْفِقُوْا خَيْرًا لِّاَنْفُسِكُمْ ط وَمَنْ يُّوْقَ شُحَّ نَفْسِهٖ فَاُولٰٓئِكَ هُمُ الْمُفْلِحُوْنَ (تغابن:١٦)

And spend in charity for the benefit of yours own souls. And those saved from the covetousness of their own souls,-they are the ones that achieve prosperity. [*al-Taghabun* 16]

Elsewhere in the Holy Quran it is stated that the quality of Muslims is that they give priority to the needs of others over their own:

وَيُؤْثِرُوْنَ عَلٰٓى اَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ ط وَمَنْ يُّوْقَ شُحَّ نَفْسِهٖ فَاُولٰٓئِكَ هُمُ الْمُفْلِحُوْنَ (حشر:٩)

But give them preference over themselves, even though poverty was their (own lot). And those saved from the covetousness of their own souls,-they are the ones that achieve prosperity. [*al-Hashr* 9]

Such selflessness is a stepping stone towards the temporal and religious success of every nation; something that cannot be reached without uprooting greed and avarice. It is for this reason that Allah says that only those who free themselves from greed and covetousness will achieve prosperity.

A greedy person not only does not spend his wealth, but also keeps his covetous eye on others' possession, warning them all for himself Islam has prohibited such a desire because it contains in it two other vices: one is miserliness and the other is jealousy. Allah says in the Holy Quran:

وَلَا تَتَمَنَّوْا مَا فَضَّلَ اللّٰهُ بِهٖ بَعْضَكُمْ عَلٰى بَعْضٍ ط لِلرِّجَالِ نَصِيْبٌ مِّمَّا اكْتَسَبُوْا ط وَلِلنِّسَآءِ نَصِيْبٌ مِّمَّا اكْتَسَبْنَ ط وَاسْئَلُوا اللّٰهَ مِنْ فَضْلِهٖ ط اِنَّ اللّٰهَ كَانَ بِكُلِّ شَيْءٍ

عَلِيْمًا (نساء: ٣٢)

And covet not the thing in which Allah hath made some of you excel others. Unto men a fortune from that which they have earned, and unto women a fortune from that which they have earned. (Envy not one another) but ask Allah for His bounty. Allah is ever Knower of all things. [*al-Nisaa* 32]

This means that If Allah has bestowed his favours more profusely on some, one should not feel jealous and covetous of his good fortune. Instead, one should invoke Allah's absolute kindness, and pray to Him to also give him a share from His limitless bounty. Should He in His prudence thinks it fit and appropriate, He would certainly award it. By following this teaching, the feeling of jealousy will disappear and produce contentment. Allah says:

وَلَقَدْ اٰتَيْنَا سَبْعًا مِّنَ الْمَثَانِيْ وَالْقُرْاٰنَ الْعَظِيْمَ ○ لَا تَمُدَّنَّ عَيْنَيْكَ اِلٰى مَا مَتَّعْنَا بِهٖ

اَزْوَاجًا مِّنْهُمْ (حجر: ٨٧،٨٨)

And We have bestowed upon thee the Seven oft-repeated (verses) and the Grand Quran. Strain not thine eyes (wistfully) at what We have bewtowed on certain classes of them. [*al-Hijr* 87-88]

In other words, after having been awarded such a treasure as the Holy Quran, temporal wealth has no value in the eyes of a believer.

It is greed and temptation which incites people to grab others' wealth and even shed blood. The Prophet ﷺ said, "Be on your guard against petty-mindedness (avarice) for it destroyed those who were before you, as it incited them to shed blood and make lawful what was unlawful for them."[69] This narration is from the *Sahih Muslim* and occurs in more detail in the *Sahih Ibn Habban and Mustadrak Hakim* It has been stated that the Prophet ﷺ advised people to guard against petty-mindedness for it incited earlier generations to shed the blood of innocent people. It also made people sever relationships and make lawful what was previously unlawful.[70] In one of his sermons the Prophet ﷺ advised people to safeguard themselves against avarice because it destroyed the earlier people; it made them sever relationships with kith and kins, it incited miserliness in them and also incited them to indulge in wickedness and transgression.[71] In another *hadith* the Prophet ﷺ said,"What is evil in a man are alarming niggardliness and unrestrained cowardice."[72] A greedy person feels disturbed all the time by the fact that he does not have the things which others possess. This

is why the Prophet ﷺ called greed as most alarming. It is written in the *Nasa'i* that the Prophet ﷺ said that faith and greed could not co-exit in one's heart.[73] The reason is quite obvious. The result of perfect fait his patience, trust in Allah, and contentment, whereas the result of greed is dissatisfaction, impatience and covetousness. Once, while describing evils, the Prophet ﷺ remarked, "The son of Adam (i.e. man) grows and so also two (desires) grow with him, i.e., love for wealth and (a wish for) a long life."[74] It has been narrated by many Companions that the Prophet ﷺ said that if two wolves were let loose in a flock of sheep, they would not do so much destruction to that flock as the greed of wealth would do to the religion and faith of a person.[75]

DISHONESTY

It is agreed by all societies, religions and legal codes that whatever belongs to a person is his and that he has the sole right to use it. No one else has a right to use it without his permission. On the basis of this principle everybody's possessions are safe and secure and there exists peace and security in the world. Now, if someone wants to take somebody's else possession by force, theft or deception, he is actually disturbing the whole system of justice. Islam has stated the principle of this system of justice in one short verse of the Holy Quran:

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَاْكُلُوْٓا اَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ - (نساء: ٢٩)

O ye who believe! Eat not up each other's property among yourselves in vanities. [*al-Nisaa* 29]

There are unlimited ways of being dishonest, and this everse has, in a few wòrds, exposed and prohibited them all. The taking of others' possessions by deceit fraud and theft, or by force, oppression, misappropriation, embezzlement or as a bribe or usury, are all covered by this verse.

The Prophet ﷺ said, "He who took up arms against us is not of us and he who acted dishonestly towards us is not of us (Muslims)."[76] In daily dealings, life and property are of particular importance, and this short sentence spoken by the Prophet ﷺ emphasises the importance of both of them. Once the Prophet ﷺ happened to pass by a heap of corn. He thrust his hand in the heap and his fingers were moistened. He said to the owner of the corn. "What is this?" the owner replied, "Messenger of Allah, these have been drenched by rainfall." The Prophet ﷺ remarked, "Why did you not place this (drenched part of the heap) on the top so that the people could see it? He who deceives is not of me (is not my follower)."[77]

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It has been narrated that the Prophet ﷺ said, "He who took an oath on the property of a Muslim without legitimate right would meet Allah and He would be angry with him."[78] On another occasion, commenting on a person who took a false oath the Prophetﷺ remarked: If he took an oath with a view to usurping the property of others, he would certainly meet his Lord in a state that He would turn away from him.[79]

To take possession of someone's property by force is called *Ghasab* in Arabic and usurp in English. It is a cruel act. In the story of the Prophet Moses علیہ السلام and Khidrعلیہ السلام there is mention of a king who used to usurp the boats of poor fishermen, Khidrعلیہ السلام said:

اَمَّا السَّفِيْنَةُ فَكَانَتْ لِمَسٰكِيْنَ يَعْمَلُوْنَ فِى الْبَحْرِ فَاَرَدْتُّ اَنْ اَعِيْبَهَا وَكَانَ وَرَآءَهُمْ مَّلِكٌ يَّاْخُذُ كُلَّ سَفِيْنَةٍ غَصْبًا (کہف:۷۹)

As for the boat, it belonged to certain men in dire want: they plied on the water: I but wished to render it unserviceable, for there was after them a certain king who seized on every boat by force. [*al-Kahf* 79]

The Companion Sa'id bin Zaid رضی اللہ عنہ narrates that the Prophet ﷺ said that if anyone usurps even one span of another's land, his neck would be encircled with the similar pieces taken from each of the seven earths.[80]

The commonest type of dishonesty is that which is connected with court cases. There are a number of people who usurp other's possessions with the argumentative eloquence of their lawyers and by obtaining wrong judgements in their favour. Addressing such people the Prophet ﷺ said, "I am only a human being, and you bring your disputes to me, some perhaps being more eloquent in their plea than others, so that I give judgement on their behalf according to what I hear from them. Therefore, whatever I decide for anyone which by right belongs to his brother, he must not take it, for I am granting him only a portion of Hell.[81]

There are some dishonest people who usurp the possessions of others knowing that their opponents would not be able to produce any witnesses, or written documents in the court. They themselves take the case to the court and have a judgement passed in their favour. The Holy Quran says:

وَلَا تَاْكُلُوْٓا اَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ وَتُدْلُوْا بِهَا اِلَى الْحُكَّامِ لِتَاْكُلُوْا فَرِيْقًا مِّنْ اَمْوَالِ النَّاسِ بِالْاِثْمِ وَاَنْتُمْ تَعْلَمُوْنَ ۔ (بقرہ: ۱۸۸)

And do not eat up each others property among yourselves for vanities, nor use it as bait for the judges, with intent that ye may eat up wrongfully and knowingly a little of (other) people's property. [*al-Baqara* 188]

If a person knows that his claim is false and that the court's judgement in his favour is not right, he should not take advantage of the situation and usurp the property of someone who is weak and helpless. One who does so is in fact filling his belly with fire. The Holy Quran says:

اِنَّ الَّذِيْنَ يَاْكُلُوْنَ اَمْوَالَ الْيَتٰمٰى ظُلْمًا اِنَّمَا يَاْكُلُوْنَ فِىْ بُطُوْنِهِمْ نَارًا ؕ وَسَيَصْلَوْنَ سَعِيْرًا ۔ (نساء: ۱۰)

Lo!Those who devour the wealth of orphans wrongfully, they do but swallow fire into their bellies, and they will be exposed to burning flame. [*al-Nisaa* 10]

STEALING

The act of secretly taking another's property without his permission is called stealing. It is an extremely mean and serious crime and consequently the punishment is also very sever - namely the cutting off a hand.

وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوْٓا اَيْدِيَهُمَا جَزَآءً بِمَا كَسَبَا نَكَالًا مِّنَ اللّٰهِ ؕ وَاللّٰهُ عَزِيْزٌ حَكِيْمٌ (مائدہ: ۳۸)

As to the thief, male or female, cut off his or her hands: a punishment by way of example, from Allah, for their crime: and Allah is Exalted in Power. [*al-Maida* 38]

Theft is regarded as an evil act not only because the thief secretly takes possession of another person's property without his permission, but also because the property which its owner has obtained through honest labour is unjustly expropriated by a thief who has not worked for it. If theft is not checked, no one would reap the fruit of his labour.

Furthermore, this one evil gives rise to many other evils. To enter someone's house without permission and examine his possessions shows the devilish nature of such a person. Sometimes, the crime of theft also leads to blood shed and the loss of innocent lives. Furthermore, because the thief is able to obtain large amounts of money without honestly working for it, he spends it irresponsibly and squanders it. Often he himself gains little benefit from it because he had

to spend the greater part of its proceeds on concealing his crime. This type of spending is the cause of many evils.

Theft was widespread amongst the residents of Arabia, and Islam, in order to put a stop to it, thought it necessary to include the promise "not to steal" in the oath of allegiance sowrn by those who entered its fold. In *Sura al-Mumatahana* there is a mention of some of the promises which were made by women at the time of their conversion to Islam: one was that they would not steal. On the day of the conquest of Mecca, when the ladies of Mecca came to the Prophet ﷺ in order to embrace Islam, the Prophet ﷺ also made them promise that they would not steal. On that occasion, Hind رضی اللہ عنہا the wife of Abu Syfyan رضی اللہ عنہ came to the Prophet ﷺ and said, "O Allah's Apostle! Abu Sufyan is a miser and he does not give me what is sufficient for me and my children. Can I take his property without his knowledge?" The Prophet ﷺ said, "Take what is sufficient for you and your children, and the amount should be just a reasonable."[82] From this narration two points become clear. Firstly, that Islam produced in Muslims a moral revolution, for if it were not so, Hind رضی اللہ عنہا would not have openly disclosed the secrets of her family; secondly, if anyone who is responsible for the maintenance of someone does not provide it, then if the dependent takes something according to the need from the provider's property without his permission, it would not be regarded as theft.

Not only women were made to promise that they would not steal, for Prophet ﷺ also made men promise this. The Companion "Ubada رضی اللہ عنہ bin Samit has narrated in a *hadith* that they were with the Prophet ﷺ in a gathering and he said, "Swear allegiance to me that you will not worship anything besides Allah, will not steal, and will not commit illegal sexual intercourse." And then he recited the whole verse 12 of *Sura al-Mumtahana*. The Prophet ﷺ added, "And whoever among you fulfils his pledge, his reward is with Allah; and whoever commits something of such sins and receives the legal punishment for it, that will be considered as the expiation for that sin; and whoever commits something of such sins and Allah screens him, it is up to Allah whether to excuse or punish him."[83]

It is stated in a *hadith* that the Prophet ﷺ said, "Allah curses a man who steals an iron helmet and gets his hand cut off, or steals a rope and gets his hand cut off."[84]

A person commits the sin of theft because he does not believe so at the time he is committing the sin. He thinks that, like people, Allah is

also not watching him. For this reason the Prophet ﷺ said, "When somebody steals, then he is not a believer at the time he is stealing."[85]

In the famous Farewell Sermon the Prophet ﷺ said that nothing would be legitimate to a Muslim which belonged to a fellow Muslim, unless it was (earned) rightfully or given freely and willingly.[86] The same thing has been said by Allah in the following verse of the Holy Quran:

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَاْكُلُوْٓا اَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ اِلَّآ اَنْ تَكُوْنَ تِجَارَةً عَنْ تَرَاضٍ مِّنْكُمْ (نساء:۲۹)

O ye who believe! Eat not up others' property among yourselves in vanities: but let there be amongst you traffic and trade by mutual good-will. [*al-Nisaa* 29]

This verse states a basic principle that unless something has been obtained legitimately, it is *haram* (unlawful).

In the tribe of *Makhzum* there was a woman who committed theft. The *Quraish* were anxious about her and tried to intercede on her behalf. At this the Prophet ﷺ said, "Are you interceding regarding one of the punishments prescribed by Allah?" He then got up and gave an address, saying, "What destroyed your predecessors was that when a person of rank among them committed a theft, they left him alone, and when a weak one of them committed a theft, they inflicted the prescribed punishment on him. I swear by Allah that if Fatimah daughter of Muhammad should steal, I would have her hand cut off."[87]

Once, a Companion was sleeping and his cloak was under his head A thief came and stole the cloak but was seized and brought before the Prophet ﷺ who ordered that his hand should be cut off. The Companion went to the Prophet ﷺ and said, "Would you cut it off for only thirty Dirhams? I sell it to him and make the payment of its price a loan. "Hearing this the Prophet ﷺ said, "Why did you not do so before bringing him to me?"[88]

Once the Prophet ﷺ was shown Hell and Paradise while he was performing *Eclipse salat*. After finishing the *salat* he told the Companions that he saw in Hell the person who used to steal pilgrims' goods with the help of his hook. If the owner became aware, he would say that the thing had become accidentally entangled in the hook but if the owner did not notice, he would keep it. The Prophet ﷺ said that he saw him, he was dragging his intestines in Hell.[89]

to spend the greater part of its proceeds on concealing his crime. This type of spending is the cause of many evils.

Theft was widespread amongst the residents of Arabia, and Islam, in order to put a stop to it, thought it necessary to include the promise "not to steal" in the oath of allegiance sowrn by those who entered its fold. In *Sura al-Mumatahana* there is a mention of some of the promises which were made by women at the time of their conversion to Islam: one was that they would not steal. On the day of the conquest of Mecca, when the ladies of Mecca came to the Prophet ﷺ in order to embrace Islam, the Prophet ﷺ also made them promise that they would not steal. On that occasion, Hind رضی اللہ عنہا the wife of Abu Syfyan رضی اللہ عنہ came to the Prophet ﷺ and said, "O Allah's Apostle! Abu Sufyan is a miser and he does not give me what is sufficient for me and my children. Can I take his property without his knowledge?" The Prophet ﷺ said, "Take what is sufficient for you and your children, and the amount should be just a reasonable."[82] From this narration two points become clear. Firstly, that Islam produced in Muslims a moral revolution, for if it were not so, Hind رضی اللہ عنہا would not have openly disclosed the secrets of her family; secondly, if anyone who is responsible for the maintenance of someone does not provide it, then if the dependent takes something according to the need from the provider's property without his permission, it would not be regarded as theft.

Not only women were made to promise that they would not steal, for Prophet ﷺ also made men promise this. The Companion "Ubada رضی اللہ عنہ bin Samit has narrated in a *hadith* that they were with the Prophet ﷺ in a gathering and he said, "Swear allegiance to me that you will not worship anything besides Allah, will not steal, and will not commit illegal sexual intercourse." And then he recited the whole verse 12 of *Sura al-Mumtahana*. The Prophet ﷺ added, "And whoever among you fulfils his pledge, his reward is with Allah; and whoever commits something of such sins and receives the legal punishment for it, that will be considered as the expiation for that sin; and whoever commits something of such sins and Allah screens him, it is up to Allah whether to excuse or punish him."[83]

It is stated in a *hadith* that the Prophet ﷺ said, "Allah curses a man who steals an iron helmet and gets his hand cut off, or steals a rope and gets his hand cut off."[84]

A person commits the sin of theft because he does not believe so at the time he is committing the sin. He thinks that, like people, Allah is

also not watching him. For this reason the Prophet ﷺ said, "When somebody steals, then he is not a believer at the time he is stealing."[85]

In the famous Farewell Sermon the Prophet ﷺ said that nothing would be legitimate to a Muslim which belonged to a fellow Muslim, unless it was (earned) rightfully or given freely and willingly.[86] The same thing has been said by Allah in the following verse of the Holy Quran:

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَاْكُلُوْٓا اَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ اِلَّآ اَنْ تَكُوْنَ تِجَارَةً عَنْ تَرَاضٍ مِّنْكُمْ (نساء:۲۹)

O ye who believe! Eat not up others' property among yourselves in vanities: but let there be amongst you traffic and trade by mutual good-will. [*al-Nisaa* 29]

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INCORRECT MEASURING AND WEIGHING

A common kind of theft is stealing and the punishment for it, under Islamic law, is the cutting of hand. Stealing has been deprecated equally by the religious, ethical and legal codes of every society. In the teachings of Islam, even the smallest evil acts which are usually not regarded as theft, have been fully elucidated and their evil made known. The Prophet ﷺ, in his teachings, has exhorted people to refrain from them.

In this connection, incorrect measruing and weighing is one of the most common evil acts. The perpetrators are mostly merchants and traders and the poor suffer the greatest harm from it. One of the most important principles in the natural laws of Allah is the law of justice [*Mizan*], which demands that whatever belongs to someone must be given to him. This is that *Mizan* with which Allah has established justice in this world, and with the same *Mizan* [balance] everyone's right should be correctly weighed and given. The one who does not give another his due right or gives less than what is due, is not maintaining this balance. Allah says:

وَالسَّمَآءَ رَفَعَهَا وَوَضَعَ الْمِيْزَانَ ○ اَلَّا تَطْغَوْا فِى الْمِيْزَانِ ○ وَاَقِيْمُوا الْوَزْنَ بِالْقِسْطِ وَلَا تُخْسِرُوا الْمِيْزَانَ ۔ (رحمن: ۷۔۹)

And the sky He hath uplifted; and He hath set the measure, that ye exceed not the measure, but observe the measure strictly, not fall short thereof. [*al-Rahman* 7-9]

With this *Mizan* is weighed human being's every act and word, and with its equilibrium the order of this world is maintained.

Incorrect measuring and weighing is, in fact, usurping the rights of others. The one who weighs too much while taking and too little while giving, is taking the property of others by cheating, and this is also a form of stealing. For this reason, the Holy Quran has urged people to refrain from it. The people of Prophet Shu'aib علیہ السلام were traders and they wer advised repeatedly to weigh and measure honestly. The Prophet Shu'aib علیہ السلام advised them."

اَوْفُوْا الْكَيْلَ وَلَا تَكُوْنُوْا مِنَ الْمُخْسِرِيْنَ ○ وَزِنُوْا بِالْقِسْطَاسِ الْمُسْتَقِيْمِ ○ وَلَا تَبْخَسُوا النَّاسَ اَشْيَآءَهُمْ وَلَا تَعْثَوْا فِى الْاَرْضِ مُفْسِدِيْنَ (شعراء ۱۸۱)

Prophet Shu'ayb علیہ السلام also tried to explain to the people of Madayan who were settled on the trade route of the eastern and western

caravans.

وَلَا تَنْقُصُوا الْمِكْيَالَ وَالْمِيْزَانَ اِنِّىْ اَرَاكُمْ بِخَيْرٍ وَّاِنِّىْ اَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ مُّحِيْطٍ ○ وَيٰقَوْمِ اَوْفُوْا الْمِكْيَالَ وَالْمِيْزَانَ بِالْقِسْطِ وَلَا تَبْخَسُوا النَّاسَ اَشْيَآءَهُمْ وَلَا تَعْثَوْا فِى الْاَرْضِ مُفْسِدِيْنَ ۔ (ہود: ۸۵)

Tihs verse emphasises that cheating in weight and measure deprives one of blessings. We may say from the practical point of view that such people lose their crediblity in the market leading to a slump in their business. While they may have hoped to enhance their wealth through cheating and dishonesty but in reality they suffer economic loss and social deprivation. The teachings of Prophet Shu'ayb علیہ السلام ate recalled in *Surah al-A'raf*.

فَاَوْفُوْا الْكَيْلَ وَالْمِيْزَانَ وَلَا تَبْخَسُوا النَّاسَ اَشْيَآءَهُمْ وَلَا تُفْسِدُوْا فِى الْاَرْضِ بَعْدَ اِصْلَاحِهَا ط ذٰلِكُمْ خَيْرٌ لَّكُمْ اِنْ كُنْتُمْ مُّؤْمِنِيْنَ ۔ (اعراف: ۸۵)

The teachings of Prophet Shu'ayb علیہ السلام were repeated by the Holy Prophet ﷺ

وَاَوْفُوا الْكَيْلَ وَالْمِيْزَانَ (انعام: ۱۵۲)

Give full measure and weight. [*al-An'am* 152]

Part of the ethical advice given in *Sura Bani Isra'il*, is as follows:

وَاَوْفُوا الْكَيْلَ اِذَا كِلْتُمْ وَزِنُوْا بِالْقِسْطَاسِ الْمُسْتَقِيْمِ ط ذٰلِكَ خَيْرٌ وَّاَحْسَنُ تَاْوِيْلًا (بنی اسرائیل: ۳۵)

Give full measure when ye measure, and weigh with a balance that is straight. that is the most fitting and the most advantageous in the final determination. [*Bani Isra'il* 35]

The last part of the above verse tells that dishonesty in measuring and weighing may produce some gain initially but eventually it becomes the cause of ruination.

Upon further thought it becomes clear that the real reason for the presence of this immoral behaviour is that the person concerned has no belief in an Omnipresent Allah who watches all acts at all times. Neither does he believe that there will come a Day when he would have to appear before Him and give an account of all his deeds. In *Sura al-Tatfif*, Allah says:

وَيْلٌ لِّلْمُطَفِّفِيْنَ O الَّذِيْنَ اِذَا اكْتَالُوْا عَلَى النَّاسِ يَسْتَوْفُوْنَ O وَاِذَا كَالُوْهُمْ اَوْ وَّزَنُوْهُمْ يُخْسِرُوْنَ O اَلَا يَظُنُّ اُولٰٓئِكَ اَنَّهُمْ مَّبْعُوْثُوْنَ O لِيَوْمٍ عَظِيْمٍ O يَوْمَ يَقُوْمُ النَّاسُ لِرَبِّ الْعَالَمِيْنَ O (مطففین: ۲)

Woe to those that deal in fraud. Those who, when they have to receive by measure from men, receive exact full measure, but when they have to give by measure or weigh to men, give less than due. Do they not think that they will be called to account? On a mighty Day, a Day when (all) mankind will stand before the Lord of the Worlds. [*al-Tatfif* 1-6]

MISAPPROPRIATION

Taking secretly from property, shared by several people and not yet been apportioned between them, is called *Ghulool* in Arabic which means imsappropriation. This word is usually applied to theft from war booty. No matter who captures the booty, it belongs to all the soldiers. Until the leader does not properly divide the booty and apportions it, or unless he permits a particular person to take something, taking anything secretly from it is *Ghulool*. This vice is a mixture of dishonesty and theft.

One who indulges in this act thinks that because this is a common property and everybody has a share in it, taking something from it should not be objectionable, but he has obviously lost sight of the fact that until the booty has been divided none can take his share of it without the permission of everyone concerned. Secondly, because he takes something from the booty secretly, he knows in his heart that it does not belong to him alone. Thirdly, when he takes anything secretly, he aims to have two shares, one through stealth and the other through proper distribution and this is clearly a dishonesty.

It has been elucidated in the Holy Quran that soldier apart, even if the leader of the army commits misappropriation, he will also be regarded a transgressor. As the prophets are also leaders of the army, Allah Himself gives witness to their characters. He says in the Holy Quran:

وَمَا كَانَ لِنَبِيٍّ اَنْ يَّغُلَّ (ال عمران: ۱۶۰)

It is not for any prophet to deceive (mankind). [*al-i-'Imran* 161]

Allah goes on to say:

وَمَنْ يَّغْلُلْ يَاْتِ بِمَا غَلَّ يَوْمَ الْقِيٰمَةِ ۚ ثُمَّ تُوَفّٰى كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُوْنَ O (ال عمران: ۱۶۰)

Whoso deceiveth will bring his deceit with him on the Day of Resurrection. Then every soul will be paid in full what it hath earned; and they will not be wronged. [*Al-i-'Imran* 161]

It has been stated in the *hadith* books that after the battle of Khaybar, the Prophet ﷺ sent a detachment towards Wadi al-Qura. The Prophet ﷺ was presented with a black slave called Mid'am. While Mid'am was unsaddling a camel, belonging to the Prophet ﷺ, he was struck by a random arrow which killed him. The people said, "Congratulation to him; he will go to Paradise. "On hearing this the Prophet ﷺ said, "Not at all. By Him in Whose hand my soul is, the cloak he took on the Day of Khaybar from the spoils, which was not among the shares divided, will blaze with fire upon him. "On hearing that, a man brought a sandal-strap which he had misappropriated from the war-booty and presented it to the Prophet ﷺ. Seeing it the Prophet ﷺ said, "(This is) a sandal-strap of fire."[90]

One of the Muslims died on the day of Khaybar, When they told the Prophet ﷺ, he said, "Offer prayer over your companion." When the faces of the people looked perplexed, he said, "Your companion misappropriated booty in the path of Allah." They then searched his belongings and found some Jewish beads not worth two Dirhams.[91]

It was the practice that after winning a battle, the Prophet ﷺ would order Bilal رضی اللہ عنہ to make a public annoucement three times to deposit the booty. When all the booty was gathered together, the Prophet ﷺ would take a fifth and the remainder was apportioned among the army. If anyone brought forward anything after that, it was not accepted and he was regarded as a wrongdoer. Sometimes as a punishment all his property would be burned. Once, after the division of boody had taken place, a man came with a halter made of hair and said, "Apostle of Allah, this is a part of the booty we got." He asked, "did you hear Bilal making an announcement three times?" He replied, "Yes." The Prophet ﷺ asked, "What prevented you from bringing it?" The man made some excuse. The Prophet ﷺ said, "You may bring it on the Day of Judgement, for I shall not accept it from you."[92]

The officials were instructed that whatever they received must be deposited in the treasury. It has been narrated that the Prophet ﷺ said, "O people! if any of you is put in an administrative post on our behalf

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The officials were instructed that whatever they received must be deposited in the treasury. It has been narrated that the Prophet ﷺ said, "O people! if any of you is put in an administrative post on our behalf

and conceals from us a needle or more, he is acting unfaithfully, and will bring it on the Day or Resurrection."[93]

BRIBERY

One of the common ways to gain other people's property by illegal means is through bribery. To give something as a bait to an official or a person in authority to make him agree to a false claim or an unjust demand is called bribery.[94]

In olden days the conjurers of Arabia who were supposed to have supernatural powers used to decide people's cases. Those who needed their services would give them gifts as a bribe or as wages. This was called *Halwan* (sweet). When Islam came, the whole system of superstition collapsed and the Prophet ﷺ particularly prohibited the giving of *Halwan* to such conjurers.[95]

In Arabia, disputes between Jews used to be decided by their Rabbis or chiefs. Inequitable distribution of wealth had produced in them upper and lower classes and the people of the upper class openly practised bribery to save themselves from the law. Their Rabbis and judges openly accepted bribes, crushed the rights of the weak and passed unlawful judgements in favour of the upper class. To achieve this purpose, they would conceal the applicable commandments of the Torah.[96] Bribery was the main reason for tampering with the Torah. This sin is revealed in the following verse of the Holy Quran:

اِنَّ الَّذِيْنَ يَكْتُمُوْنَ مَآ اَنْزَلَ اللّٰهُ مِنَ الْكِتٰبِ وَيَشْتَرُوْنَ بِهٖ ثَمَنًا قَلِيْلًا اُولٰٓئِكَ مَا يَأْكُلُوْنَ فِيْ بُطُوْنِهِمْ اِلَّا النَّارَ وَلَا يُكَلِّمُهُمُ اللّٰهُ يَوْمَ الْقِيٰمَةِ وَلَا يُزَكِّيْهِمْ ۚ وَلَهُمْ عَذَابٌ اَلِيْمٌ ○

(بقرہ:۱۷٤)

Those who conceal Allah's revelations in the Book, and purchase for them a miserable profit,- they swallow into themselves naught but Fire; Allah will not address them on the Day of Resurrection, nor purify them. Grievous will be their Penalty. [*al-Baqara* 174]

The phrase "swallowing fire" is used because, for a small worldly profit, the Jew used to make changes in the commandments of Allah and tampered with them in order to satisfy the greed of their bellies For this reason, therefore, their punishment would be to swallow fire. Ibn Jarir, in his commentary on this verse, writes that the chiefs of the Jews used to bribe their Rabbis not to reveal to the people the descriptions and signs of the Prophet Muhammad ﷺ stated in the Torah. According to the statements of Holy Quran, it appears that the Rabbis were accustomed to making alterations to the commandments of Allah, and

through this practice would earn worldly wealth. This devouring of illicit gain has been mentioned twice in *Sura al-Maida.*

وَ تَرٰى كَثِيْرًا مِّنْهُمْ يُسَارِعُوْنَ مِنْهُمْ فِى الْاِثْمِ وَالْعُدْوَانِ وَاَ كْلِهِمُ السُّحْتَ لَبِئْسَ مَا كَانُوْا يَعْمَلُوْنَ ○ لَوْ لَا يَنْهَاهُمُ الرَّبَّا نِيُّوْنَ وَالْاَحْبَارُ عَنْ قَوْلِهِمُ الْاِثْمَ وَاَكْلِهِمُ السُّحْتَ لَبِئْسَ مَا كَانُوْا يَصْنَعُوْنَ (مائدہ: ٦٢:٦٣)

And thou seest many of them vying one with another in sin and transgression and their devouring of illicit gain. Verily evil is what they do. Why do not the Rabbis and the priests forbid their evil-speaking and their devouring of illicit gain? Verily evil is their handiwork. [*al-Maida* 62-63]

سَمّٰعُوْنَ لِلْكَذِبِ اَكّٰلُوْنَ لِلسُّحْتِ (مائدة: ٤٢)

(They are fond of) listening to falsehood, of devouring anything forbidden. [*al-Maida* 42]

The following verse of the Holy Quran, mentioned many time before, is also applicable here.

وَلَا تَأْكُلُوْٓا اَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ وَتُدْلُوْا بِهَا اِلَى الْحُكَّامِ وَاَنْتُمْ تَعْلَمُوْنَ (بقرہ:۱۸۸)

And do not eat up other's property among yourselves for vanities, to use it as bait for the judges with intent that ye may eat up wrongfully and knowingly a little of (other) people's property. [*al-Baqara* 188]

This verse is crystal clear regarding the prohibition of bribery. The Prophet ﷺ cursed the one who bribes and the one who takes it.[97] The giver of a bribe is cursed because he abets the crime, and assisting in a crime is prohibited both by law and moral ethics.

The Prophet ﷺ, on the day of the victory of Khaybar, declared to the Jews of Khaybar: I shall keep you in possession of whatever you have been given by the Lord, on condition that whatever fruits grow here shall jointly be owned by you and us. The Prophet ﷺ used to send 'Abdullah bin Rawahah رضی اللہ عنہ to make a note of all the trees and form an estimate of the fruit. On one occasion the Jews collected together the Jewels of their women and offered them to 'Abdullah bin Rawahah رضی اللہ عنہ saying, "Take these, and reduce the estimate." 'Abdullah bin Rawahah رضی اللہ عنہ replied, "O Jews, I consider you to be the worst of the whole of Allah's creation. In spite of this, I do not desire to treat you cruelly. The bribe that you are offering is forbidden. We do not accept bribes. "The Jews then said, "It is for this reason that the sky and the earth continue to exist."[98]

The Prophet ﷺ forbade officials to accept any gift or present. [99] Once the Prophet ﷺ appointed a man as a collector of *zakat*. When he returned with the money he said to the Prophet ﷺ, "This is for you and this has been given to me as a gift. "the Pophet ﷺ stood up on the pulpit, and after glorifying and praising Allah, he said, "What is wrong with the employee who is sent (to collect zakat from the public) then when he returns says,'this is for you and that is for me?' Why did not he stay at his father's and mother's house to see whether he will be given gifts or not? By Him in Whose hand my life is, whoever takes anything illegally will bring it on the Day of Resurrection by carrying it over his neck. If it is a camel, it will be grunting; if it is a cow, it will be mooing, and if it is a sheep it will be bleating." The Prophet ﷺ then raised both his hands and said, "No doubt! Have not I conveyed Allah's Message." He repeated it three times.[100]

In this address the Prophet ﷺ explained the verse quoted earlier which dealt with *Ghulool*.

USURY

Usury is a combination of temptation, greed, miserliness and oppression. It is greed and temptation because the usurer wants the whole world's wealth to come into his possession through usury. It is miserliness because he does not want to make any concessions for poor borrowers, nor does he want to decrease his wealth by spending on any good causes. this is why Allah has mentioned usury as antonym of *zakat and sadaqa*. It is oppression because through lendng money at exorbitant interest he deprives the people of the fruits of their labour and shows no remorse. This is why, on the occasion of the prohibition of usury, Allah mentioned specifically:

لَا تَظْلِمُوْنَ وَلَا تُظْلَمُوْنَ ○ (بقرہ:۲۷۹)

Wrong not, and ye shall not be wronged. [*al-Baqara* 279]

It means that if a person takes back more than he lends, he is committing oppression; and if one receives back less than he lends then he is the victim of oppression. The Jews were responsible for spreading the evil practice of usury in Arabia because they had wealth and the poor Arab peasants and labourers used to borrow money from them and pay interest. Explaining the closing of the door of blessings of the Jews, the Holy Quran states:

وَاَخْذِهِمُ الرِّبٰوا وَقَدْ نُهُوْا عَنْهُ وَاَكْلِهِمْ اَمْوَالَ النَّاسِ بِالْبَاطِلِ (نساء:۱۶۱)

That they took usury, though they were forbidden; and that they

devoured men's substance wrongfully. [*al-Nisaa* 161]

When Islam came it took steps to free the world, once and for all, from this capitalistic evil by removing the weight of usury which was crushing the world. The Holy Quran says:

اَلَّذِيْنَ يَاْكُلُوْنَ الرِّبٰوا لَا يَقُوْمُوْنَ اِلَّا كَمَا يَقُوْمُ الَّذِىْ يَتَخَبَّطُهُ الشَّيْطٰنُ مِنَ الْمَسِّ ط ذٰلِكَ بِاَنَّهُمْ قَالُوْا اِنَّمَا الْبَيْعُ مِثْلُ الرِّبٰوا ج وَاَحَلَّ اللّٰهُ الْبَيْعَ وَحَرَّمَ الرِّبٰوا ط فَمَنْ جَآءَهٗ مَوْعِظَةٌ مِّنْ رَّبِّهٖ فَانْتَهٰى فَلَهٗ مَا سَلَفَ ط وَاَمْرُهٗٓ اِلَى اللّٰهِ ط وَمَنْ عَادَ فَاُولٰٓئِكَ اَصْحٰبُ النَّارِ ج هُمْ فِيْهَا خٰلِدُوْنَ ○ يَمْحَقُ اللّٰهُ الرِّبٰوا وَيُرْبِى الصَّدَقٰتِ ط وَاللّٰهُ لَا يُحِبُّ كُلَّ كَفَّارٍ اَثِيْمٍ ○ (بقرہ:۲۷۵)

Those who devour usury will not stand except as stands one whom the Satan by his touch hath driven to madness. That is because they say: "Trade is like usury," but Allah hath permitted trade and forbidden usury. Those who after receiving direction from their Lord, desist, shall be paradoned for the past; their case is for Allah (to judge); but those who repeat (for ever). Allah will deprive usury of all blessing, but will give increase for deeds of charity: for He loveth not creatures ungrateful and wicked. [*al-Baqara* 275-276]

The state of madness in which usurers will arise on the Day of Resurrection will be similar to the state of madness in which they lived in this world when they were so busy grabbing the wealth and property of others, and thereby increasing their wealth illicitly, that the thought of doing good acts hardly ever crossed their minds. In the last part of the verse, Allah calls the usurers ungrateful, this is because the wealth which Allah gave them was not spent properly. It should have been used for good works, for helping the poor and grabbed, by use of oppression, whatever little they had. This was ungratefulness for Allah's bounty.

Amongst the Arabs there were wealthy people who, following the Jews, started the business of usury; people such as 'Abbas bin 'Abd al-Muttalib رضی اللہ عنہ and Banu 'Amr bin 'Amir, etc. When the lenders and the debtors embraced Islam and the lenders demanded the interest due, the following verses were revealed:

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تُظْلَمُوْنَ ○ وَاِنْ كَانَ ذُوْ عُسْرَةٍ فَنَظِرَةٌ اِلٰى مَيْسَرَةٍ ط وَاَنْ تَصَدَّقُوْا خَيْرٌ لَّكُمْ اِنْ كُنْتُمْ تَعْلَمُوْنَ ○ وَاتَّقُوْا يَوْمًا تُرْجَعُوْنَ فِيْهِ اِلَى اللّٰهِ ق ثُمَّ تُوَفّٰى كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُوْنَ ○ (بقرہ: ۲۷۸)

O ye who believe! Fear Allah, and give up what remains of your demand for usury, if ye are indeed believers. If ye do it not, take notice of war from Allah and His apostle: but if ye turn back, ye shall have your capital sums: deal not unjustly, and ye shall not be dealt with unjustly. If the debtor is in a difficulty, grant him time till it is easy for him to repay. But if ye remit it by way of charity, that is best for you if ye only knew. And fear the Day.

When be shall be brought back to Allah. Then shall every soul be paid what it earned, and none shall be dealt with unjustly.

These verses tell us that these will be a day when everyone will be presented before Allah. Those who might have appropriated anyone's right would have to repay that and those who might have forgiven a debtor would get a full reward.

In the Days of Ignorance the interest multiplied considerably so that it became many times the principal amount. A farmer would borrow on the undertaking that he would repay on a certain day but it was never possible for him to do that and he was granted time on condition that he agreed to increase the thing repayable in its place.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَاْكُلُوا الرِّبٰوا اَضْعَافًا مُّضٰعَفَةً ص وَّاتَّقُوا اللّٰهَ لَعَلَّكُمْ تُفْلِحُوْنَ ○ وَاتَّقُوا النَّارَ الَّتِيْٓ اُعِدَّتْ لِلْكٰفِرِيْنَ ○ (ال عمران: ۱۳۰)

O you who believe! Devour not usury, doubled and multiplied, but fear Allah: that ye may (really) prosper And fear the fire which is prepared for those who reject faith.

This verse explains that the punishment for taking interest is Hell, which is prepared for the disbelievers. The Prophet ﷺ saw in one of his true dreams the condition of those who receive interest. He said, "I saw a river of blood in which someone was swimming while another stood at the shore with a stone in his hand. When the first turns towards the shore, the other aims his stone at him so that he gapes with a wide mouth. He swallows the stone and returns to the middle, *Jibril* revealed to him that the swimmer in the river of blood was an interest receiver.[101]

The example of the punishment is obvious. Men toil hard and perspire before they earn a living but the interest receiver appropriates it easily. He thus swims in blood of other people. The stone is the wealth that he accumulates with the interest he receives.

Those who give assistance or take part in a sin are also sinners. For this reason, the Prophet ﷺ has cursed those who accept usury, those who pay it, those who witness it, and those who record it.[102]

INTOXICATION

Drinking liquor is a bad habit whose evil results are known to everyone, yet surpirsingly very many nations indulge in it. The religions prior to Islam have also deprecated it to some extent and it was not regarded as a good thing.[103] But the honour of banning intoxication completely and making it unlawful goes to Islam. Drinking liquor was part and parcel of the Arabs's life. Drinking and serving wine was considered a means of entertainment in respectable families. Wives would offer drinks to their husbands [104] any youngsters would serve drinks to their elders.[105]

In Arabia before Islam there were some good people who had given up drinking, but most of the country was captive of this evil habit. People would drink, then under the influence of intoxication, would quarrel, fight and smash each others heads; this lead to rancour and enmity. When in a state of hilarity, they would kill any camel which they came across without caring to know whom it belonged to, [106] then roast its meat and feed it to their comrades. While drinking they would gamble and wager with animals. These animals were then slaughtered, then divided and eaten.

When Islam came, it began to gradually wean people away from the habit of drinking. The Holy Quran says that Allah has favoured people with fruits such as grapes and dates which are great delicacies. However, they can either be eaten or turned into intoxicants.

وَمِنْ ثَمَرٰتِ النَّخِيْلِ وَالْاَعْنَابِ تَتَّخِذُوْنَ مِنْهُ سَكَرًا وَّرِزْقًا حَسَنًا ط اِنَّ فِيْ ذٰلِكَ لَاٰيَةً لِّقَوْمٍ يَّعْقِلُوْنَ ○ (نحل: ٦٧)

And from the fruit of the date-palm and the vine, ye get out strong drink and wholesome food: behold, in this also is a Sign for those who are wise. [*al-Nahl* 67]

In this verse "strong drink" has been mentioned separately from "wholesome food", implying that an intoxicant is not "wholesome food".[107] To my mind, the two things mentioned are a metaphorical

comparison of good and bad. [108] In the verse preceding the above there is a mention of milk, blood and excretion, and in the one following the above is a mention of honey. It explains that pure and clean milk comes out of the filthy inside of an animal, and that pure and clean honey comes from the humble body of a bee. The same is true for dates and grapes which provide both obnoxious substances which intoxicate and wholesome food which nourishes.

After migration to Medina, Islam took a further step towards the prohibition of liquor. It was commanded:

لَاتَقْرَبُوْا الصَّلٰوةَ وَاَنْتُمْ سُكَارٰى حَتّٰى تَعْلَمُوْا مَا تَقُوْلُوْنَ O (نساء:٤٣)

Approach not prayers with a mind befogged, until ye can understand all that ye say. [*al-Nisaa* 43]

This was the first indication that intoxication was considered bad and people were quite shaken by it. Some stopped drinking altogether, others made their drinking times different from the *salat* times. After the people got used to the above instruction, the time came, when they became anxious that this hint may be expanded on. Questions arose in people's hearts as to what would be Islam's final decision regarding gambling and drinking. To answer their questions the following verse was revealed:

يَسْئَلُوْنَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ ط قُلْ فِيْهِمَآ اِثْمٌ كَبِيْرٌ وَّمَنَافِعُ لِلنَّاسِ ز وَاِثْمُهُمَآ اَكْبَرُ مِنْ نَّفْعِهِمَا ط (بقرہ: ٢١٩)

They ask thee concerning wine and gambling. Say: "In them is great sin, and some profit, for men; but the sin is greater than the profit." [*al-Baqara* 219]

The benefit of intoxicationis that it helps people to forget their grief, to make merry and enjoy pleasurable company. Also there is usually a feast attached to drinking and as a result the poor people might also be fed. Nevertheless, its evils are far greater than these few benefits. This verse alerted people to the danger of alcohol and many of them decided to give it up. It had, however, not yet been completely forbidden, therefore, there were some who continued drinking with the excuse that it had dome benefits. Eventually the following verses were revealed:

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْاَنْصَابُ وَالْاَزْلَامُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطٰنِ فَاجْتَنِبُوْهُ لَعَلَّكُمْ تُفْلِحُوْنَ O اِنَّمَا يُرِيْدُ الشَّيْطٰنُ اَنْ يُّوْقِعَ بَيْنَكُمُ الْعَدَاوَةَ

وَالْبَغْضَآءَ فِى الْخَمْرِ وَالْمَيْسِرِ وَيَصُدَّكُمْ عَنْ ذِكْرِ اللّٰهِ وَعَنِ الصَّلٰوةِ ج فَهَلْ اَنْتُمْ مُّنْتَهُوْنَ O (مائدہ:٩٠)

O ye who believe! Intoxicants and gambling, (dedication of) stones, and (divination by) arrows, are an abomination,-of Satan's handiwork: eschew such (abomination), that ye may prosper. Satan's plan is (but) to excite enmity and hatred between you, with intoxicants and gambling, and hinder you from the remembrance of Allah, and from prayer. Will ye not then abstain. [*al-Maida* 90-91]

When this commandment was revealed, some Companions swore by Allah and exclaimed, "We abstain."[109] The condition of Medina was such on that day that in every street jars of wine were being emptied and the alcohol flowed in the streets.[110]

In this verse Allah has given the reasons for prohibiting intoxication: firstly that it is the handiwork of Satan; secondly, after taking intoxicants people quarrel and fight each other, and thirdly that it makes people neglect many of their essential duties. Even today, the truth of these explanations is as clear as daylight.

In the above verse, drinking and gambling are said to be the handiwork of Satan. This can mean several things. It is quite clear that drinking, gambling, dedication of stones and divination by arrows are regarded as abominations and the handiword of Satan. Further, it must be remembered that attributing any act to Satan is indicative of the extremely evil nature of that act. An example is in the story of the prophet Moses عليه السلام who, when an Egyptian accidentally died by the blow of his fist, said,

هٰذَا مِنْ عَمَلِ الشَّيْطٰنِ (قصص: ١٦٥)

This is a work of Satan." [*al-Qasas* 15]

meaning that it was an abominable act. Similarly, in light of the verse.

اِنَّ الْمُبَذِّرِيْنَ كَانُوْٓا اِخْوَانَ الشَّيٰطِيْنِ (بنی اسرئیل:٢٧)

Verily spendthrifts are brothers of Satan" [*Bani Isra'il* 27]

One can say that strong drinks, gambling, dedication to idols, slaughtering of animals won in gambling and their divination by arrows (regarded as acts of generosity in pagan Arabia) are all a waste of wealth and property and are thus handiworks of Satan. It is well known that drinking, gambling and showing off vain generosities are the causes

of ruination, not only of the families concerned but also of entire nations. Examples of these can be seen in the pages of history.

The above Quranic verse has mentioned two further evils which are produced by the handiwork of Satan. One of them is social and the other is spiritual. The social evil caused by it is that after becoming intoxicated people fight with each other and carry out abominable acts which they would have never done in their full senses. Countless numbers of murders, suicides, and serious accidents happen every day as a result of intoxication. The spiritual evil caused by intoxication is that when people indulge in drinking and gambling they become so engrossed in these activities that the remembrance of Allah and the performance of *salat,* an obligatory duty, are neglected. Not only this but they also forget or neglect to do their own personal tasks, so much so that they suffer a loss in both religious and temporal matters, and their lives become purposeless and unsuccessful.

The word "drink" should not be thought to apply only to some special kind of liquor. The Holy Quran has used the Arabic word *Khamr* for it. The meaning of *Khamr* is to pervade, cloud over and overcast. Therefore, any substance which, when eaten or drunk, pervades over one's understanding and clouds the mind is included in *Khamr*. Once 'Umar رضی الله عنه delivered a sermon from the pulpit of Allah's Apostle ﷺ and said, "Alcoholic drink is that, that disturbs the mind."[111] The Prophet ﷺ has said, "Every drink that causes intoxication is forbidden."[112] He further said, "He who drank wine in the world and did not repent would be deprived of the pure drink in the Hereafter."[113] It has been narrated in the books of *hadiths* that the Prophet ﷺ was presented two cups at *Bait al-Maqdis* on the night of the Heavenly Journey, one contained wine and the other contained milk. He looked at both of them and took the one containing milk, whereupon Gabriel said, "Praise is due toAllah who guided you to the true nature; had you taken the one containing wine, your=Ummah=would have gone astray."[114]

In an another *hadith* the Prophet ﷺ said, "A person at the time of drinking an alcoholic drink is not a believer."[115] He also said, "From among the portents of the Hour, one is this that the alcoholic drinks will be drunk (in abundance)."[116]

When liquor was made illegal by Islam, all accessories which were used in producing it were also forbidden to use. At first even the vessels in which liquor was usually brewed or kept were prohibited to be used. However, when people became accustomed to not drinking, this ban was lifted.[117]

In verse 2 of *Sura al-Maida,* Allah says in the Holy Quran, "Help ye not one another in sin and rancour. "On the basis of this principle all kinds of dealings connected with intoxicants were made illegal. The Prophet ﷺ said, "Allah has cursed wine, its drinker, its server, its seller, its buyer, its presser, the one for whom it is pressed, the one who conveys it, and the one to whom it is conveyed."[118] The Prophet ﷺ further stated: Every intoxicant is forbidden; anything much of which causes intoxication, a little of it is also forbidden.[119]

WRATH AND ANGER

Uncontrolled wrath and anger are also great evils. A person might cause much pain and cruelty when in a state of anger and fury which he later feels sorry for. It is,therefore, imperative for a Muslim to keep his anger under control and not indulge in unnecessary rage and fury. Allah has eulogised good Muslims by saying: They restrain anger *[Al-i-'Imran 134];* and when they are angry even then they forgive *[al-Shura 37].* It is easy for a person to forgive when he is in a state of peace and tranquillity, but it is not so easy to do so when angry. Nevertheless, it should be a quality of a Muslim to be able to control himself in such a state and forgive the offender. The Prophet ﷺ said, "The strong is not the one who over comes the people by his strength , but the strong is the one who controls himself while in anger.:[120]

It has been narrated by Abu Huraira رضی الله عنه, Ibn 'Umar رضی الله عنه, Jariah bin Qudamah رضی الله عنه, Abu Darda رضی الله عنه and many other Companions,that once a man came to the Prophet ﷺ and asked him for some advice. The Prophet ﷺ said, "Do not become angry and furious." The man asked for the advice again and again, and the Prophet ﷺ said each time, "Do not become angry and furious."[121] It has been stated in the *Musnad Ahmad* that when the man concerned pondered over the Prophet's reply, he came to the conclusion that anger, in fact, is the root of all evil.

The famous Companion Abu Sa'id al-Khudri رضی الله عنه says that once, after *'Asr salat,* the Prophet ﷺ stood up and gave advice to the Companions telling them that the sons of Adam (human beings) are born with different traits and fall into various categories. In one category are those who are not quick to become angry but should they become angry they calm themselves down quickly; in another category are those who are quick to become angry and quick to become calm. The latter quality (i.e. calming quickly) rectifies the former quality in both these categories and saves them from coming to any harm. Another category covers those in whom anger comes quickly and stays

for a long time. The best people are those who are not quick to become angry and are able to make themselves calm quickly; and the worst are those who become angry quickly and stay angry for a long time. Anger is a fire which burns the heart of a human being. It makes the eyes as red as embers and makes the veins of the neck swollen. When in a state of anger, one should lie down (to calm oneself down).[122]

It has been stated in the *Sunan Abu Dawud* that the Prophet ﷺ said, "Anger comes from Satan, Satan was created from fire, and fire is extinguished with water; so when one of you becomes angry, he should perform ablution."[123] Abud Dhar رضی اللہ عنہ says that the Prophet ﷺ said, "When one of you becomes angry while standing, he should sit down. If the anger leaves him, well and good; otherwise he should lie down.[124]

It is reported in the books of *Hadiths* that once two persons abused each other in the presence of the Prophet ﷺ and the eyes of one of them became as red as embers and the veins of his neck were swollen. Thereupon the Prophet ﷺ said, "I know of a wording; which, if he were to utter it, would end his fit of rage. That wording is: I seek refuge with Allah from Satan, the accured.[125] This last *hadith* is supported by the following verse of the Holy Quran:

خُذِالْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَاَعْرِضْ عَنِ الْجَاهِلِيْنَ ○ وَاِمَّا يَنْزِغَنَّكَ مِنَ الشَّيْطَانِ نَزْغٌ فَاسْتَعِذْ بِاللّٰهِ ط اِنَّهٗ سَمِيْعٌ عَلِيْمٌ ○ (اعراف: ۱۹۹،۲۰۰)

Hold to forgiveness; command what is right; but turn away from the ignorant. If a suggestion from Satan assail thy (mind), seek refuge with Allah; for He heareth and knoweth (all things) [*al-A'raf* 199-200]

A similar verse also occurs in *Sura Ha-Mim,* the translation of which is as follows:

"Nor can Goodness and Evil be equal. Repel (Evil) with what is better: then will he between whom and thee was hatred become as it were thy friend and intimate! And no one will be granted such goodness except those who exercise patience and self-restraint, -none but person of the greatest good fortune. And if (at any time) an incitement to discord is made to thee by the Satan, seek refuge in Allah. He is the One Who hears and knows all things." [*Ha-Mim* 34-36]

The Prophet ﷺ has advised three remedies for anger. One of them is spiritual and the other two are physical. The spiritual one is, as mentioned in the Holy Quran, that anger is incited by Satan. so, when angry one should immediately supplicate to Allah to give him refuge from Satan. Allah would listen to his supplication and safeguard him

from the incitement of Satan, then psychologically as soon as he supplicates to Allah the anger will leave him. Two of the physical remedies are: (i) At the time of anger if the person is standing, he should sit down and if he is sitting, he should lie down. By changing his physical posture, the person's attention becomes diverted and the anger abates. (ii) He should do ablution (*Wudu*). In a state of anger, the circulation of blood becomes increased, the eyes bcome red, the face is flushed. By performing *wudu* the water would have a cooling effect and the heat of anger would disappear.

GRUDGE AND RANCOUR

To harbour a long-lasting feeling of animosity is called rancour or bearing a grudge. This is such a great vice that those who supplicate for being free from it have been eulogised by Allah thus:

رَبَّنَا اغْفِرْلَنَا وَلِاِخْوَانِنَا الَّذِيْنَ سَبَقُوْنَا بِالْاِيْمَانِ وَلَا تَجْعَلْ فِيْ قُلُوْبِنَا غِلًّا لِّلَّذِيْنَ اٰمَنُوْا ط رَبَّنَا اِنَّكَ رَؤُفٌ رَّحِيْمٌ ○ (حشر: ۱۰)

Our Lord! Forgive us, and our brethren who came before us into the Faith, and leave not, in our hearts rancour (or sense of injury) against those who have believed. Our Lord! Thou art indeed Full of Kindness, Most Merciful." [*al-Hashr* 10]

One of the excellence of paradise is that its inmates would be like brethren. There would be no place for malice and rancour. Allah says in the Holy Quran:

وَنَزَعْنَا مَا فِيْ صُدُوْرِهِمْ مِّنْ غِلٍّ اِخْوَانًا عَلٰى سُرُرٍ مُّتَقٰبِلِيْنَ ○ (حجر: ۴۷)

And We remove whatever rancour may be in their breasts. As brethren, face to face, (they rest) on couches raised. [*al-Hijr* 47]

وَنَزَعْنَا مَا فِيْ صُدُوْرِهِمْ مِّنْ غِلٍّ تَجْرِيْ مِنْ تَحْتِهِمُ الْاَنْهٰرُ (اعراف: ۴۳)

And We remove whatever rancour may be in their hearts. Rivers flow beneath them. [*al-A'raf* 43]

These verses indicate that so long as there remain grudge and rancour in the heart it would not be possible to enter paradise. The aim of the teachings of the Prophet ﷺ is that Muslim should lead a life in this world similar to that led in paradise. It is told in a *hadith* that the Prophet ﷺ said, "Do not hate one another, nor be jealous of one another; and do not desert one another, but O Allah's worshippers! Be brothers! And it is unlawful for a Muslim to desert his brother Muslim (and not to talk to him) for more than three nights."[126]

This means that if any bad feeling arise between two believers, it should not be nursed in the hearts for more than three days. The Companion Abu Ayyub al-Ansari رضی اللہ عنہ has narrated that the Prophet ﷺ said, "It is not lawful for a man to desert his brother (fellow) Muslim for more than three nights. (It is unlawful for them that) when they meet, one of them turns his face from the other, and the other turns his face from the former, and the better of the two will be the one who greets the other first."[127] In another narration it is stated that the Prophet ﷺ said, "It is not permissible for a believer to stay apart from a believer for more than three days. If three days pass, he should meet him and give him a salutation, and if he replies to it they will both have shared in the reward; but if he does not reply he will bear his sin."[128] It has been reported in many *hadiths* that the Prophet ﷺ said, "The gates of Paradise are opened on Mondays and Thursdays, and forgiveness is granted to every man who does not associate anything with Allah, except for a man between whom and his brother there is rancour. Command is given that they should be give respite till they conciliate."[129] This *hadith* is supported by another *hadith*. The Prophet ﷺ said that on Monday and Thursday the deeds of people are presented before Allah. Those who have asked for forgiveness are forgiven, and those who have repented, their penitence is accepted; but the deeds of those who have rancour in their hearts are returned and not accepted until such time they conciliate.[130] In one *hadith* there is mention of three persons who shall not be granted forgiveness by Allah, and one of them is the one who bears rancour in his heart. [131]

If one thinks deeply about these *hadiths* it becomes quite clear that in a certain way *shirk* (ascribing partners to Allah) and bearing rancour have been treated as equal. Religion consist of two things, namely Allah's rights and human beings' rights. As long as there is *shirk* in the people, Allah's rights cannot be discharged; similarly, if two persons have rancour between them, they would not be able to discharge each others' rights. In short, as *shirk* prevents the discharge of Allah's rights, in the same way rancour and malice prevent people discharging human rights. Discharging both these rights holds the key to Paradise.

OPPRESSION [ZULM]

The word *Zulm* has been used in the Holy Quran in many senses. This word has often been used even for infidelity (*Kufr*) and for ascribing partners to Allah (*Shirk*) as well as for sins. In this chapter, however, it refers to the oppression which people perpetrate on each other. In the Holy Quran, two other words have been used for *zulm*,

namely *baghy* (rebellion) and *'Udwan* (tyranny). *Zulm* of all kind is unlawful and forbidden in Islam. The Holy Quran says:

قُلْ اِنَّمَا حَرَّمَ رَبِّیَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَالْاِثْمَ وَالْبَغْیَ بِغَیْرِ الْحَقِّ۔

(اعراف:۳۳)

Say: My Lord forbiddeth only indecencies, such of them as are apparent and such as are within, and sin and wrongful oppression. [*al-A'raf* 33]

In another place the Holy Quran says:

وَیَنْهٰی عَنِ الْفَحْشَآءِ وَالْمُنْکَرِ وَالْبَغْیِ (نحل: ۹۰)

And He forbids all shameful deeds, and injustice and rebellion. [*al-Nahl* 90]

In both the above verses, the Arabic word *baghy* has been used for wrongful oppression and rebellion and implies going beyond the limits and laying hands on the rights of others, which if, not controlled or prevented could destroy the peace and tranquillity of a whole nation. The first step towards its control and prevention is recognition of the right of the oppressed to take revenge on the oppressor. This action will make people think of the end result and they will refrain from perpetrating cruelty on one another. Taking revenge and inflicting injury on others is not a good thing, however, to prevent an increase in oppression the oppressed person is allowed to inflict an equal amount of injury on the oppressor. Allah says:

وَالَّذِیْنَ اِذَآ اَصَابَهُمُ الْبَغْیُ هُمْ یَنْتَصِرُوْنَ ○ وَجَزٰٓؤُا سَیِّئَةٍ سَیِّئَةٌ مِّثْلُهَا (شوری: ۳۹، ۴۰)

And those who, when an oppressive wrong is inflicted on them, (are not cowed but) help and defend themselves. The recompense for an injury is an injury equal thereto (in degree): [*al-Shura* 39-40]

This means that the oppressed has a right to compensation. If, however, the oppressed, despite having the power to avenge, forgives the oppressor, he would receive a reward for his generosity from Allah. Allah makes clear that he does not love those who oppress:

فَمَنْ عَفَا وَاَصْلَحَ فَاَجْرُهٗ عَلَی اللّٰهِ ط اِنَّهٗ لَا یُحِبُّ الظّٰلِمِیْنَ ○ (شوری: ۴۰)

But if a person forgives and make reconciliation, his reward is due from Allah: for (Allah) loveth not those who do wrong. [*al-Shura* 40]

Nevertheless, if the oppressed person chooses not to forgive but to take revenge, it is his right and cannot be blamed for it:

وَلَمَنِ انْتَصَرَ بَعْدَ ظُلْمِهٖ فَاُولٰٓئِكَ مَا عَلَيْهِمْ مِّنْ سَبِيْلٍ O (شوریٰ:٤١)

But indeed if any do help and defend themselves after a wrong (done) to them, against such there is no cause of blame. [*al-Shura* 41]

Blame is placed on those who initiate oppression and cause unjustified disturbance.

اِنَّمَا السَّبِيْلُ عَلَى الَّذِيْنَ يَظْلِمُوْنَ النَّاسَ وَيَبْغُوْنَ فِى الْاَرْضِ بِغَيْرِ الْحَقِّ ۭ اُولٰٓئِكَ لَهُمْ عَذَابٌ اَلِيْمٌ O (شوریٰ:٤٢)

The blame is only against those who oppress men with wrong-doing and insolently transgress beyond bounds through the land, defying right and justice: for such there will be a Penalty grievous. [*al-Shura* 42]

If someone kills a person without any justification, the heir of the dead person is allowed to demand just *Qasas:*

وَمَنْ قُتِلَ مَظْلُوْمًا فَقَدْ جَعَلْنَا لِوَلِيِّهٖ سُلْطَانًا فَلَا يُسْرِفْ فِّى الْقَتْلِ ۭ اِنَّهٗ كَانَ مَنْصُوْرًا (اسرائیل:٣٣)

And if anyone is slain wrongfully, We have given his heir authority (to demand *Qasas* or to forgive): but let him not exceed bounds in the matter of taking life; for he is helped (by the Law).[*Bani Isra'il* 33]

On the one hand, the aim is that the injured party should be helped against the oppressor so that justice is established in the world; and on the other the heirs of the murdered person have been reminded that in their anger they should not exceed the boundaries by killing the murderer's relatives and friends, otherwise this chain of killing, like those which occurred in pagan times, might not come to an end.

The oppressed person is also allowed to announce publicly the cruel acts of the oppressor. There are two benefits to be gained from this. One is that in future, because of the fear of disrepute, people will hesitate to do wrong to others; the second benefit is that it will produce in people sympathy for those who are oppressed. The Holy Quran says:

لَا يُحِبُّ اللّٰهُ الْجَهْرَ بِالسُّوْٓءِ مِنَ الْقَوْلِ اِلَّا مَنْ ظُلِمَ ۭ وَكَانَ اللّٰهُ سَمِيْعًا عَلِيْمًا (نساء:١٤٨)

Allah loveth not the utterance of harsh speech save by one who hath been wronged. Allah is ever Hearer, Knower. [*al-Nisaa* 148]

When an oppressor does not put a stop to his evil acts, Muslims have been ordered to fight against him unitedly and make him to bow before Allah's commandments:

فَاِنْ بَغَتْ اِحْدٰىهُمَا عَلَى الْاُخْرٰى فَقَاتِلُوا الَّتِىْ تَبْغِىْ حَتّٰى تَفِيْٓءَ اِلٰٓى اَمْرِ اللّٰهِ (حجرات:٩)

But if one of them transgresses beyond bounds against the other, then fight ye (all) against the one that transgresses until it complies with the command of Allah. [*al-Hujurat* 9]

Islam does not permit a person to do wrong even when confronting unbelievers. If any Muslim acts against this command, other Muslims should not cooperate with him. Allah says in the Holy Quran:

وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ اَنْ صَدُّوْكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ اَنْ تَعْتَدُوْا ۘ وَتَعَاوَنُوْا عَلَى الْبِرِّ وَالتَّقْوٰى ۠ وَلَا تَعَاوَنُوْا عَلَى الْاِثْمِ وَالْعُدْوَانِ ۠ وَاتَّقُوا اللّٰهَ ۭ اِنَّ اللّٰهَ شَدِيْدُ الْعِقَابِ O (مائدہ:٢)

And let not the hatred of some people in (once) shutting you out of the sacred Mosque lead you to transgression (and hostility on your part). Help ye one another in righteousness and piety, but help ye not one another in sin and rancour: fear Allah: for Allah is strict in punishment. [*al-Maida* 2]

It becomes apparent from the above that the greatest and the most effective recourse to prevent oppression, which in the present-day parlance is called "non-cooperation",[132] was presented by Islam to the world a long time ago. It gave a clear and unambiguous command that in the matters of sin, transgression and oppression one must not cooperate with the transgressor, and must not participate in their oppressive acts.

It has been narrated in a *hadith* that once the Prophet ﷺ addressed the believers and said, "Help your brother, whether he is an oppressor or he is an oppressed one." People asked, "O Allah's Apostle! it is all right to help him if he is oppressed, but how should we help him if he is an oppressor?" The Prophet ﷺ said, "By preventing him from oppressing others."[133] It is worth looking at the uniqueness of this teaching. By exhorting people to help the oppressor, the Prophet ﷺ created an inquisitiveness in the listeners, and when they became fully attentive and eager to know the reason, he took full advantage of their attention and advised them how best to prevent the oppressor from committing oppression.

Once the ﷺ related a long *Qudsi hadith* in a very effective manner. He told that Allah, the Exalted and Glorious, said, "Verily I have made oppression unlawful for Me and for My servants too, so do not commit

oppression."[134]

In another *hadith* the Prophet ﷺ said, "Be on your guard against committing oppression, for oppression is a darkness on the Day of Resurrection."[135] In Arabic darkness is called *zulmaat* . *Zulmaat* (darkness) and *zulm* (oppression) have a common root in Arabic. In this *hadith* the similitude is that a person in his selfish desire and anger becomes blind and commits oppression, and that this blindness will appear as darkness on the Day of Resurrection.

It has been narrated by 'Abdullah bin 'Umar رضی اللہ عنہ that The Prophet ﷺ said, "A Muslim is a brother of another Muslim, so he should not oppress him, nor should he hand him over to an oppressor."[136] It has been narrated by Bara' bin 'Azib رضی اللہ عنہ that the ﷺ ordered the Companions to do seven things and prohibited them from doing seven other things. One of them was to help the oppressed.[137] When the ﷺ sent Mu'adh رضی اللہ عنہ to Yamen, he said, "Be afraid of the curse of the oppressed as there is no screen between his invocation and Allah."[138] It has been narrated by Abu Huraira رضی اللہ عنہ that the Prophet ﷺ said, "Whoever has oppressed another person in the matter of his reputation or anything else, should beg for forgiveness from the oppressed before the Day of Resurrection when there will be no wealth (to compensate for wrong deeds), but if he has good deeds, those good deeds will be taken from him according to his oppression which he has done, and if he has no good deeds, the sins of the oppressed person will be loaded on him."[139] In another *hadith* the ﷺ said, "Allah, the Exalted and Glorious, grants respite to the oppressor, but when He lays Hand upon him, He does not then let him off."[140]

It has been narrated by Abu Sa'id al-Khudri رضی اللہ عنہ that the Prophet ﷺ said, "When the believers pass safely over (the bridge across) Hell, they will be stopped at a bridge in between Hell and Paradise where they will retaliate upon each other for the injustices done among them in the world, and when they get purified of all their sins, they will be admitted into Paradise."[141]

PRIDE AND ARROGANCE

When someone possesses some excellent quality he naturally becomes conscious of it and there is no moral defect in that. However, when he becomes so proud of it that he begins thinking of those who lack his quality, or possess it to a lesser degree, as inferior to himself, this attitude is called haughtiness (*kibr*) and its expression is called arrogance (*takabbur*). This evil attitude was expressed for the first time by Satan. He thought himself superior to Adam and exclaimed:

اَنَا خَيْرٌ مِّنْهُ (اعراف:١٢)

I am better than him. [*al-A'raf* 12]

His reason was that he was made of fire and Adam was made of clay. On hearing Satan's bragging Allah declared him accursed [*Rajim*] and commanded:

فَاهْبِطْ مِنْهَا فَمَا يَكُوْنُ لَكَ اَنْ تَتَكَبَّرَ فِيْهَا فَاخْرُجْ اِنَّكَ مِنَ الصّٰغِرِيْنَ O (اعراف:١٣)

Get thee down from this: it is not for thee to be arrogant here: get out, for thou art of the meanest (of creatures). [*al-A'raf* 13]

Haughtiness and arrogance are not just the consciousness of one's greatness, but also contain the trait of treating others with disdain and contempt. It is narrated in a *hadith* that once a man who was handsome came to the Prophet ﷺ and said, "Apostle of Allah, I am a man who likes beauty, and I have been given some of it, as you see. I do not like anyone to excel me in it. Is it pride." The ﷺ said, "No, pride is disdaining what is true and despising people."[142]? This additional trait of despising people has made pride the fountainhead of religious, ethical and social immoralities. Prophets were opposed only by those who thought themselves superior than others. Had there not be such people, the common and weak folk would have easily accepted the message of the prophets. The Holy Quran says:

وَبَرَزُوْا لِلّٰهِ جَمِيْعًا فَقَالَ الضُّعَفٰٓؤُا لِلَّذِيْنَ اسْتَكْبَرُوْٓا اِنَّا كُنَّا لَكُمْ تَبَعًا فَهَلْ اَنْتُمْ مُّغْنُوْنَ

عَنَّا مِنْ عَذَابِ اللّٰهِ مِنْ شَيْءٍ ط (ابراهيم: ٢١)

They will all be marshalled before Allah together: then will the weak say to those who were arrogant, "For us, we but followed you; can ye then avail us at all against the Wrath of Allah?" [*Ibrahim* 21]

After giving the prophet Moses علیہ السلام manifest Signs, Allah sent Moses علیہ السلام and his brother Aaron علیہ السلام with a message to the Pharaoh and his noblemen, but they refused to accept the message of Allah because they felt themselves to be the greatest of all. Allah says in the Holy Quran:

فَاسْتَكْبَرُوْا وَكَانُوْا قَوْمًا عَالِيْنَ O (مؤمنون:٤٦)

But they behaved insolently: they were arrogant people. [*al-Mu-minun* 46]

On account of this arrogance, they did not like to follow a man like themselves who ate, drank and walked in the streets like ordinary men.

They felt ashamed and disgraced to belong to a group which had ordinary folk in its fold.

فَقَالَ الْمَلَاُ الَّذِيْنَ مِنْ قَوْمِهٖ مَا نَرٰكَ اِلَّا بَشَرًا مِّثْلَنَا وَمَا نَرٰكَ اتَّبَعَكَ اِلَّا الَّذِيْنَ هُمْ اَرَاذِلُنَا بَادِيَ الرَّاْيِ ۚ وَمَا نَرٰى لَكُمْ عَلَيْنَا مِنْ فَضْلٍ بَلْ نَظُنُّكُمْ كٰذِبِيْنَ O (هود: ٢٧)

But the Chiefs of the Unbelievers among his People said: "We see (in) thee nothing but a man like ourselves: nor do we see that any follow thee but the meanest among us, in judgement immature: nor do we see in you (all) any merit above us: in fact we think ye are liars!" [*Hud* 27]

In short, people who refused the invitation of the prophets were those who regarded themselves as superior to everyone else, including the prophets, on religious, national, political or some other ground . In the Holy Quran, Allah has deprecated in very strong terms the evil doings of such people; and He has done so using different words in order that all aspects of pride and arrogance are unveiled. The usual word for haughtiness in Arabic is *Istikbar* and its derivatives. In some places, however, it is referred to by the Arabic word *Izzah* meaning self-glory.

بَلِ الَّذِيْنَ كَفَرُوْا فِيْ عِزَّةٍ وَّ شِقَاقٍ ط (ص: ٢)

But the Unbelievers (are steeped) in Self-glory and Separatism.[*Sad* 2]

In other places the stronger Arabic word *Jabbar* has been used:

كَذٰلِكَ يَطْبَعُ اللّٰهُ عَلٰى كُلِّ قَلْبِ مُتَكَبِّرٍ جَبَّارٍ O (مؤمن: ٣٥)

Thus doth Allah seal up every heart - of arrogant and obstinate transgressors. [*al-Mu-min* 35]

On two occasions the Arabic word *Mukhtal* has been used for those who are arrogant:

اِنَّ اللّٰهَ لَا يُحِبُّ مَنْ كَانَ مُخْتَالًا فَخُوْرًا O (نساء: ٣٦)

For Allah loveth not the arrogant, the vainglorious. [*al-Nisaa* 36]

Allah says that He does not love the arrogant:

اِنَّهٗ لَا يُحِبُّ الْمُسْتَكْبِرِيْنَ O (نحل: ٢٣)

Verily Allah loveth not the arrogant. [*al-Nahl* 23]

Such people have been given the tidings of Hell:

اَلَيْسَ فِيْ جَهَنَّمَ مَثْوًى لِّلْمُتَكَبِّرِيْنَ O (زمر: ٦٠)

Is there not in Hell an abode for the Haughty. [*al-Zumar* 60]

فَبِئْسَ مَثْوَى الْمُتَكَبِّرِيْنَ O (زمر: ٧٢)

And Hell is abode of the arrogant. [*al-Zumar* 72]

The severity of this punishment is due to the haughtiness which prevented them from accepting the truth.

The social and ethical vices which appear as a result of haughtiness and arrogance are innumerable. For instance, an arrogant person does not like to socialise with ordinary people and thinks it below his dignity to eat, drink and talk with them. He wants others to show respect and stand before him with abject reverence, and he does not even regard some people worthy of this. When he meets people, he wants them to greet him first; he wants to walk in front of others; he tries to become elected as chairman or be given a top position in every assembly. In short, arrogance manifest itself in hundreds of different ways. It is for this reason that the ﷺ said, "He who has in his heart as much pride as a grain of mustard seed will not enter Paradise."[143] Imam Ghazali has explained the philosophy of this *hadith* as being that only the specific ethical qualities of Muslims are the doors of Paradise and haughtiness closes all these doors. Therefore, the one who has even the slightest arrogance in his heart shall not enter paradise. In other words, such a person would be aloof and isolated from others in the next world, in the same way as he was in this.

This vice is found in every rank and class of people, and because it shows its results in many different forms it is difficult to cover them all individually. Nevertheless, Islam has indicated some, such as the result of the manifestation of pride and haughtiness in kings and rulers. For them the ﷺ said, "Let he who likes people to stand up before him prepare his place in Hell." It has been narrated in a *hadith* that once the ﷺ came out leaning on a stick and some Companions stood up to show respect to him. The ﷺ said, "Do not stand up as foreigners do for showing respect to one another."[144]

Adding false honorific appellations and titles to a name would be a lie; however, adding true ones would be a show of pride and arrogance. The non-Arab kings used to get themselves called *Malik al-Muluk* and *Shahanshah* (The king of kings). The ﷺ said, "The most awful (meanest) name in Allah's sight is (that of) a man calling himself king of kings."[145]

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وَلَا تَمْشِ فِى الْاَرْضِ مَرَحًا ج اِنَّكَ لَنْ تَخْرِقَ الْاَرْضَ وَلَنْ تَبْلُغَ الْجِبَالَ طُوْلًا O (بنی اسرائیل: ۳۷)

Nor walk on the earth with insolence: for thou canst not rend the earth asunder, nor reach the mountains in height. [*Bani Isra'il* 37]

وَ لَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَاتَمْشِ فِى الْاَرْضِ مَرَحًا ج اِنَّ اللّٰهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُوْرٍ O (لقمان: ۱۸)

And swell not thy cheek (for pride) at men, nor walk in insolence through the earth; for Allah loveth not any arrogant boaster. [*Luqman* 18]

One characteristic of a sinner has been described as:

ثَانِىَ عِطْفِهٖ (حج: ۹)

Disdainfully bending his side. [*al-Hajj* 9]

Following is a saying of the Prophet ﷺ:

من جر ثوبه خيلاء لم ينظر الله اليه يوم القيامة (ابوداؤد کتاب اللباس باب ماجاء فی اسبال الازار)

If anyone trails his garment arrogantly, Allah will not look at him on the Day of Resurrection.[146]

In another *hadith* it has been narrated that the ﷺ said, " A man was walking, clothed in a two-piece garment and proud of himself..., suddenly Allah made him sink into the earth and to go on sinking into it till the Day of Resurrection."[147]

Contrary to unbecoming acts, there are some actions which are based on politeness and humility. Allah has regarded them as the signs of His special devotees:

وَعِبَادُ الرَّحْمٰنِ الَّذِيْنَ يَمْشُوْنَ عَلَى الْاَرْضِ هَوْنًا وَّ اِذَا خَاطَبَهُمُ الْجَاهِلُوْنَ قَالُوْا سَلٰمًا O (فرقان: ۶۳)

And the servants of (Allah) Most Gracious are those who walk on the earth in humility, and when the ignorant address them, they say, "Peace!". [*al-Furqan* 63]

Once the ﷺ was eating with the Companions while kneeling. A bedouin was also present there and he remarked, "What is this way of sitting." The ﷺ said, "Allah has made me a respectable servant, He did not make me an obstinate tyrant."[148]

A Companion, who was thought by others to be a proud and arrogant person, contradicted this by telling them of his way of living. He said that people thought he was proud, although he rode a donkey, covered himself with a rough blanket and milked goats, then remarked that he had heard the ﷺ say that anyone who did these things did not possess pride.[149]

There are many reasons for pride and arrogance. The things of which the most worldly people may be proud are the following: pedigree, beauty and elegance, wealth and property, power and strength, and an abundance of friends and helpers. Islam has expressed quite decisively, however, that none of these is worth being proud of.

The main reason for the Arabs' pride was the superiority of their ancestry. However, this idea was demolished by the following revelation:

يٰٓاَيُّهَا النَّاسُ اِنَّا خَلَقْنٰكُمْ مِّنْ ذَكَرٍ وَّاُنْثٰى وَجَعَلْنٰكُمْ شُعُوْبًا وَّ قَبَآئِلَ لِتَعَارَفُوْا (حجرات: ۱۳)

O mankind! We created you from a single (pair) of male and a female, and made you into nations and tribes, that ye may know each other (not that ye may despise each other). [*al-Hujurat* 13]

In the following part of this verse it is said that honour and respect is not based on ancestry but on righteousness:

اِنَّ اَكْرَمَكُمْ عِنْدَ اللّٰهِ اَتْقٰكُمْ (حجرات: ۱۳)

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The Prophet ﷺ has elucidated the point further by saying, "Allah, the Most High, has removed from you the pride of the pre-Islamic period and its boasting in ancestors. One is only a pious believer or a miserable sinner. You are sons of Adam and Adam came from dust. Let the people cease to boast about their ancestors. They are merely fuel in Hell; or they will certainly be of less account with Allah than the beetle which rolls dung with its nose."[150]

As far as adoration, external appearance and cleanliness are concerned, good looks and beauty have been regarded as praiseworthy. Once one handsome man told the ﷺ that he liked beautiful clothes and pretty shoes, and asked whether this was pride. The Prophet's answer was: "Allah likes beauty."[151] In other words he told him that it was not pride. Nevertheless, Islam has forbidden those ways which lead good

وَلَا تَمْشِ فِى الْاَرْضِ مَرَحًا ج اِنَّكَ لَنْ تَخْرِقَ الْاَرْضَ وَلَنْ تَبْلُغَ الْجِبَالَ طُوْلًا O (بنی اسرائیل:۳۷)

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looks and beauty to pride and arrogance. Once the ﷺ gave some advice to a Companion, saying: "Beware of hanging down the lower garment, for it is conceit and Allah does not like conceit."[152]

Taking into consideration social and community needs, Islam has kept the importance of wealth and property intact, and this is the reason why Islam uses the Arabic words *Qawwam* (support) and *Khair* (goodness) for wealth. Islam forbade the squandering of wealth and property. It regards its protection so important that if someone is killed in safeguarding his property, he is regarded as a *Shaheed*. On the other hand if this wealth becomes a source of haughtiness then this is a vainglory. Allah says in the Holy Quran:

اِعْلَمُوْٓا اَنَّمَا الْحَيٰوةُ الدُّنْيَا لَعِبٌ وَّلَهْوٌ وَّزِيْنَةٌ وَّتَفَاخُرٌ بَيْنَكُمْ وَ تَكَاثُرٌ فِى الْاَمْوَالِ وَالْاَوْلَادِ (حدید: ۲۰)

Know ye (all), that the life of this world is but play and amusement, pomp and mutual boasting and multiplying, (in rivalry) among yourselves, riches and children. [*al-Hadid* 20]

One reason why wealth and property have been regarded as evil in *hadiths* is that they produce vainglory, pride and jealousy. Wealth's real purpose is no more than meeting one's own and other's needs. It has been narrated in one *hadith* that the rivalry which occurs among people in the collection of wealth and property has made them negligent. The son of Adam says it is my wealth, it is my wealth. In reality his wealth is only whatever he spent in Allah's Cause, plus what he used for his sustenance and cladding during his life.[153]

Strength and power are qualities through which all kinds of social, religious and political works can be accomplished. They are therefore praiseworthy qualities. In the Holy Quran, Prophet Moses علیہ السلام has been called *Qawi al-Ameen* (strong and trustworthy). Prophet Lut علیہ السلام once expressed his desire as follows:

قَالَ لَوْ اَنَّ لِىْ بِكُمْ قُوَّةً اَوْ اٰوِىْٓ اِلٰى رُكْنٍ شَدِيْدٍ ○ (هود: ۸۰)

(Lut) said: "Would that I had power to suppress you or that I could betake myself to some powerful support." [*Hud* 80]

In one verse Allah has reminded mankind of His favours thus:

اَللّٰهُ الَّذِىْ خَلَقَكُمْ مِّنْ ضَعْفٍ ثُمَّ جَعَلَ مِنْ بَعْدِ ضَعْفٍ قُوَّةً (روم: ۵۴)

It is Allah Who created you in a state of (helpless) weakness, then gave (you) strength after weakness,.. [*al-Rum* 54]

Allah has commanded Muslims to be strong and to be equipped with necessary armaments:

وَاَعِدُّوْا لَهُمْ مَّااسْتَطَعْتُمْ مِّنْ قُوَّةٍ وَّمِنْ رِّبَاطِ الْخَيْلِ تُرْهِبُوْنَ بِهٖ عَدُوَّاللّٰهِ وَعَدُوَّكُمْ وَاٰخَرِيْنَ مِنْ دُوْنِهِمْ ۚ لَا تَعْلَمُوْنَهُمْ ۚ اَللّٰهُ يَعْلَمُهُمْ ۚ (انفال: ۶۰)

Against them make ready your strength to the utmost of your power, including steeds of war, to strike terror into (the hearts of) the enemies, of Allah and your enemies, and others besides, whom ye may not know, but whom Allah doth know. [*al-Anfal* 60]

The importance of power and strength is also narrated in a *hadith* where it is said that a powerful believer is better and more loveable to Allah than a weak believer.[154] In some *hadiths do'f* has been regarded as virtuous. The Arabic word *Do'f* has been translated by some as lack of strength, but when one carefully studies these *hadiths* it becomes clear that it does not mean the lack of strength, but rather it means humbleness, which indeed is a virtuous quality. This is the reason why in some narrations *do'f* (humbleness) has been contrasted with pride and arrogance. It has been narrated in a *hadith* that the Prophet ﷺ said:

الا اخبركم باهل الجنة كل ضعيف متضعف الا اخبركم باهل النار كل عتل جواظ متكبر (بخاری کتاب الادب باب الکبر)

Shall I inform you about the people of Paradise? They comprise every obscure unimportant humble person...; shall I inform you about the people of the Fire? They comprise every cruel, violent, proud and conceited person.[155]

It has been stated in another *hadith* that there was a dispute between the Hell and the Paradise:

احتجت النار والجنة فقالت هذه يدخلنى الجبارون المتكبرون وقالت هذه يدخلنى الضعفاء والمساكين (مسلم کتاب صفات المسلم واحکامهم باب النار یدخلها الجبارون)

The Hell said: The haughty and the proud would find abode in me. The Paradise said: The meek and the humble would find their abode in me.[156]

From these *hadiths* it becomes clear that in Islam weakness is not a quality worthy of praise; only humbleness has been regarded a virtuous quality because it is a manifestation of patience, lowliness and other similar qualities.

looks and beauty to pride and arrogance. Once the ﷺ gave some advice to a Companion, saying: "Beware of hanging down the lower garment, for it is conceit and Allah does not like conceit."[152]

Taking into consideration social and community needs, Islam has kept the importance of wealth and property intact, and this is the reason why Islam uses the Arabic words *Qawwam* (support) and *Khair* (goodness) for wealth. Islam forbade the squandering of wealth and property. It regards its protection so important that if someone is killed in safeguarding his property, he is regarded as a *Shaheed*. On the other hand if this wealth becomes a source of haughtiness then this is a vainglory. Allah says in the Holy Quran:

اِعْلَمُوْٓا اَنَّمَا الْحَيٰوةُ الدُّنْيَا لَعِبٌ وَّلَهْوٌ وَّزِيْنَةٌ وَّتَفَاخُرٌ بَيْنَكُمْ وَ تَكَاثُرٌ فِى الْاَمْوَالِ وَالْاَوْلَادِ (حدید: ۲۰)

Know ye (all), that the life of this world is but play and amusement, pomp and mutual boasting and multiplying, (in rivalry) among yourselves, riches and children. [*al-Hadid* 20]

One reason why wealth and property have been regarded as evil in *hadiths* is that they produce vainglory, pride and jealousy. Wealth's real purpose is no more than meeting one's own and other's needs. It has been narrated in one *hadith* that the rivalry which occurs among people in the collection of wealth and property has made them negligent. The son of Adam says it is my wealth, it is my wealth. In reality his wealth is only whatever he spent in Allah's Cause, plus what he used for his sustenance and cladding during his life.[153]

Strength and power are qualities through which all kinds of social, religious and political works can be accomplished. They are therefore praiseworthy qualities. In the Holy Quran, Prophet Moses علیہ السلام has been called *Qawi al-Ameen* (strong and trustworthy). Prophet Lut علیہ السلام once expressed his desire as follows:

قَالَ لَوْ اَنَّ لِىْ بِكُمْ قُوَّةً اَوْ اٰوِىْٓ اِلٰى رُكْنٍ شَدِيْدٍ ○ (هود: ۸۰)

(Lut) said: "Would that I had power to suppress you or that I could betake myself to some powerful support." [*Hud* 80]

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The Hell said: The haughty and the proud would find abode in me. The Paradise said: The meek and the humble would find their abode in me.[156]

From these *hadiths* it becomes clear that in Islam weakness is not a quality worthy of praise; only humbleness has been regarded a virtuous quality because it is a manifestation of patience, lowliness and other similar qualities.

Having an abundance of friends and supporters has always been a measure of distinction for human beings. Uncivilised nations always feel proud and arrogant, particularly when they have an abundance of wealth and a lot of children. When intoxicated with this vainglory they not only despise others but forget their creator also. In olden times, there was a person who was very proud of having wealth, friends and helpers in abundance. He thought that his friends and his wealth were everlasting and that there would never be a Day of Judgement. He thought if there did come such a Day his glory would remain intact. So, thinking another person inferior he said:

اَنَا اَكْثَرُ مِنْكَ مَالًا وَّ اَعَزُّ نَفَرًا (کهف: ٣٤)

More wealth have I than you, and more honour and power in (my following of) men. [*al-Kahf* 34]

The other person reminded him that it is not fit for a person to be proud and arrogant:

اَكَفَرْتَ بِالَّذِیْ خَلَقَكَ مِنْ تُرَابٍ ثُمَّ مِنْ نُّطْفَةٍ ثُمَّ سَوّٰكَ رَجُلًا O (کهف:٣٧)

Dost thou deny Him Who created thee out of dust, then out of a sperm-drop, then fashioned thee into a man? [*al-Kahf* 37]

Eventually when Allah destroyed his wealth as a punishment and there remained no friend or helper, he realised that such an unstable thing as wealth was not worthy of pride. The residents of Arabia too used to take great pride in wealth and always used to exult on the greater number in their tribe. Not only would they boast about the living but they would do so even more about the dead. This pride and arrogance became a source of rivalry among them. In their vocabulary they created a special word, *Takathur,* for such competitive rivalry, and eventually they became careless and negligent of their religious duties. In the Holy Quran, Allah has admonished mankind:

اَلْهٰكُمُ التَّكَاثُرُ O حَتّٰى زُرْتُمُ الْمَقَابِرَ O (تکاثر: ٢)

The mutual rivalry for piling up (the good things of this world) diverts you (from the more serious things), until ye visit the graves. [*al-Takathur* 1-2]

One must not lose sight of the fact that in Islam, for social and community development, an increase in progeny is commendable. It is something which is worth achieving, provided it is used to achieve success of the Truth rather than pride and arrogance. It is for this reason that the ﷺ has exhorted Muslims to marry women who are

loving and prolific so that the numbers in the community may increase.[157]

In present day politics, it is the majority which rules the country and the minorities live under them. Indeed, this point was not obscure from the sight of Islam.

SHOW AND PRETENCE [RIYA']

The dictionary meaning of *riya'* is to exhibit and show. The real value of human actions depends upon their intent and motive. To put it differently, whether an action is right or wrong, good or bad depends upon its purpose and intention. It has been narrated in a *hadith*

انما الاعمال بالنيات (صحيحين)

which means that the outcome of deeds depends upon the intentions. *Riya'* makes hollow the very intent and purpose of actions. The real purpose of showing off is to produce admiration in others, and it is often achieved by impressing others with exaggerated virtues and excellence. Haughtiness is also a part of the same desire, and this too is nothing more than showing off. For this reason the Holy Quran has mentioned these two evils side by side. Allah has commanded that *jihad* should not be for the purpose of being boastful or showing off strength. The purpose should be to uphold the Truth and to elevate the Words of Allah:

وَلَا تَكُوْنُوْا كَالَّذِيْنَ خَرَجُوْا مِنْ دِيَارِهِمْ بَطَرًا وَّ رِئَآءَ النَّاسِ (انفال: ٤٧)

And be not like those who started from their homes insolently and to be seen of men.[*al-Anfal* 47]

The pretence and exhibitionism are always present in the work of a person who does not do it solely for the sake of Allah, and whose purpose may be to gain some worldly objective. For this reason riya' has been called *Shirk al-Khafi* (hidden *shirk*) and *Shirk al-Asghar* (small *shirk*) by Islam, because by admixing some worldly objectives in actions, one has made something else a partner with Allah. The Holy Quran says:

اَرَءَيْتَ مَنِ اتَّخَذَ اِلٰهَهٗ هَوٰىهُ (فرقان: ٤٣)

Seest thou such a one as taketh for his god his own passion (or impulse)? [*al-Furqan* 43]

According to one *hadith* Allah says that He is free of *shirk*. If a person did any work for His sake but also joined someone else (as His

partner) in that work then that work had nothing to do with Him. That work belonged to the one who was joined with Him.

It has been narrated by one Companion that on the Day of Judgement when everyone, including the people of old would be gathered, an announcer would announce that anyone who had done some work for the sake of Allah and had joined in that someone else (as a partner of Allah), he should ask his reward from the one he joined with Allah, because Allah was free of *shirk*.

It has been narrated in a *hadith* that the ﷺ said that he was most apprehensive of *shirk* from his followers. He added that he did not say that they would start worshipping moon, sun or idols but they would act to please people other than Allah or follow their own hidden passion.[158]

In Islam, hypocrisy holds the worst place after disbelief. What is hypocrisy? When there is one thing in the heart and something else on the tongue, it is hypocrisy. The faith and the good deeds of a hypocrite are nothing more than pretence and show which is *riya'*. In fact, in his heart he does not believe in Allah, but because of fear or some worldly gains he follows religious commands superficially. Obviously, as a result there is present *riya'* in all of his actions. This has been mentioned repeatedly in the Holy Quran:

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تُبْطِلُوْا صَدَقٰتِكُمْ بِالْمَنِّ وَالْاَذٰى ۙ كَالَّذِيْ يُنْفِقُ مَالَهٗ رِئَآءَ النَّاسِ وَلَا يُؤْمِنُ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ ط (بقرہ:۲۶۴)

O ye who believe! Cancel not your charity by reminders of your generosity or by injury,- like those who spend their substance to be seen of men, but believe neither in Allah nor in the Last Day. [*al-Baqara* 264]

The deceptions of hypocrites have many different purposes and different forms. They join the organisation in which they have no faith; they do it so that they be counted as its members. As a member they have to observe some rules; they succeed in this object with cursory observation (which is *riya'*). Their real purpose is to influence its members and convert them. To achieve success in this purpose they have to show humility, meekness and piety which they pretend to possess.

During the times of the ﷺ, some people had joined the Muslims only in pretence (*riya'*) and they had no other purpose except that they be treated as Muslims. They performed daily worship prescribed by Islam so that from their apparent actions people may believe that they

were Muslims. In fact, they were hypocrites and they performed worship cursorily and carelessly for show and pretence. The insincere people cannot achieve the quality of God-fearing in their actions.

اِنَّ الْمُنٰفِقِيْنَ يُخٰدِعُوْنَ اللّٰهَ وَهُوَ خَادِعُهُمْ ۚ وَ اِذَا قَامُوْٓا اِلَى الصَّلٰوةِ قَامُوْا كُسَالٰى يُرَآءُوْنَ النَّاسَ وَلَا يَذْكُرُوْنَ اللّٰهَ اِلَّا قَلِيْلًا ○ (نساء:۱۴۲)

The Hypocrites- they think they are over-reaching Allah, but He will over-reach them: when they stand up to prayer, they stand without earnestness, to be seen of men, but little they hold Allah in remembrance. [*al-Nisaa* 142]

In *Sura al-Ma'un* Allah says:

فَوَيْلٌ لِّلْمُصَلِّيْنَ ○ الَّذِيْنَ هُمْ عَنْ صَلَاتِهِمْ سَاهُوْنَ ○ الَّذِيْنَ هُمْ يُرَآءُوْنَ ○ (ماعون:۴)

So woe to the worshippers who are neglectful of their *Salats*, those who (want but) to be seen (of men). [*al-Ma'un* 4-6]

It is stated in the *Sunan Ibn Majah* that once when the Companions were talking about the *Dajjal*, the ﷺ happened to come upon them and said that he wanted to tell them something which, to his mind, was even more dangerous than the *Dajjal*. He said that it was the *shirk al-Khafi* (concealed *shirk*). He narrated an example of riya' that a person stood up for performing salat and he performed it most attentively because he saw another person watching him.[159]

Because *riya'* and showing off distort the very form and shape of actions, the ﷺ thought it essential to uproot every sinew and fibre of it and made his followers aware of its forms. Looking at human nature in general and the ethical state of the pre-Islamic Arabs in particular, the ﷺ prohibited all actions which could produce pretence and show (*riya'*). For example, charity and generosity were usually regarded as a means of gaining good name, fame and honour. This had a very important place in the ethical virtues of the Arabs, and people used to squander all their wealth simply to gain name and fame. When Islam commanded people to give alms and charity, it foresaw the danger that it could become a means of gaining name and fame. So, leaving aside the *zakat*, the giving of *sadaqa* (optional charity) in a concealed way was advised and praised in *hadiths* and the Holy Quran, so that no element of show and pretence (*riya'*) could be found in it.

اِنْ تُبْدُوا الصَّدَقٰتِ فَنِعِمَّا هِيَ وَاِنْ تُخْفُوْهَا وَتُؤْتُوْهَا الْفُقَرَآءَ فَهُوَ خَيْرٌ لَّكُمْ (بقرہ:۲۷۱)

If ye disclose (acts of) charity, even so it is well, but if ye conceal

them, and make them reach those (really) in need, that is best for you. [*al-Baqara* 271]

It has been stated in a *hadith* that on the Day of Judgement there will be no shade except the shade of Allah. Allah would take seven people under His shade, and one of them would be a person who would have practised charity so secretly that his left hand would not have known what his right hand had given.[160]

For the Arabs, valour and bravery were one of the main means of gaining name and fame. When Islam made *jihad* an obligatory duty and provided Muslims with a good opportunity to show their bravery, this could have provided many with personal and worldly gains and could have become an exhibition ground for pretence and showing off. Islam did not, however, allow these vices to gain entry in *jihad* and it told believers of its real purpose. Once a desert Arab came to the ﷺ and said, "Messenger of Allah, one man fights for the spoils of war; another fights that he may be remembered, and another fights in order to display his valour. Which of these is fighting in the Cause of Allah?" The ﷺ said, "He who fights so that the Word of Allah is exalted is fighting in the way of Allah." In another *hadith* the ﷺ was asked which of the following men fights in the way of Allah: one who fights to display his valour; one who fights for his family pride or one who fights for show. The Prophet ﷺ gave the same answer as before.[161]

Acquiring knowledge is regarded a virtuous act in Islam. However, knowledge can be a great manifestation of show. Therefore, the bad results which could be produced by becoming proud and showing off were told by the Prophet ﷺ in a very effective way. It has been narrated in a *hadith* that the first of men whose case will be decided on the Day of Judgement will be a man who died as a martyr. He shall be brought before Allah. Allah will make him recount His blessings which He had bestowed upon him and he will recount them and admit having enjoyed them in his life. Then Allah will ask him: What did you do to requite these blessings? He will say: I fought for Thee until I died as a martyr. Allah will say: You have told a lie. You fought that you might be called a "brave warrior" and you were called so. Then an order will be passed against him and he will be dragged with his face downward and thrown into Hell. Then there will be brought forward a man who acquired knowledge and imparted it to others and recited the Quran. Allah will make him recount His blessings and he will recount them and admit having enjoyed them in his life. Then Allah will ask: What did you do to requite these blessings? He will say: I acquired knowledge

and disseminated it and recited the Quran seeking Thy pleasure. Allah will say: You have told a lie. You acquired knowledge so that you might be called "a scholar", and you recited the Quran so that it might be said: "He is *Qari*" and such has been said. Then an order will be passed against him and he will be dragged with his face downward and thrown into the Fire. Then there will be brought a man whom Allah had made abundantly rich and had granted every kind of wealth. Allah will make him recount His blessings and he will recount them and admit having enjoyed them in his lifetime. Allah will then ask: What have you done to requite these blessings? He will say: I spent money in every cause in which Thou wished that it should be spent. Allah will say: You are lying. You did so that it might be said about you: "He is a generous fellow" and so it was said. Then will Allah pass the order and he will be dragged with his face downward and thrown into Hell.[162]

SELF-CONCEIT AND OSTENTATION

Self-conceit, ostentation and arrogance are the results of having too much love for oneself. The difference between self-conceit and pride is that pride has an additional element in it, i.e. a proud person thinks himself superior to another person but in self-conceit only the conceited person is involved.

What happens is that when a person sees excellence and good qualities in himself, he becomes so fascinated by them that everything other than himself appears low and despicable to him. However, all the qualities he admires in himself are imaginary. This attitude is called self-admiration and self-conceit and it produces ostentation in the person, often leading to pride and haughtiness.

In the battle of Hunayn, the Muslims were greater in number than the infidels. This produced arrogance in them and they thought themselves to be invincible. Allah did not like this haughtiness and when the signs of defeat became apparent to them their haughtiness disappeared and they came to their senses. Allah then helped them and gave them victory. Allah says in the Holy Quran:

وَيَوْمَ حُنَيْنٍ إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ فَلَمْ تُغْنِ عَنْكُمْ شَيْئًا (توبہ ۲۵)

And on the day of Hunayn: Behold! your great numbers elated you, but they availed you naught. [*al-Tauba* 25]

The Muslims have therefore been taught that when they participate in *jihad*, they should not have false pride, conceit and ostentation in them. Instead everyone should be an embodiment of sincerity and selflessness. Allah says:

them, and make them reach those (really) in need, that is best for you. [*al-Baqara* 271]

It has been stated in a *hadith* that on the Day of Judgement there will be no shade except the shade of Allah. Allah would take seven people under His shade, and one of them would be a person who would have practised charity so secretly that his left hand would not have known what his right hand had given.[160]

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and disseminated it and recited the Quran seeking Thy pleasure. Allah will say: You have told a lie. You acquired knowledge so that you might be called "a scholar", and you recited the Quran so that it might be said: "He is *Qari*" and such has been said. Then an order will be passed against him and he will be dragged with his face downward and thrown into the Fire. Then there will be brought a man whom Allah had made abundantly rich and had granted every kind of wealth. Allah will make him recount His blessings and he will recount them and admit having enjoyed them in his lifetime. Allah will then ask: What have you done to requite these blessings? He will say: I spent money in every cause in which Thou wished that it should be spent. Allah will say: You are lying. You did so that it might be said about you: "He is a generous fellow" and so it was said. Then will Allah pass the order and he will be dragged with his face downward and thrown into Hell.[162]

SELF-CONCEIT AND OSTENTATION

Self-conceit, ostentation and arrogance are the results of having too much love for oneself. The difference between self-conceit and pride is that pride has an additional element in it, i.e. a proud person thinks himself superior to another person but in self-conceit only the conceited person is involved.

What happens is that when a person sees excellence and good qualities in himself, he becomes so fascinated by them that everything other than himself appears low and despicable to him. However, all the qualities he admires in himself are imaginary. This attitude is called self-admiration and self-conceit and it produces ostentation in the person, often leading to pride and haughtiness.

In the battle of Hunayn, the Muslims were greater in number than the infidels. This produced arrogance in them and they thought themselves to be invincible. Allah did not like this haughtiness and when the signs of defeat became apparent to them their haughtiness disappeared and they came to their senses. Allah then helped them and gave them victory. Allah says in the Holy Quran:

وَيَوْمَ حُنَيْنٍ إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ فَلَمْ تُغْنِ عَنْكُمْ شَيْئًا (توبہ ۲۵)

And on the day of Hunayn: Behold! your great numbers elated you, but they availed you naught. [*al-Tauba* 25]

The Muslims have therefore been taught that when they participate in *jihad*, they should not have false pride, conceit and ostentation in them. Instead everyone should be an embodiment of sincerity and selflessness. Allah says:

وَلَا تَكُونُوا كَالَّذِينَ خَرَجُوا مِن دِيَارِهِم بَطَرًا وَرِئَاءَ النَّاسِ (انفال: ٤٧)

And be not like those who started from their homes insolently and to be seen of men. [*al-Anfal* 47]

The above verse is in connection with *Quraish*. It describes how the *Quraish* had come to fight on the battlefield of Badr in order to show their power and strength.

The disease of selfishness and conceit becomes commonplace in the individuals of a nation when there is an abundance of wealth, social facilities and happiness. They neither remember the duty they owe to Allah nor the obligations they owe to fellow human beings. Every one becomes intoxicated with pride of wealth and this is the time when the downfall of a nation begins:

وَكَمْ أَهْلَكْنَا مِن قَرْيَةٍ بَطِرَتْ مَعِيشَتَهَا (قصص: ٥٨)

And how many populations We destroyed, which exulted in their life (of ease and plenty)! [*al-Qasas* 58]

This refers to nations which were destroyed, but the day will come when the whole world will be destroyed and that will be the Day of Resurrection. Many signs of the coming of the Day of Resurrection have been told by the Prophet ﷺ and one of them is that every person would take his own opinion to be the right one, would be proud of it and exult in it. This would be the time when everyone should take care of himself.[163]

People who are strict in religious matters also become victims of haughtiness and self-conceit and they think too much of their piety. Allah has forbidden this kind of self-admiration:

فَلَا تُزَكُّوا أَنفُسَكُمْ ۖ هُوَ أَعْلَمُ بِمَنِ اتَّقَىٰ ○ (نجم: ٣٢)

Therefore justify not yourselves: He knows best who it is that guards against evil. [*al-Najm* 32]

By virtue of possessing religious knowledge, the Christians and Jews had become so arrogant and self-conceited that they thought themselves to be the beloved ones and the children of God:

وَقَالَتِ الْيَهُودُ وَالنَّصَارَىٰ نَحْنُ أَبْنَاءُ اللَّهِ وَأَحِبَّاؤُهُ (مائدہ: ١٨)

(Both) the Jews and the Christians say: "We are sons of God, and His loved ones." [*al-Maida* 18]

قُلْ يَا أَيُّهَا الَّذِينَ هَادُوا إِن زَعَمْتُمْ أَنَّكُمْ أَوْلِيَاءُ لِلَّهِ مِن دُونِ النَّاسِ (جمعہ: ٦)

Say (O Muhammad): O ye who are Jews! If ye claim that ye are favoured of Allah apart from (all) mankind, ... [*al-Jumu'a* 6]

By pondering on the above verses it becomes clear that self-admiration and self-conceit are a deception. Once the screen of this deception is lifted it becomes apparent that it was no more than a mirage. The result of such deception in social and political fields becomes apparent in this world, but the result of religious deception would only become known in the Hereafter.

Islam has completely put a stop to the causes of this vice. It has been narrated in a *hadith* that once the Prophet ﷺ heard a man praising another man and he was exaggerating in his praise. The Prophet ﷺ addressed the praiser and said, "You have cut the back of the man." On another occasion, a man was mentioned before the Prophet ﷺ and another man praised him greatly. The Prophet ﷺ said, "You have cut the neck of your friend." Then he advised, "If it is indispensable for anyone of you to praise someone, then he should say, `I think that he is so and so'."[164] Praise has been prohibited because it produces a feeling of arrogance and conceit in the one who is praised.

The panacea for this disease is that no one should regard any good quality that he might possess to be the result of his own efforts, instead he should consider it to be due to the favours and blessings of Allah. This is the reason why Allah repeatedly highlights this aspect when he mentions His favours. Allah says in the Holy Quran:

لَا تَفْرَحُوا بِمَا آتَاكُمْ (حدید: ٢٣)

Nor exult over favours bestowed upon you. [*al-Hadid* 23]

EXTRAVAGANCE

Spending more than one can afford or more than the occasion demands is called extravagance. Islam came to Arabia when the generosity of Arabs had grown into extravagance. This is the reason why among all the religions of the world, Islam is the only religion which has checked extravagance and commanded people to spend within their means. The reason for this is that the community does not derive any benefit from extravagance because the individual wealth, which in fact is the wealth of the nation, is destroyed. Furthermore, behind extravagance there usually lies pride, arrogance and show, and the evils which these vices produce are well known.

In pre-Islamic days, Arabs at social gatherings would drink and gamble, and in the state of intoxication would squander everything they

had won. If they won animals, they would slaughter them needlessly. In the poetry of pagan times are found innumerable poems eulogising such events. One way of seeking name and fame and to display their generosity was for two men to slaughter camel after camel until the camels of one were exhausted and he was regarded as the loser. This custom was called *Ma'atarah*. The Prophet ﷺ put a stop to such activity which was only carried out to show vainglory and pride.[165]

The motive behind the generosity of the Arabs was usually name and fame, vainglory and pride and this produced immoderation in their generosity. On religious grounds, because of an absence of sincerity, it was not acceptable to Allah. From worldly point of view, the result of such behaviour was that often they would turn into paupers and face destitution after having squandered all their wealth and property. Then, after wasting their own property, they would rob others and use the stolen wealth on occasions for exhibitionism. To remove immoderation in spending, Allah fixed the due rights of kin and the deserving, in terms of wealth, and called spendthrifts the "Brothers of the Satan":

وَاٰتِ ذَالْقُرْبٰى حَقَّهٗ وَالْمِسْكِيْنَ وَابْنَ السَّبِيْلِ وَلَا تُبَذِّرْ تَبْذِيْرًا ○ اِنَّ الْمُبَذِّرِيْنَ كَانُوْٓا اِخْوَانَ الشَّيٰطِيْنِ ط وَكَانَ الشَّيْطٰنُ لِرَبِّهٖ كَفُوْرًا ○ (اسرائیل: ۲۶)

Give the kinsman his due, and the needy, and the wayfarer, and squander not (thy wealth) in wantonness. Lo! the squanderers were ever brothers of the Satan, and the Satan was ever an ingrate to his Lord. [*Bani Isra'il* 26-27]

From the last part of this verse it becomes clear that indulging in extravagance is tantamount to being ungrateful. Even today people indulge in similar extravagance on occasions of happiness or sorrow, such as marriage and death. Such people, in Quranic terminology, are brothers of Satan. This teaching is not against generosity, for real generosity lies somewhere between squandering and niggardliness. Allah has said that the one who indulges in extravagance would become destitute, worthless and blameworthy.

وَلَا تَجْعَلْ يَدَكَ مَغْلُوْلَةً اِلٰى عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ فَتَقْعُدَ مَلُوْمًا مَّحْسُوْرًا ○ (بنی اسرائیل: ۲۹)

Make not thy hand tied (like a niggard's) to thy neck, nor stretch it forth to its utmost reach, so that thou become blameworthy and destitute. [*Bani Isra'il* 29]

Due to the fact that the special quality of moderation in generosity was produced by the teachings of Islam, Allah has regarded this quality a distinctive feature of Muslims. Allah says:

وَالَّذِيْنَ اِذَآ اَنْفَقُوْا لَمْ يُسْرِفُوْا وَلَمْ يَقْتُرُوْا ط وَكَانَ بَيْنَ ذٰلِكَ قَوَامًا ○ (فرقان: ٦٧)

Those who, when they spend, are not extravagant and not niggardly, but hold a just (balance) between those (extremes). [*al-Furqan* 67]

This teaching must not lead one to think that Islam wants people to live ungracefully and that it encourages frugality in eating, drinking and clothing etc. What it teaches is that every person should live within his means and should not spend more than he can afford. In other words, to keep a balance in spending depends upon the individual and his means. Allah says in the Holy Quran:

وَكُلُوْا وَاشْرَبُوْا وَلَا تُسْرِفُوْا ط اِنَّهٗ لَا يُحِبُّ الْمُسْرِفِيْنَ (اعراف: ۳۱)

Eat and drink, but waste not by excess, for Allah loveth not the wasters. [*al-A'raf* 31]

Giving charity (*sadaqa*) is one of the great virtues in Islam, but according to some commentators giving more than one can afford is not commendable.

كُلُوْا مِنْ ثَمَرِهٖٓ اِذَآ اَثْمَرَ وَاٰتُوْا حَقَّهٗ يَوْمَ حَصَادِهٖ وَلَا تُسْرِفُوْا ط اِنَّهٗ لَا يُحِبُّ الْمُسْرِفِيْنَ ○ (انعام: ۱٤۱)

Eat of their fruit in their season, but render the dues that are proper on the day that the harvest is gathered. But waste not by excess: for Allah loveth not the wasters. [*al-An'am* 141]

JEALOUSY

If somebody desires to obtain those favours which Allah has bestowed on another, for example knowledge, wealth and property, name and fame, or some other temporal or religious blessing, this is called *munafasat* (envy) and is not unethical; in fact it is rather commendable in religious matters. Nevertheless, if he does not like Allah's favours being bestowed upon another and desires that person to be deprived of these favours, then this is *hasad* (jealousy). This definition is confirmed by the Holy Quran. For during the times of the Prophet ﷺ, Allah bestowed special favours on Muslims such as the Quran and *Iman* (Faith) and the Jews became jealous of the believers.

اَمْ يَحْسُدُوْنَ النَّاسَ عَلٰى مَآ اٰتٰهُمُ اللّٰهُ مِنْ فَضْلِهٖ (النساء: ٥٤)

Or are they jealous of mankind for what Allah hath given them of His bounty? [*al-Nisaa* 54]

They wanted that these bounties be taken away from them:

وَدَّ كَثِيْرٌ مِّنْ اَهْلِ الْكِتٰبِ لَوْ يَرُدُّوْنَكُمْ مِنْ بَعْدِ اِيْمَانِكُمْ كُفَّارًا ۚ حَسَدًا مِّنْ عِنْدِ اَنْفُسِهِمْ (بقرہ:۱۰۹)

Many of the People of the Scripture long to make you disbelievers after your belief, through jealousy on their own account. [*al-Baqara* 109]

There are three kinds of jealousy and envy:

1- In the first kind: a person wants the bounty possessed by another to be taken away from him, whether or not he himself would be able to obtain it, or even if he does not want to obtain it. This is the worst kind of jealousy. The infidels displayed this kind of jealousy, wishing that the *Iman* (Faith) of the believers be taken away from them so that they would also become unbelievers like them:

وَدُّوْا لَوْ تَكْفُرُوْنَ كَمَا كَفَرُوْا فَتَكُوْنُوْنَ سَوَآءً (نساء:۸۹)

They but wish that ye should reject Faith, as they do, and thus be on the same footing (as they). [*al-Nisaa* 89]

2- In the second kind: a person desires to possess the bounty belonging to another, and his real objective is to obtain that particular bounty. However, sometimes he cannot get that bounty unless it is taken away from the possessor and so he has no other choice but to wish that the possessor be deprived of that bounty.

3- In the third kind: a person wishes to have a certain bounty possessed by another, but he does not wish that the other be deprived of it.

Of the above three categories the first type of person is the most loathsome. As for as the second category is concerned, since the object is not to deprive the other of his bounty, this cannot, in fact, be called jealousy. Nevertheless, casting an envious eye on the bounty of others has not been recommended:

وَلَا تَتَمَنَّوْا مَا فَضَّلَ اللّٰهُ بِهٖ بَعْضَكُمْ عَلٰى بَعْضٍ (نساء:۳۲)

And covet not the thing in which Allah hath made some of you excel others. [*al-Nisaa* 32]

This shows that wishing for exactly the same bounty which has been bestowed upon someone else is not commendable, and therefore not

recommended. Nonetheless, wishing to be bestowed with a bounty of a similar kind is not unethical. Allah says:

وَاسْئَلُوا اللّٰهَ مِنْ فَضْلِهٖ (نساء:۳۲)

(Do not be jealous to one another) but ask Allah of His bounty. [*al-Nisaa* 32]

The third type of person is not at all blameworthy, but is rather praiseworthy in religious matters. In *Shari'ah* it is called *sabqat* [to excel].

There are seven causes of jealousy:

1- The first cause of jealousy is grudge and enmity. If a person is inimical towards someone, he wishes afflictions to fall upon him. If it does happen, it makes him happy. On the other hand, if Allah bestows some favour on his adversary, he does not like it. The enmity which the infidels and hypocrites had with the believers was the result of this jealousy:

وَدُّوْا مَا عَنِتُّمْ ۚ قَدْ بَدَتِ الْبَغْضَآءُ مِنْ اَفْوَاهِهِمْ ۚ وَمَا تُخْفِيْ صُدُوْرُهُمْ اَكْبَرُ (ال عمران:۱۱۸)

They love to hamper you. Hatred is revealed by (the utterance of) their mouths, but that which their breasts hide is greater. [*Al-i-'Imran* 118]

اِنْ تَمْسَسْكُمْ حَسَنَةٌ تَسُؤْهُمْ ۚ وَاِنْ تُصِبْكُمْ سَيِّئَةٌ يَّفْرَحُوْا بِهَا (ال عمران:۱۲۰)

If a lucky chance befall you, it is evil unto them, and if disaster strike you they rejoice there at. [*Al-i-'Imran* 120]

Equality of status need not necessarily be present in the jealousy which results due to enmity and grudge. Even a man of a low rank may wish ill of a man of high status.

2- The second cause of jealousy is misplaced personal ego and pride. When a person of the same status attains a higher position, his peers cannot bear to see it, they do not like his elevated position and wish that he may lose it so that they may be equal again.

3- The third cause of jealousy is produced in a situation when someone's subordinate attains a higher rank or distinctive position and thus gets out of his subordination. The person may wish that the former subordinate gets out of his distinction so that he may again become his subordinate. This jealousy was found in *Quraish* infidels, who used to say:

اَهٰٓؤُلَآءِ مَنَّ اللّٰهُ عَلَيْهِمْ مِنْۢ بَيْنِنَا (انعام: ٥٣)

Are these they whom Allah favoureth among us? [*al-An'am* 53]

The above verse shows the jealousy felt by the nobles and gentiles of the infidel *Quraish*. Their pride and arrogance forced them to treat others with contempt.

4- The fourth cause of jealousy is produced in a situation in which someone who was thought to be an ordinary person, receives an extraordinary distinction. This surprises the people, and this surprise leads them to deny that distinction. This was the reason why infidels used to deny the prophethood of the prophets and would say in a surprised tone:

بَعَثَ اللّٰهُ بَشَرًا رَّسُوْلًا (بنی اسرائیل: ٩٤)

Has Allah sent a man (like us) to be (His) Apostle? [*Bani Isr''il* 94]

5-The fifth cause of jealousy is produced in a situation when two people want to achieve the same object. They both view each other with envy and jealousy. If one of them succeeds in achieving his object, the other becomes inimical towards him; for example, the jealousy and envy which exists among the many wives of a husband, or the several sons of a father. The conspiracy by the brothers of Yusuf عليه السلام(Joseph) to kill him was also due to this kind of jealousy.

اِذْ قَالُوْا لَيُوْسُفُ وَاَخُوْهُ اَحَبُّ اِلٰٓى اَبِيْنَا مِنَّا وَ نَحْنُ عُصْبَةٌ (يوسف ٨)

When they said: Verily Joseph and his brother are dearer to our father than we are, many though we be. [*Yusuf* 8]

6-The sixth cause of jealousy is produced by love of rank, position and status. Those who wish to be superior and unique in status, when find that another person has become equal, cannot usually cope with it and wish that the person might lose the honour, distinction and status by virtue of which he has become equal to them.

Before Islam the Jews had superiority over the Arabs in knowledge and religious matters but when Islam came along they lost this superiority. So, they became jealous of the Muslims and were determined to uproot Islam. The people of Medina decided to crown 'Abdullah bin Ubayy and make him their king but Islam prevented this happening. He felt immensely offended and because of it he behaved rudely with the Prophet ﷺ in a gathering.[166]

7-The seventh cause of jealousy is maliciousness which certain people naturally posses. When they see someone in a better condition, they find it unpalatable, and when they see someone suffering they feel happy. For this kind of jealousy, it is not necessary to have any desire, common interest or relationship; these evil-natured people are jealous of everyone.

Jealousy occurs mostly between people who have something in common and is not often produced between unrelated people. For example, one learned person can be jealous of another learned person, or a devout person can be jealous of another devout person because learning and worship respectively are common between them. On the contrary, a learned man or a devout person does not feel any kind of jealousy with a trader or a professional person because they have nothing in common.

By creating a relationship of brotherhood between the believers, Islam produced a very wide international fraternity between them. All the situations and reasons which cause jealousy could have taken a hold in this vast brotherhood, and a feeling of jealousy could have easily been aroused in them. For this reason the Prophet ﷺ advised believers to refrain from all immoralities which could produce disunity and discord in the brotherhood. The Prophet ﷺ said:

اياكم والظن فان الظن اكذب الحديث ولا تحسسوا ولا تجسسوا ولا تحاسدوا ولا تدابروا ولا تباغضوا وكانوا عباداللّٰه اخوانا (بخاری کتاب الادب باب ما ینهی عن التحاسد والتدابر)

Beware of suspicion, for suspicion is the worst of false tales; and do not look for the others' faults and do not spy, and do not be jealous of one another, and do not desert (cut your relation with) one another, and do not hate one another; and O Allah's worshippers! Be brothers (as Allah has ordered you)!"[167]

Hafiz Ibn Hajar has quoted Qartabi to explain this *hadith*:

معنى كونوا كاخوان النسب فى الشفقة والرحمة والمحبة..... والمواساة والمعاونة والنصيحة

This means that in mercy, affection, fellow-feeling, love, mutual help and friendship, the believers should be like natural brothers.[168]

This brotherhood can be maintained only if all the immoralities quoted in the above *hadith* are avoided; otherwise, instead of brother-hood, enmity would arise, and as a result of enmity the feeling

of brotherhood, as well as all the ethical virtues which are the natural outcome of the brotherhood, would disappear. Hafiz Ibn Hajar has further explained the above *hadith* as follows:

كانه قال اذا تركتم هذه المنهيان كنتم اخوانا ومفهومه اذلم تتركوها تصيروا اعداء ومعنى كونوا اخوانا مما سبق ذكره وغير ذلك من الامور المقتضية لذلك نفيا واثباتا (فتح الباری جلد دهم)

In other words, the Prophet ﷺ said: If you people leave the forbidden things, you will become brothers. It means that if you do not leave them, you will become enemies. "Be brothers" means attain those ethical virtues which produce brotherhood, and these ethical virtues are those which have been mentioned above. Apart from these there are many other acts which produce or hinder brotherhood. [*Fath al-Bari* , Vol. X]

Of all the immoralities, the most dangerous is jealousy and this is a feeling which is rarely absent from any heart. It has been narrated in a *hadith* that nobody can be free from omen, suspicion and jealousy. When asked about the remedy to get rid of them, the Prophet ﷺ said: When somebody has a notion of a bad omen when doing something, he should carry on doing that work and not abandon it; if there arises suspicion in someone's mind, he should not believe it to be true; and if there appears jealousy in someone's heart, he should not become inclined towards transgression.[169] One should, therefore, be aware that appearance of jealousy in practical lives destroys all ethical virtues, and this spark of fire can burn the harvest of Islam to ashes. For this reason the Prophet ﷺ said:

اياكم والحسد فان الحسد ياكل الحسنات كما تاكل النار الحطب (ابوداؤد كتاب الادب فی الحسد)

Avoid jealousy, for jealousy devours good deeds just as fire devours fuel.[170]

It becomes clear that, from an ethical viewpoint, jealousy is an extremely dangerous thing. In the Holy Quran, Allah has advised the Prophet ﷺ and all believers to seek His refuge from this danger:

وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ ○ (فلق ۵)

And from the evil of the jealous when he practises jealousy. [*al-Falaq* 5]

FOUL LANGUAGE

Foul language takes many forms. One is connected with the sex and the people who indulge in it are usually reprobates, bold youths, and intimate friends. In their informal and licentious assemblies there is often mention of the beauty and elegance of women, descriptions of their features and narrations of incidents which sometimes reach the limit of obscenity.

This kind of foul language is called *Rafth* in Arabic and it has been forbidden in the following verse of the Holy Quran:

فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ (بقرہ:۱۹۷)

Let there be no obscenity, nor wickedness, nor wrangling in the *Hajj*. [*al-Baqara* 197]

In the above verse *Hajj* period has been especially mentioned because, during this period, there is a great gathering of men and women, and therefore no one should indulge in foul or obscene language. This occasion is only for the remembrance of Allah. The fact is that Islam has generally forbidden the use of foul language whether it is a *Hajj* period or any other time. It has been stated in the *Sunan Abu Dawud* that once, after *salat,* the Prophet ﷺ told the congregation of men and women [171] to be seated in their places and, after praising Allah, he addressed the men and said, "Is there any man among you who approaches his wife, closes the door, covers himself with a curtain; and is concealed with the curtain of Allah?" The men replied: "Yes". The Prophet ﷺ said, "Thereafter he sits and says, `I did so-and-so; I did so-and-so.'" The people kept silent and the Prophet ﷺ then turned to the women and said, "Is there any woman among you who narrates it?" No one replied. Then a girl raised herself up on one of her knees so that he could see her and listen to her. She said, "Apostle of Allah, they (the men) describe the secrets (of intercourse) and they (the women) also describe the secrets (of intercourse) to the people." After listening her the Prophet ﷺ said, "Do you know what the similitude is?" He said, "The likeness of this act is the likeness of a female Satan who meets the male Satan on the roadside; he fulfils his desire with her while the people are looking at him."[172]

In other words, doing a sexual act openly and describing it frankly are equally shameful. So, to save oneself from indulgence in foul language one should not cross the limits of sanctity set by Allah. Otherwise, by talking about these intimate acts people will become accustomed to them and a day will come when obscene talk will clear

of brotherhood, as well as all the ethical virtues which are the natural outcome of the brotherhood, would disappear. Hafiz Ibn Hajar has further explained the above *hadith* as follows:

كانه قال اذا تركتم هذه المنهيان كنتم اخوانا ومفهومه اذلم تتركوها تصيروا اعداء ومعنى كونوا اخوانا مما سبق ذكره وغير ذلك من الامور المقتضية لذلك نفيا واثباتا (فتح البارى جلد دهم)

In other words, the Prophet ﷺ said: If you people leave the forbidden things, you will become brothers. It means that if you do not leave them, you will become enemies. "Be brothers" means attain those ethical virtues which produce brotherhood, and these ethical virtues are those which have been mentioned above. Apart from these there are many other acts which produce or hinder brotherhood. [*Fath al-Bari* , Vol. X]

Of all the immoralities, the most dangerous is jealousy and this is a feeling which is rarely absent from any heart. It has been narrated in a *hadith* that nobody can be free from omen, suspicion and jealousy. When asked about the remedy to get rid of them, the Prophet ﷺ said: When somebody has a notion of a bad omen when doing something, he should carry on doing that work and not abandon it; if there arises suspicion in someone's mind, he should not believe it to be true; and if there appears jealousy in someone's heart, he should not become inclined towards transgression.[169] One should, therefore, be aware that appearance of jealousy in practical lives destroys all ethical virtues, and this spark of fire can burn the harvest of Islam to ashes. For this reason the Prophet ﷺ said:

اياكم والحسد فان الحسد ياكل الحسنات كما تاكل النار الحطب (ابوداؤد كتاب الادب فى الحسد)

Avoid jealousy, for jealousy devours good deeds just as fire devours fuel.[170]

It becomes clear that, from an ethical viewpoint, jealousy is an extremely dangerous thing. In the Holy Quran, Allah has advised the Prophet ﷺ and all believers to seek His refuge from this danger:

وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ O (فلق:٥)

And from the evil of the jealous when he practises jealousy. [*al-Falaq* 5]

FOUL LANGUAGE

Foul language takes many forms. One is connected with the sex and the people who indulge in it are usually reprobates, bold youths, and intimate friends. In their informal and licentious assemblies there is often mention of the beauty and elegance of women, descriptions of their features and narrations of incidents which sometimes reach the limit of obscenity.

This kind of foul language is called *Rafth* in Arabic and it has been forbidden in the following verse of the Holy Quran:

فَلَا رَفَثَ وَلَا فُسُوْقَ وَلَا جِدَالَ فِى الْحَجِّ (بقرہ:١٦٧)

Let there be no obscenity, nor wickedness, nor wrangling in the *Hajj*. [*al-Baqara* 197]

In the above verse *Hajj* period has been especially mentioned because, during this period, there is a great gathering of men and women, and therefore no one should indulge in foul or obscene language. This occasion is only for the remembrance of Allah. The fact is that Islam has generally forbidden the use of foul language whether it is a *Hajj* period or any other time. It has been stated in the *Sunan Abu Dawud* that once, after *salat*, the Prophet ﷺ told the congregation of men and women [171] to be seated in their places and, after praising Allah, he addressed the men and said, "Is there any man among you who approaches his wife, closes the door, covers himself with a curtain; and is concealed with the curtain of Allah?" The men replied: "Yes". The Prophet ﷺ said, "Thereafter he sits and says, `I did so-and-so; I did so-and-so.'" The people kept silent and the Prophet ﷺ then turned to the women and said, "Is there any woman among you who narrates it?" No one replied. Then a girl raised herself up on one of her knees so that he could see her and listen to her. She said, "Apostle of Allah, they (the men) describe the secrets (of intercourse) and they (the women) also describe the secrets (of intercourse) to the people." After listening her the Prophet ﷺ said, "Do you know what the similitude is?" He said, "The likeness of this act is the likeness of a female Satan who meets the male Satan on the roadside; he fulfils his desire with her while the people are looking at him."[172]

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the way for obscene actions. It is for this reason that when an unavoidable need arises for talking about these personal matters, they are usually expressed in an allegorical and metaphorical language which makes the meanings clear but in a concealed and modest manner. The Holy Quran has also used the allegorical and metaphorical language for expressing such matters:

وَقَدْ اَفْضٰى بَعْضُكُمْ اِلٰى بَعْضٍ (نساء: ٢٠)

When ye have gone in unto each other,... [*al-Nisaa* 21]

اَوْ لٰمَسْتُمُ النِّسَآءَ (نساء: ٤٣)

Or ye have been in contact with women,... [*al-Nisaa* 43]

'Abdullah bin 'Abbas رضی اللہ عنہ says that because Allah is shy and noble, He has mentioned sexual intercourse allusively by the Arabic word *Lams* [touch]. Other metaphorical words which Islam has invented for this purpose and which have been used in matters of jurisprudence, have by virtue of common usage reached the stage of manifest clarity. In fact, all these words are metaphors. According to Islamic teachings urination and defecation, as well as loathsome and shameful diseases, should also be mentioned metaphorically. In *hadiths,* for urination and defecation the phrase "the necessary call of nature" has been used, as a metaphor. The Arabic word used by the Holy Quran for this purpose is *"Ghayat"* which literally means "low lying ground" (because such a ground is usually used for the call of nature).

اَوْ جَآءَ اَحَدٌ مِّنْكُمْ مِّنَ الْغَآئِطِ (نساء: ٤٣)

Or one of you has come from a low lying ground,... [*al-Nisaa* 43]

In the Holy Quran, Allah has referred to leucoderma metaphorically by the Arabic word *su'* which means harm or defect.

وَاضْمُمْ يَدَكَ اِلٰى جَنَاحِكَ تَخْرُجْ بَيْضَآءَ مِنْ غَيْرِ سُوْٓءٍ اٰيَةً اُخْرٰى (طه: ٢٢)

Now draw thy hand close to thy side: it shall come forth white (and shining), without harm (or stain),- as another Sign,- [*Ta-Ha* 22]

Another form of foul language is connected with anger and wrath, and is called abuse and reviling. This usually occurs during quarrels and fights. On the occasion of *Hajj,* when there gathers a multitude of people, there are a great many opportunities to quarrel and fight but Allah has used the phrase la *fusooq* to prohibit it:

فَلَا رَفَثَ وَلَا فُسُوْقَ وَلَا جِدَالَ فِى الْحَجِّ (بقرہ: ١٩٧)

Let there be no obscenity, nor wickedness, nor wrangling in the *Hajj.* [*al-Baqara* 197]

There are many forms of abuse and reviling. Sometimes a person calls another person's parents bad names, finds faults in his ancestry or points out his defects; so much so that if the person concerned is suffering from any loathsome disease such as leucoderma or leprosy, he might also be taunted for that. In certain circumstances, if the person has done something wrong or has treated the abuser badly, he might announce that as well.

The Holy Quran has prohibited all forms of bad language in one brief phrase:

لَا يُحِبُّ اللّٰهُ الْجَهْرَ بِالسُّوْٓءِ مِنَ الْقَوْلِ اِلَّا مَنْ ظُلِمَ (نساء: ١٤٨)

Allah loveth not the utterance of harsh speech save by one who hath been wronged. [*al-Nisaa* 148]

The Holy Quran and *hadiths* have repeatedly mentioned in detail the wisdom and expedience of refraining from foul language. Some of these are as follows:

1-While reviling and abusing, people usually indulge in excesses. For example, if one abuses once, the other abuses twice; if one abuses the other's father, the other in return includes both father and mother. In order to save oneself from the offensive language of another one must ignore it and not indulge in abusing back at all. Allah has mentioned this point in the following verse:

وَلَا تَسُبُّوا الَّذِيْنَ يَدْعُوْنَ مِنْ دُوْنِ اللّٰهِ فَيَسُبُّوا اللّٰهَ عَدْوًۢا بِغَيْرِ عِلْمٍ (انعام: ١٠٨)

Revile not ye those whom they call upon besides Allah, lest they out of spite revile Allah in their ignorance. [*al-An'am* 108]

This point has been stated thus by the Prophet ﷺ in one *hadith*. He said, "It is one of the greatest sins that a man should curse his parents." It was asked by the people, "O Allah's Apostle! How does a man curse his parents?" The Prophet ﷺ said, "The man abuses the father of another man and the latter abuses both the father and mother of the former."[173]

2- A foul-mouthed person becomes deprived of the advantages of a collective and social life, because people stop socialising with him. According to a *hadith* narrated by 'Aisha رضی اللہ عنہا, a man asked permission to enter upon the Prophet ﷺ. When the Prophet ﷺ saw him he said, "What an evil brother of his tribe! And what

the way for obscene actions. It is for this reason that when an unavoidable need arises for talking about these personal matters, they are usually expressed in an allegorical and metaphorical language which makes the meanings clear but in a concealed and modest manner. The Holy Quran has also used the allegorical and metaphorical language for expressing such matters:

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an evil son of his tribe!" When that man sat down, the Prophet ﷺ behaved with him in a nice and polite manner and was completely at ease with him. When the person left, 'Aisha رضی اللہ عنہا said, "O Allah's Apostle! When you saw that man, you said so and so about him, then you showed him kind and polite behaviour, and you enjoyed his company?" The Prophet ﷺ replied, "O 'Aisha! Have you ever seen me speaking bad and dirty language? (Remember that) the worst people in Allah's sight on the Day of Resurrection will be those whom the people leave (alone) to save themselves from their evil deeds."[174]

3- Vulgar and foul language is reminiscent of the period of ignorance and is against good manners and courtesy. It is told in a *hadith* that once during a quarrel with his slave, Abu Dhar رضی اللہ عنہ called her mother bad names. The slave complained to the Prophet ﷺ who enquired about it until Abu Dhar رضی اللہ عنہ admitted to it. The Prophet ﷺ told Abu Dhar رضی اللہ عنہ, "You still have the traits of (the pre-Islamic period of) ignorance."[175] On the basis of this *hadith*, Imam Bukhari in his book *Adab al-Mafrad*, has come to the conclusion that calling slaves and servants bad names is not allowed.

4- It is a special teaching of Islam that affection, kindness, shyness and modesty are noble ethical qualities, and obviously, foul language runs counter to this. Once some Jews came to the Prophet ﷺ and said, *"As-Samu 'Alaikum"* (death be on you). In reply 'Aisha رضی اللہ عنہا said, "(Death) be on you, and may Allah curse you and shower his wrath upon you." On hearing this the Prophet ﷺ said, "O 'Aisha! you should be kind and lenient, and beware of harshness and *fuhsh* (i.e. bad words)."[176]

5- There is a very important motive behind the prohibition of reviling and abuse. During verbal abuse immodest and shameful acts are often stated and people cannot escape but to hear them. This encourages the members of a society to speak and listen lewd and shameful words and, when taken a step further, these words may take the form of actions.

It is for this reason that the Prophet ﷺ has regarded foul language as having the opposite meaning to modesty. He said that everything which involves foul language becomes ugly and everything accompanied by modesty becomes beautiful.[177] From this it is made clear that obscenity and modesty are opposites.

6- Reviling and abusing injures people's feelings. Therefore, the

Muslims should refrain from it. Once the Prophet ﷺ was asked who amongst the Muslims was better, his answer was: Those from whose hand and tongue the Muslims are safe.[178] Speaking ill of the dead has also been prohibited because it injures the feelings of their relatives and friends.[179]

7- Calling others bad names is forerunner of quarrels and fights. Killing a Muslim is disbelief. Anything which causes it must necessarily be an evil, if not disbelief. The Prophet ﷺ said, "Abusing a Muslim is *Fusooq* (evil-doing), and killing him is *Kufr* (disbelief)."[180]

From the above points it becomes clear that foul language and obscenity are against Islamic teachings and against its distinctive features. Therefore, anyone who desires to lead his life according to the teachings of Islam, should avoid indulging in this immoral behaviour. The Prophet ﷺ said that the one who is a Muslim, would not taunt, revile and curse others; and would not indulge in foul and lewd language.[181] In another *hadith* foul language has been regarded as the sign of a hypocrite.[182]

What has been discussed so far, concerns abuses and taunts between human beings, but foul language is not limited to human beings only. Sometimes, people also use bad language against animals and even non-living objects when they are harmed by them in anyway. For instance, when somebody encounters a bad time, he starts cursing and reviling that period. It does not occur to him that it is not a fault of the time and what happened was according to the Will of Allah. Islam has therefore forbidden people to curse such things. This has been expressed by the Prophet ﷺ through the tongue of Allah. "Allah said, the offspring of Adam abuses the *Dahr* (Time), and I am the *Dahr;* in My Hands are the night and the day."[183] In other words, to abuse time is to abuse Allah.

Once it so happened that the wind snatched away a man's cloak and he cursed it. The Prophet ﷺ said, "Do not curse it, for it is under the command (of Allah)."[184]

Once during a journey a woman cursed her riding beast (she-camel). The Prophet ﷺ ordered her to remove the saddle from it as a punishment for cursing the beast.[185]

In Islam reviling does not only mean using extremely abusive language, but includes any language which insults or hurts someone. Calling someone an unbeliever (*Kafir*) or sinner (*Fasiq*) is usually not

an evil son of his tribe!" When that man sat down, the Prophet ﷺ behaved with him in a nice and polite manner and was completely at ease with him. When the person left, 'Aisha رضی اللہ عنہا said, "O Allah's Apostle! When you saw that man, you said so and so about him, then you showed him kind and polite behaviour, and you enjoyed his company?" The Prophet ﷺ replied, "O 'Aisha! Have you ever seen me speaking bad and dirty language? (Remember that) the worst people in Allah's sight on the Day of Resurrection will be those whom the people leave (alone) to save themselves from their evil deeds."[174]

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In Islam reviling does not only mean using extremely abusive language, but includes any language which insults or hurts someone. Calling someone an unbeliever (*Kafir*) or sinner (*Fasiq*) is usually not

regarded as an abuse, but in Islam it is an abuse of the worst kind. The Prophet ﷺ said, "If somebody accuses another of *Fusooq* (by calling him *Fasiq*) or accuses him of *Kufr* (by calling him *Kafir*), such an accusation will revert (to the accuser) if his companion (the accused) is innocent."[186]

It means that if the accused person is really a *Fasiq* or *Kafir,* then the accuser will not be guilty of sin, but if the accuser's aim is to insult someone publicly and give him a bad name, then the accuser will definitely be guilty of sin.[187] In brief, Islam has safeguarded the honour and respect of every Muslim in the same way as it has safeguarded his life and property. It is told in a *hadith* that the Prophet ﷺ gave a sermon on a sacred day, in a sacred month, in a sacred city in which he said, "No doubt, your blood and your properties are sacred to one another like the sanctity of this day of yours, in this month of yours, in this town of yours, till the day you meet your Lord."[188]

A SHORT DISCUSSION ON VICES

Beside the vices discussed in previous pages, there are many other small immoralities and bad habits which can be enumerated and are forbidden by Islam, but basically they all come under one or other of the vices described above and for this reason they have not been detailed separately. In order to consider vices we have neither depended entirely on the philosophers of ethics, nor followed their principles. Instead, we have prepared an independent list of vices in the light of the Islamic religious teachings.

After looking at this list, it becomes clear that, according to Islam, there are three basic vices and that all the vices that exist come under one or the other of them.

The first basic vice is the *ABSENCE OF TRUTHFULNESS,* meaning a lack of concordance between heart and tongue. Falsehood, backbiting, breaking promises, slandering, suspicion, flattery, tale-bearing, two-facedness and false oaths etc. are different branches of the same one root. The second basic vice is the *LOVE OF WEALTH,* meaning extraordinary attachment to wealth and property. Niggardliness, greed and avarice, stealing, embezzlement, perfidy, dishonesty, and incorrect measuring and weighing etc. are offshoots of the same vice. The third basic vice is the *LOVE OF SELF,* meaning to take an extraordinary interest in one's own person. Jealousy, pride, arrogance, boasting, wrath and anger, oppression and malice etc. are different manifestations of the same.

Thus, it becomes clear that in order to protect oneself from evils, one must safeguard oneself against three basic vices. These three basic vices are, in fact, one's own selfish desires, and the one who saves himself from these, will find abode in paradise. The Holy Quran says:

وَاَمَّا مَنْ خَافَ مَقَامَ رَبِّهٖ وَنَهَى النَّفْسَ عَنِ الْهَوٰى ○ فَاِنَّ الْجَنَّةَ هِىَ الْمَاْوٰى (نازعات: ٤٠)

But as for him who feared to stand before his Lord and restrained his soul from lust, his abode will be the Garden. [*al-Nazi'at* 40-41]

GOOD MANNERS

The good etiquette which is observed by a person in his daily engagements and which is a necessary part of a civilised life, such as the way of living, of sitting, of walking, of eating and drinking, of sleeping and waking, of washing and bathing, is also known as good manners. The observation or non-observation of etiquette distinguishes a civilised person from an uncivilised one; giving due consideration to excellence and elegance in the observation of it is considered good mannerliness. Such observance produces pleasantness in communal and social life and, as a result, a person becomes cultured, civilised and dignified.

Good manners are based on the principle that in the conducting of daily work due consideration should be given to the fact that the performance of it may not cause annoyance or discomfort to others, and that the work is performed with excellence, beauty and elegance. The Prophet ﷺ of Islam, with his verbal instructions and practical actions, has established an excellent example for Muslims to follow.

Nations other than Muslims have received their religions from one source and their etiquette from another. For example, the Christians derived their religion from the Bible and their manners and etiquette from the Greeks and Romans. Contrary to this, in Islam the same one source is the fountainhead of both religion and etiquette. It was why when Islam, equipped only with the Holy Quran and the life of its Prophet ﷺ, reached to the wildest of people, it transformed them into civilised and cultured beings in a short span of time.

The experts on *hadiths* have separated good manners from general good behaviour and have written them separately in the Book of Purification, the Book of Foods, the Book of Drinks, the Book of Dress, the Book of Asking Permission to Enter, the Book of Good Manners and the Book of Greetings. In the following pages we have extracted these teachings from the general books of *hadiths,* specially of *Bukhari, Muslim, Tirmidhi* and *Abu Dawud.*

TRADITIONAL ETIQUETTE AND MANNERS

Islam is a religion close to nature and its manners are also natural and habitually desirable. They have been followed by all the prophets and are what help distinguish and elevate men from animals. Covering the nakedness of their bodies, trimming their hair and nails, cleaning

their bodies and clothes, produce in human beings a standard of etiquette and good manners which make them civilised and distinguish them from uncivilised human beings. It has been stated in a *hadith* that there are four traditions which have been associated with all the prophets, namely to be modest, to put on perfume, to use tooth-sticks and to marry.[1] In another *hadith* circumcision has also been included.

It is modesty which makes people to cover their nakedness; it urges them to screen themselves when attending the call of nature and when performing other private activities. Using perfume and cleaning teeth represent aspects of cleanliness and purification; and circumcision is a tradition of the Prophet Abraham and his descendents. According to the Torah it is a token of a covenant between God and Prophet Abraham عليه السلام.[2]

Prophet Abraham عليه السلام was the foremost teacher of mankind. In his time, mankind had reached the stage of ability to learn social ethics. So, the Prophet Abraham عليه السلام was taught the manners of physical cleanliness and purification which are the characteristics of *Fitra* (*Khisal al-Fitra*). It is mentioned in the *Adab al-Mafrad* of Imam Bukhari that Prophet Abraham عليه السلام was the first one to become circumcised, get his moustache clipped and his nails cut.[3] According to a Companion it is stated in a *hadith* that the Prophet ﷺ said, "Five are the acts of *Fitra*: circumcision, shaving the pubes, cutting the nails, plucking (shaving) the hair under the armpits and clipping the moustache."[4] According to another *hadith* the acts of *Fitra* are ten: clipping the moustache, letting the beard grow, using a tooth-stick, sniffing water to clean the nose, cutting nails, washing finger joints, removing the hair under armpits, shaving pubic hair, and cleaning one's private parts with water. The narrator said, "I have forgotten the tenth, but it may have been rinsing the mouth."[5]

These acts of *Fitra* have become the basis of purification in Islam. So, brushing teeth during ablution (*Wudu*) is desirable (*Mustahab*); sniffing water into nostrils, washing fingers and rinsing the mouth are regarded as necessary (*Wajib*).

The cutting of nails, trimming of hair and clipping of moustache are the necessities of cleanliness. People with long nails or a long moustache must realise that their nails and moustache contaminate their food and drink which they consume. This is not only disgusting to others but, from a medical point of view, may also be harmful to themselves. In Europe, the growing of long nails by women, and the growing of a long moustache by men are thought to be features of

elegance and beauty. In fact, both these things are clearly against the characteristic of *Fitra* and can be the source of contamination of food and drink.

As a result of a change in European fashion, the custom of growing moustaches is decreasing and the fashion of shaving off both moustache and beard is on the increase. These customs are against Islamic traditions and are against the etiquette which the Prophet ﷺ taught to his followers.

According to Abu Huraira رضى الله عنه the Prophet ﷺ said, "Trim closely the moustache, and grow the beard, and thus act against the fire-worshippers."6 In another *hadith* it has been reported by Ibn 'Umar رضى الله عنه that the Prophet ﷺ said, "Act against the polytheists, trim closely the moustache and grow the beard."[7] According to these teachings it is religiously important for all self-respecting Muslims to give themselves an Islamic appearance. One should not care about the fashion of the time because it is nothing but a figment of fanciful imagination.

ETIQUETTE AND MANNERS OF CLEANLINESS AND PURIFICATION

With regard to etiquette and good manners, one matter which has great significance is cleanliness and purification. Although Islam was born in a country where there was a comparative shortage of water, it made it obligatory to take a bath in certain situations. After sexual intercourse both husband and wife are not allowed to perform *salat*, which is an obligatory duty, without taking a bath. The Holy Quran says:

وَاِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوْا (مائدہ: ٦)

If you are in a state of ceremonial impurity, bathe your whole body. [*al-Maida* 6]

Another condition for performing *salat* is that the clothes used should be clean in accordance with Islamic teachings. The Holy Quran says:

وَثِيَابَكَ فَطَهِّرْ O (مدثر: ٤)

Thy raiment purify,... [*al-Muddaththir* 4]

If water is not available, or if there is a danger of harm in case of sickness, then one can use clean earth for purification:

فَتَيَمَّمُوْا صَعِيْدًا طَيِّبًا (مائدہ: ٦)

Then take for yourselves clean sand or earth,... [*al-Maida* 6]

Before offering *salat* one has first to wash one's hands, face and feet and wipe the head with wet hands. This is called *Wudu* (ablution).

اِذَا قُمْتُمْ اِلَى الصَّلٰوةِ فَاغْسِلُوْا وُجُوْهَكُمْ وَاَيْدِيَكُمْ اِلَى الْمَرَافِقِ وَامْسَحُوْا بِرُءُ سِكُمْ وَاَرْجُلَكُمْ اِلَى الْكَعْبَيْنِ (مائدہ: ٦)

When ye prepare for *salat,* wash your faces, and your hands (and arms) to the elbows; rub your heads (with water); and (wash) your feet to the ankles. [*al-Maida* 6]

It was made compulsory to take a bath on Friday to enable people to join the Friday congregation after becoming clean and purified. So that worshippers would be saved from the discomfort of offensive odour emitted from an unclean body, and that the whole gathering would be an embodiment of cleanliness and purification. Cleaning and washing the private parts after defecation and urination was made essential.

From the above commandments it becomes clear that cleanliness and purification are of special importance in Islam, so much so that they are a means of gaining Allah's love. The Holy Quran says:

وَيُحِبُّ الْمُتَطَهِّرِيْنَ O (بقرہ: ٢٢٢)

And (Allah) loves those who keep themselves pure and clean. [*al-Baqara* 222]

In order to make followers observe and adhere to the habit of cleanliness and purification and to ingrain it firmly in their minds, the Prophet ﷺ gave many lessons through his actions and talks:

1- The Prophet ﷺ said, "When anyone amongst you wakes up from sleep, he should wash his hands three times before putting them in the utensil, for he does not know where his hands were during the night.8 If anyone becomes unclean during sleep because of a sexual dream, it is compulsory for him to clean himself by taking a bath.[9]

The washing of hands has been emphasised to avoid pollution when a person takes water from a container. One should therefore be careful not to put one's hands into a water container unless one is certain of their cleanliness.

2- Ignoring the cleanliness of teeth is the root cause of many dental diseases. Therefore, the cleaning of teeth by using a *Miswak* (Tooth-Stick) was made *sunnah.* The Prophet ﷺ said, "Were it not hard on my *Ummah,* I would order them to use the tooth-stick at the time of every prayer."[10] Once some Muslims came to see the Prophet ﷺ and had unclean pale teeth. The Prophet ﷺ asked why he was seeing their teeth yellow and advised them to clean them with *Miswak.* [*Musnad Ahmad*]

3- One must not ease oneself on thoroughfares or under the trees,[11] because it causes inconvenience to the wayfarers using the thoroughfares and makes it difficult for the public and travellers who want to rest under the shade of a tree.

4- One must not urinate in a stagnant water and then wash in it. The sexually defiled person is not allowed to take bath in the standing water, because it will make it dirty and unusable for other people. The defiled person should take water from it and have a bath outside.

5-Generally, one should not urinate while standing because there is a chance of urine falling on the body and clothes. Further, there is a possibility of exposure. However, if there is no such risk and where there is no suitable place for sitting, urinating while standing is permissible.

6-To urinate one should look for soft ground, because urinating on hard ground may cause the splashing of urine which can defile both body and clothes.

7-A person should not urinate in the place where he takes a bath, especially if the floor is made of mud, because the absorbent nature of the floor would retain the urine there for some time. During the bath the splashes of water will become dirty and unclean, and by falling on the body will pollute the person.

8-After urination and defecation, one should cleanse the parts concerned. After cleansing with a clean and absorbent material it is recommended to wash with water. Washing should be done with the left hand; the right hand must not be used.

9-After washing the private parts, the hands should be washed with water and clean earth[12] (if soap is not available).

10-It is commendable for a Muslim to take a bath, change clothes, apply oil and put perfume on at least once a week. In fact, according to some experts of jurisprudence and traditions, the words of the *hadith* on the subject make it *wajib* (necessary) to take a bath.

Islam has fixed Friday for this purpose, because this is the day of common assembly for Muslims. The reason for making bathing necessary on Friday has been given in a *hadith* by Ibn 'Abbas رضی اللہ عنہ. He explained that the people were poor and used to wear woollen clothes, and would carry loads on their backs. Their mosque was small and its ceiling was low. It was a sort of trellis of vine. The Apostle ﷺ of Allah once came out on a hot day and the people were perspiring profusely in their woollen clothes so much so that a foul smell was emitting from them and it was causing trouble to everyone. When the Apostle ﷺ of Allah came across that foul smell, he said, "O people! when this day (Friday) comes, you should take a bath and every one of you should anoint the best oil and perfume one has."[13] The Prophet ﷺ also forbade coming to mosque after eating offensive smelling plants such as onion and garlic. He said, " He who eats onion and garlic should not approach our mosque."[14]

11-Bathing is not restricted to Friday only. One should remain clean and tidy all the time. Once the Prophet ﷺ saw a man whose hair was dishevelled. He said, "Could this man not find something to make his hair lie down?" He saw another man wearing dirty clothes and said, "Could this man not find something to wash his garments with?"[15]

In the matter of cleanliness and purification, Islam has kept in view simplicity and informality and has not given any instructions in its teachings which may become too hard, exaggerated, suspicious and superstitious. In fact, Islam has removed some of the hardships which were found in other religions. For instance, according to the Jewish religion, in order to become purified it was essential for a defiled person to take a bath and wait until the sun of that day had set, before being regarded as purified. According to Islamic teachings, a person has to take care that sprays of urine do not fall on his clothes or body. Taking more care than this is unnecessary and is regarded as exaggeration. It has been reported in the book of *hadiths* that Abu Musa رضی اللہ عنہ inflicted extreme rigour upon himself in the matter of urination and urinated in a bottle and that when the skin of anyone amongst the Israelites was besmeared with urine, he would cut that portion with scissors. Someone told this to the Companion Hudhayfah رضی اللہ عنہ and he disapproved and said that he had seen the Prophet ﷺ keeping himself clean using ordinary care and remarked, "I wish that he should not inflict such an extreme rigour."[16]

Furthermore, it was a custom among the Jews that when a woman

was in a period of menstruation she would be segregated from her family who would stop eating and drinking with her. According to Islam, a woman is allowed to partake in every social activity except sexual intercourse during the period of menstruation. The Holy Quran says:

وَيَسْئَلُوْنَكَ عَنِ الْمَحِيْضِ ط قُلْ هُوَ اَذًى فَاعْتَزِلُوْا النِّسَآءَ فِى الْمَحِيْضِ وَلَا تَقْرَبُوْهُنَّ حَتّٰى يَطْهُرْنَ ج فَاِذَا تَطَهَّرْنَ فَاْتُوْهُنَّ (بقرہ: ۲۲۲)

They question thee (O Muhammad) concerning menstruation. Say: It is an illness, so let women alone at such times and go not in unto them till they are cleansed. And when they have purified themselves, then go in unto them,... [*al-Baqara* 222]

According to the above revelation, a woman is allowed to do everything when menstruating, apart from sexual intercourse, and the Prophet ﷺ exemplified it with his own actions. *Umm al-Mumineen* 'Aisha رضی اللہ عنہا says that she used to wash and comb the Prophet's hair while in a state of menstruation. Once the Prophet ﷺ asked 'Aisha رضی اللہ عنہا to get something and she replied that she was in a state of menstruation. Thereupon the Prophet ﷺ said, "Your menstruation is not in your hand."[17]

In a state of defilement one must not go to a sacred place, such as a mosque, and must not touch the Holy Quran. For this reason, some of the Companions, while in a state of sexual defilement, refrained from shaking hands and sitting with the Prophet ﷺ. Thereupon the Prophet ﷺ said, "A Muslim is not defiled."[18] In other words, by sexual defilement a Muslim does not become untouchable. So, it is permissible to associate with and eat and drink with a person who is sexually defiled.

Once a woman asked Umm Salamah رضی اللہ عنہا, "I am a woman having a long border of clothes and I walk in filthy place; (then what I should do?). Umm Salamah رضی اللہ عنہا replied that she heard the Prophet ﷺ saying, "What comes after it cleanses it."[19] This means that if the filth is dry then passing on the dry and clean land, the clothes will be purified by touching the dry earth. A woman came to the Prophet ﷺ and said, "Apostle of Allah, our road to the mosque has an unpleasant stench; what should we do when it is raining?" The Prophet ﷺ asked, "Is there not a cleaner part after the filthy part of the road?" She replied, "Why not (there is one)!" He said, "It makes up for the other."[20] In short, it is an Islamic principle that clean and dry earth is

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pure, and like water it can purify some things in certain cases. There is a saying of the Prophet ﷺ that the earth was made pure for him. This is why, during *Tayammum*, it replaces water. Shoes become clean and purified after rubbing on the clean dry earth. The greatest facility which Islam provided in this regard was that it allowed *Tayammum* to take the place of baths and ablution.[21] All the Companions regarded this as a blessing.

The method of taking a bath was taught thus: first of all both hands should be washed, then the defiled private parts should be washed and cleaned, and then the water should be run all over the body. It has been reported in the books of *hadith* that when the Prophet ﷺ bathed because of sexual intercourse, he first washed his hands; he then poured water with his right hand on his left hand and washed his private parts. He then performed ablution as is done for prayer. He then took some water and moved his fingers through the roots of his hair. And when he found that these had been properly moistened, then poured three handfuls on his head and then flowed water over his body and subsequently washed his feet.[22]

Islam has not ordained the taking of a bath every day as it would not have been possible in such a country as Arabia. Nevertheless, for the sake of cleanliness, one should take a bath every day in a place where there is an abundance of water; it is commendable (*Mustahsan*). There is a saying of the Prophet ﷺ concerning the five *salats* in the form of a similitude. He said, "If there was a river at the door of anyone of you and he took a bath in it five times a day, would you notice any dirt on him?"[23]

ETIQUETTE AND MANNERS OF EATING AND DRINKING

1- Hands should be washed before and after eating. Although there is no authentic *hadith* regarding the washing of hands before eating, there is a *hadith* which says that after waking up from sleep one must not put his hand in the utensil (containing water or food) till one has washed it.[24] There is a weak *hadith* in the *Sunan Abu Dawud* regarding washing of hands before and after eating food.[25] In another *hadith* it has been reported that the Prophet ﷺ said, "If anyone spends the night with grease on his hands which he has not washed away, he can blame only himself if some trouble comes to him.[26] This shows that one should wash one's hands after eating food. This teaching is especially for those who use their fingers to eat food.

2- Every work of a Muslim should start with the name of Allah, as

has been narrated in *hadiths*. Eating is one of the most important activity for a person. On it depends survival of life and maintenance of body, so one should not start eating without mentioning the name of Allah. One should therefore recite *"Bismillahirrahman-irrahim"* (In the name of Allah, Most Gracious, Most Merciful) before starting to eat. The Companions say: When we had occasion to eat food with the Apostle ﷺ of Allah, none of us put in his hand in the dish until the Apostle ﷺ of Allah had put his hand in. Once we were awaiting to eat with him when a nomad Arab came in as though he were being pushed. He was about to put his hand in food when the Prophet ﷺ seized him by the hand. Then a girl came in as though being pushed, and she was about to put her hand in the food when the Prophet ﷺ seized her by the hand, and he said, "The devil considers food lawful when Allah's name is not mentioned over it."[27] If a person forgets to mention Allah's name at the beginning, he should say, "In the name of Allah at the beginning and at the end of it."[28]

3- A person has to do all kinds of work and put his hands in clean as well as dirty things. So, in accordance with the principle of the division of labour, it was befitting that the two hands were allotted specific works. Therefore, the right hand was specified to do all the clean works, and the left hand was specified for doing all the unclean and dirty work such as the cleaning of filth etc. In this specification there are present natural and medical benefits. Most of activities done by human beings are naturally clean and good, whereas unclean and filthy works comparatively are few. The medical expedience in this specification is that it saves the heart from jerks and shocks as most work is done by the right hand. Most human beings naturally do most things with their right hand while the left hand is used only to assist it. So, naturally the right hand is more active, alert and strong. One should also eat and drink with the right hand.[29] Islam has applied the same principle in most matters and the right side has been given preference over the left. Once milk mixed with water was brought to the Prophet ﷺ while a bedouin was sitting on his right and Abu Bakr رضي الله عنه on his left. He drank of it and then passed it to the bedouin and said that the one on the right should be served first.[30]

Once the Prophet ﷺ was offered something to drink. He drank it while on his right was seated a boy and, on his left, some elderly people. He said to the boy, "May I give these (elderly) people first?" The boy said, "By Allah, O Allah's Apostle! I will not give up my share from you to somebody else." On that the Prophet ﷺ placed the

cup in the hand of the boy.[31]

4- One must not eat from the middle of the dish, but from its side. One advantage of this is that the food which is not consumed will not be contaminated. It is a saying of the Prophet ﷺ that the blessing descends in the middle of the dish.[32] One who eats from the middle displays his avarice and an avaricious person is never satisfied.

5- Eating dates or grapes etc. two at a time without asking permission from companions is prohibited. It is not only bad manners but it also shows the person's greed and avarice; it shows that the person concerned wants to stuff his belly with them as quickly as possible so that no one else can have a share. The Prophet ﷺ prohibited anyone taking two dates together before asking permission from his companions.[33]

6- One should not criticise food. Such criticism is hurtful to the householder and workers and it produces hatred and dislike towards the criticiser. It spoils the atmosphere of the household instead of making it pleasant. So, if by chance the food is not cooked properly or is not tasty, it should be eaten if desired or left alone if disliked.[34]

7- Working together is the basis of civilisation and creates a happy way of life. It is for this reason that eating together with friends and members of the household has been regarded as commendable by the Prophet ﷺ. According to the Holy Quran eating together as well as eating separately is allowed.[35] However, the Prophet ﷺ has said that there is a blessing in eating together. By eating together, the food is not wasted; some eat less some more and everybody become satisfied. If there is only a little food, everyone gets something out of it. This also shows the selflessness of the members of the household and produces love and affection between friends and relatives. Once some Companions asked the Prophet ﷺ, "Apostle of Allah! we eat but we are not satisfied." He said, "Perhaps you eat separately." They replied in affirmative. He said, "If you gather together at your food and mention Allah's name, you will be blessed in it."[36]

8- One should not eat while reclining or while lying on the belly.[37] Not only is this against good manners but this is also not a correct posture from a health point of view. The postures adopted by the Prophet ﷺ during eating have been reported in the *hadiths:* sitting on the ham with one knee folded or sitting on folded knees; sitting in a squatting position when too many people were present and there was a shortage of room.[38] The Prophet ﷺ said, "I do not take my meals while leaning." In another *hadith* he said, "Allah has made me a respectable

servant and not a refractory tyrant."[39] In other words one should show humbleness while eating food.

9- When many people are eating together from one dish, a person should eat only from in front of himself and should not stretch out his hands in greed and help himself from in front of others. One advantage of this is that the food in front of others does not become polluted; a second advantage is that each person's portion becomes defined; and a third advantage is that it prevents a person from becoming greedy.

10- After eating with fingers, plates should be well cleaned with fingers, then the fingers should be well cleaned by being licked and then wiped with a handkerchief or napkin.[40]

11- Water should be drunk slowly in two or three breaths.[41] This way each person can drink water according to his need and get full satisfaction.

12- While drinking one should not breathe into the vessel containing water.[42] This is to protect the water from contamination from nasal secretion, mouth saliva and from the exhaled breath.

13- One should not drink water while standing. However, it does not matter much if one does not make a habit of it. The Prophet ﷺ sometimes drank water while standing.[43] While one is drinking water one's body should be relaxed and this can be achieved in a sitting position. But drinking of *Zamzam* water in a standing posture is in accordance with the Prophet's tradition. This is for blessing and supplication or probably for respect.

14- One should not drink water directly from the mouth of a waterskin or from the spout of a vessel. This is because it is impossible to see whether there is something harmful inside the container.

15- The food and water containers should be kept covered so that dust, dirt, insects etc. will not fall into them, or that some animal will not eat or drink from them.[44]

16- After finishing food one should express one's gratefulness to Allah for providing food and drink. Various supplications have been narrated for this occasion, and one of them is: Praise be to Allah Who has given us food and drink and made us Muslims.[45]

ETIQUETTE AND MANNERS OF ASSEMBLY

The purpose of observing particular etiquette and manners in an assembly is that they produce civilised and dignified behaviour; that the rights of every participant are accepted as equal; and that the assembly

may become a means of increasing mutual love and affection in the participants. To achieve these goals, Islam has taught certain manners to be observed when attending a social gathering.

1- In an assembly, one should sit wherever one finds a place, i.e. a person should sit down at the end of the circle, wherever it has reached at the time of his arrival. One should not try to sit in front by making his way through the seated people. This produces discomfort in the people who are already seated. There is also another reason for not doing so, such a person starts thinking himself above others and this attitude produces in him arrogance and haughtiness. When the Companions participated in the Prophet's assembly they used to sit in the same manner.[46] Similarly, it is also not befitting for people who arrive late for prayer in the mosque to trample on others in their attempt to find a seat in the front row. Some people can be seen indulging in this kind of behaviour particularly on the occasion of Friday congregational prayer. It has been especially forbidden to go to the front row by trampling on the necks of others during Friday congregation.

2- A person should not make another get up from his seat in order that he may sit there.[47] This indicates that he thinks himself superior and that he is arrogant. This also produces resentment and ill-feeling in the hearts of others.

3- If a person for some reason goes away from the place he has occupied, he has a right to occupy it after coming back.[48] According to this, nobody else can occupy his seat because he had occupied that place earlier, and his right to sit there is not lost on account of temporary absence.

4- It is not proper for anyone to separate two persons sitting side by side except with their permission.[49] They might have sat together as intimate friends for mutual conversation or some other reason. The third person has no right to sit between them or separate them as this would produce unpleasantness and disquiet.

5- If some people attending an assembly are sitting together in a circle, no one should sit in the middle of the circle. Sitting in the middle would inevitably result in having his back towards some people which is against good manners. Such a person has been cursed by the Prophet ﷺ.[50]

6- No one should stand in front or stand in attendance on a person in an assembly.[51] It was a custom among non-Arabs that the

subordinates, servants and subjects would stand in attendance upon their masters and kings. This was an exaggerated form of showing respect. Thus, one man assumed the role of god and the others allowed their personal honour and self-respect to be annihilated in his presence. In the eyes of Islam this behaviour was tantamount to *shirk;* and in the name of equality could not be approved.

7- One should not sit in thoroughfares because it is against good manners. Standing in the way and looking at every passerby is also against good manners. It has been narrated that once the Prophet ﷺ told his Companions to avoid sitting in thoroughfares. They said, "Apostle of Allah! We must have meeting places in which to converse." The Prophet ﷺ said, "If you insist on meeting, give the road its due." They asked, "What is the due of roads, Apostle of Allah?" He replied: "Lowering the eyes, removing anything offensive, returning salutation, commanding what is reputable and forbidding what is disreputable, helping the oppressed and guiding those who have lost their way."[52]

8- The company a person keeps has a great influence on him. Therefore, in the choice of companions, a person should select people from whose company he may derive benefit. A person's natural aptitude, his likes and dislikes are known from the company he keeps. The Prophet ﷺ explained this point when he said, "Souls are troops collected together and those who had a mutual familiarity amongst themselves in the store of prenatal existence would have affinity amongst them, and those who opposed each other would be at variance with one another."[53] It is a well known axiom: If you want to know about the character of a person, find out the character of his friends. According to one saying of the Prophet ﷺ a man follows the religion of his friend. So, one should see who his friends are. There is another saying of the Prophet ﷺ: The example of a good companion who sits with you in comparison with a bad one, is like that of the musk seller and the blacksmith's furnace; from the first you would either buy musk or enjoy its good smell, while the furnace would either burn your clothes or your house, or you get a bad nasty smell thereof.[54]

In a gathering, one should not try to sit in a place reserved for dignitaries. If a person visits someone, he should not try to sit in his host's place without his permission. The Prophet ﷺ said that no one should try to sit where his brother sits without his permission.[55]

It often happens that people try to sit very close to the chairman. The result is that the area near the chairman becomes very congested. If people are asked to move a little and make a place for someone else,

may become a means of increasing mutual love and affection in the participants. To achieve these goals, Islam has taught certain manners to be observed when attending a social gathering.

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It often happens that people try to sit very close to the chairman. The result is that the area near the chairman becomes very congested. If people are asked to move a little and make a place for someone else,

they dislike it. Allah says in the Holy Quran:

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِذَا قِيْلَ لَكُمْ تَفَسَّحُوْا فِى الْمَجٰلِسِ فَافْسَحُوْا يَفْسَحِ اللّٰهُ لَكُمْ ۚ وَاِذَا قِيْلَ انْشُزُوْا فَانْشُزُوْا يَرْفَعِ اللّٰهُ الَّذِيْنَ اٰمَنُوْا مِنْكُمْ ۙ وَالَّذِيْنَ اُوْتُوا الْعِلْمَ دَرَجٰتٍ ؕ وَاللّٰهُ بِمَا تَعْمَلُوْنَ خَبِيْرٌ (مجادله: ١١)

O ye who believe! When you are told to make room in the assemblies, (spread out and) make room: (ample) room will Allah provide for you. And when you are told to rise up, rise up: Allah will raise up to (suitable) ranks (and degrees), those of you who believe and who have been granted knowledge. And Allah is well-acquainted with all ye do. [*al-Mujadila* 11]

Similarly, in an assembly a person should not whisper in such a way that it may appear to others as if they are being talked about. Allah clearly disapproved of this hypocritical behaviour:

اِنَّمَا النَّجْوٰى مِنَ الشَّيْطٰنِ لِيَحْزُنَ الَّذِيْنَ اٰمَنُوْا (مجادله: ٢)

Secret counsels are only (inspired) by the Satan, in order that he may cause grief to the Believers. [*al-Mujadila* 10]

In an assembly if two persons start whispering to each other the others feel offended by it. They may think that they are not considered trustworthy, or that the persons concerned are talking about them. It is for this reason that the Prophet ﷺ said, "Two persons should not talk privately ignoring the third, for this will grieve him."[56]

The secrecies of a meeting should not be revealed to any one, because according to a saying of the Prophet ﷺ [المجالس لامانة], meetings are trusts.[57]

ETIQUETTE AND MANNERS OF SOCIAL VISITS

Social visits to friends are regarded as virtuous acts in Islam. It has been narrated in a *hadith* that if someone went to visit a sick person or to see a brother for the sake of Allah, an announcer (angel) would announce that he was good, his visiting was good and that he had prepared his abode in Paradise.[58]

The etiquette of visits introduced by Islam are as follows:

1- When meeting friends, the face should exhibit happiness and cheerfulness. The Prophet ﷺ said that meeting your brother with a cheerful countenance was also a *sadaqa*.[59] At the time of meeting the first words uttered should be greetings, giving a message of love, peace

and safety. Islam has formulated this message in the words *"Assalamu 'Alaikum"* (Peace be upon you). The younger should give this message to elders, and the elders should give this message to the young as soon as they meet each other.

In every nation, there has always been certain word or phrase to express one's joy and love at the time of meeting. The Arabs at the time of meeting used to say "May your eyes be cool" and "May your morning be pleasant". There were different words for the nobles and the kings. The Persians used to say "May you live for a thousand years". Among the Europeans, the custom is to say "Good Morning", "Good evening" etc. Islam, for this purpose introduced the phrase *"Assalamu 'Alaikum"*. It has many expediences, and some of them are as follows:

(i) This was the way of greeting common to all the prophets; the same words have been uttered by their holy tongues as is evident from the Holy Quran. For example, in *Sura Maryam* [v. 15] the words *"Wa Salamun 'alaihi"* (So, Peace on him), and in *Sura al-Saffat* [v. 181] the words "Wa *Salamun 'alal-Mursaleen"* (And Peace on the apostles!) have been used.

(ii) This greeting is in the form of a supplication. It does not contain in it worldly desires such as longevity of age etc., neither it is limited to a specific time; it is a supplication for eternal peace and safety

(iii) It is a dignified religious greeting. The peace wished in this greeting is the peace which is bestowed by Allah on His devotees.

(iv) It does not contain in it the exaggerated respect found in phrases like *"Bandagi"* (Hindus' Salutation which means: I am your devoted servant), *"Kaurnish"* (I pay my homage to you), *"Adab 'Arz"* (Indian salutation which means I pay my respect to you) etc. When Qais bin Sa'd رضى الله عنه told the Prophet ﷺ that he had seen the residents of al-Hirah prostrating to their satrap, and asked the Prophet ﷺ whether the people could do the same to him because he deserved it more, the Prophet ﷺ prohibited it.[60] Another man asked the Prophet ﷺ whether one should bow to a friend or brother believer when he meets him. The Prophet ﷺ answered in the negative. He asked whether he should embrace and kiss him. The answer was again in the negative.[61] Then he asked whether he should hold his hand and shake hands with him. The Prophet ﷺ said, "Yes."[62]

(v) The best wish which one could desire or wish for anyone is *"Assalamu 'Alaikum"*, because it embraces all kinds of peace and

safety. It covers the safety of life and wealth, safety of wife and children, and peace in this world and the hereafter.

(vi) When two strangers meet together, they are usually suspicious of each other lest the other should do an act of enmity. Now, when the strangers meet and they, according to the teachings of Islam, utter these words from their mouths, they not only give assurance to each other for their safe conduct but also pray for each others' safety.

(vii) This phrase of greeting serves as a watchword and provides a way of mutual identification for the followers of Islam. When the tongues of two strangers utter the words of *"Assalamu 'Alaikum"*, the persons, despite their absolute strangeness, feel loving attraction and intense emotions of friendship towards each other. This tells them that they belong to the same one fraternity of Islam.

When the Prophet ﷺ migrated to Medina, the first advice he gave to people was:

يايها الناس افشوا السلام واطعموا الطعام وصلوا والناس ينام تدخلوا الجنة بسلام

(ترمذی کتاب الاستیذان باب ما جاء فی المصافحة)

O people! spread greetings, feed (the hungry), pray when the others are asleep. If you do this, you will enter Paradise in peace.[63]

In another *hadith,* the Prophet ﷺ has stated the aim and purpose of greetings (*as-Salam*). He said that people would not enter Paradise until they had belief, and they could not have belief until they had mutual love between themselves. Then he told them that if they spread greetings between themselves, they would start loving one another.[64]

For an exchange of greetings there is no requirement that the persons concerned be acquaintances or strangers;[65] there is no distinctions for a man or a woman[66] and no discrimination between old and young.[67] Islam has kept two principles in view for the initiation of *as-Salam* (greetings). These principles were present in all the civilised societies; one of them was that the young should show good manners and respect towards elders. On the basis of this principle, the teaching of the Prophet ﷺ is that the younger person should greet the older one, the walking person should greet the sitting one, and the small group should greet the large group. The second principle is that the greeting should be a means of showing civility and humbleness. Based on this principle, the Islamic teaching is that the riding person should greet the walking person.[68]

The Prophet ﷺ has advised the head of the family to greet his

household when he enters the house, and has regarded it as a means of gaining Allah's blessings.[69] One should greet before leaving an assembly.[70] Adding the words *"Rahmatullah wa Barakatuhu"* (Allah's Mercy and blessings be upon you) to *Assalamu 'Alaikum* is an additional means of gaining Allah's reward. Once someone came to the Prophet ﷺ and said, *"Assalamu 'Alaikum"*. The Prophet ﷺ remarked that he had earned for himself the reward of ten good deeds. Another man came and said, *"Assalamu 'Alaikum wa Rahmatullah"*. The Prophet ﷺ said that he had earned the reward of twenty good deeds. The third man came and said, *"Assalamu 'Alaikum wa Rahmatullah wa Barakatuhu"*. The Prophet ﷺ said that he had gained the reward for thirty good deeds.[71]

The person who is greeted should answer the greeting in at least the same way but preferably in a better way. This means that appropriate words should be added to the words which have been used by the one who first greets; or at a minimum, the same words should be returned. The Holy Quran says:

وَاِذَا حُيِّيْتُمْ بِتَحِيَّةٍ فَحَيُّوْا بِاَحْسَنَ مِنْهَا اَوْ رُدُّوْهَا (نساء: ٨٦)

When a (courteous) greeting is offered to you, meet it with a greeting still more courteous, or (at least) of equal courtesy. [*al-Nisaa* 86]

According to the experts of jurisprudence, the return of a greeting in fewer words is permissible. But in the light of the above verse, and with a view to courtesy, it would be insufficient.

At the time of meeting, another way of expressing love and joy is to shake hands. This completes the aim and purpose of greeting. Islam has therefore regarded this as a part of greeting. The Prophet ﷺ said that holding hands (shaking hands) was the completion of a greeting.[72] The act of shaking hands was first introduced in Medina by the people of the Yamen[73]; the Prophet ﷺ liked it and regarded it as a demonstration of love and fellow-feeling between the believers. As stated above, in some circumstances embracing and kissing has been forbidden. However, if there is no unlawful objection, it is allowed. Once, Zaid bin Harithah رضی اللہ عنہ came to the Prophet ﷺ and he embraced and kissed him.[74]

To stand up and show affection when a beloved or venerable person is approaching is not forbidden. When Fatimah رضی اللہ عنہا used to come to see the Prophet ﷺ, he would stand up, kiss her hands, and give her his seat. When the Prophet ﷺ went to her house, she used to do the same. Once, when Sa'd bin Mu'adh رضی اللہ عنہ was injured and brought to the Prophet ﷺ, he ordered all the Companions to stand up and show

respect.[75]

Other nations used to have manners and customs at the time of gatherings and meetings which were indicative of *shirk* (ascribing partners to Allah). Islam put a complete stop to them. One such custom was that people would exhibit slavish mentality by standing up for their nobles and rulers. The Prophet ﷺ forbade believers to behave like this and told them never to stand for each other as non-Arabs did.[76]

On such occasions, nevertheless, saying word such as *Marhaba* (welcome) is proved from some *hadiths*.[77]

If someone goes to another's house for a visit or for any other purpose, it is necessary to obtain permission from the occupant before entering. Allah says in the Holy Quran:

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَدْخُلُوْا بُيُوْتًا غَيْرَ بُيُوْتِكُمْ حَتّٰى تَسْتَاْنِسُوْا وَتُسَلِّمُوْا عَلٰٓى اَهْلِهَا ؕ ذٰلِكُمْ خَيْرٌ لَّكُمْ لَعَلَّكُمْ تَذَكَّرُوْنَ ۝ فَاِنْ لَّمْ تَجِدُوْا فِيْهَآ اَحَدًا فَلَا تَدْخُلُوْهَا حَتّٰى يُؤْذَنَ لَكُمْ ۚ وَاِنْ قِيْلَ لَكُمُ ارْجِعُوْا فَارْجِعُوْا هُوَ اَزْكٰى لَكُمْ ؕ وَاللّٰهُ بِمَا تَعْمَلُوْنَ عَلِيْمٌ ۝ (نور: ۲۷،۲۸)

O ye who believe! Enter not houses other than your own, until ye have asked permission and saluted those in them: that is best for you, in order that ye may heed. If ye find no one in the house, enter not until permission is given to you: if ye are asked to go back, go back: that makes for greater purity for yourselves: and Allah knows well all that ye do. [*al-Nur* 27-28]

To visit a married woman who is *Ghair Mahram* (not closely related), one is required to seek her husband's permission.[78] Waiting for permission before entering someone's house may have many other advantages, but the main purposes is to ensure that the householders are in a state in which they are happy to be seen by others. For this reason, whenever the Prophet ﷺ went to someone's house he would not stand in front of the door but would stand either to the right or left of it, before obtaining permission to enter, so that he could not see inside. In those days people did not have the custom of hanging curtains on doors.[79] It is told in a *hadith* that once someone came to see the Prophet ﷺ and asked his permission to enter while he stood facing the door. The Prophet ﷺ told him to stand either to the right or left of the door and explained that the asking of permission was meant to ensure that no one could see the inside of the house.[80] In another *hadith* it has

been reported that the Prophet ﷺ said, "If anyone peeps into the house of a person without his permission and he knocks out his eye, no responsibility is incurred for his eye."[81] Once a man peeped through a round hole into the dwelling place of the Prophet ﷺ while the Prophet ﷺ was scratching his head with an iron comb, when the Prophet ﷺ found out about it he said, "Had I known you were looking (through the hole), I would have pierced your eye with (the comb)." He then said that the order of asking permission to enter had been enjoined so that one should not look unlawfully at the state of others.[82]

The procedure for obtaining permission is that, after greeting, a person should ask whether he can come in.[83] If permission is not granted after three greetings and requests for entry, then he should go back.[84] However, if someone is invited, then there is no need for him to ask for permission.[85] If somebody is sitting on the verandah of his house and there is nobody else with him, then asking permission is not necessary[86], neither is it required when entering shops or such other public places.[87] When entering one's own home, words of greeting should be uttered. In addition to Allah's blessings, the other advantage is that if the womenfolk of the house are in an improper state or if there are *ghair mahram* women present in the house, they would be alerted.

In case there are certain people in the household with whom privacy is not necessary and who are constantly coming in and out, such as small children and servants, obtaining permission for every entry is not required. However, there are some specific times when people usually take off their clothes and take rest, and at these times the servants and children are also required to seek permission before they enter the room. The Holy Quran has fixed these times. The first period is: after *'Isha* Prayer till dawn Prayer, for this is the time for taking off clothes and going to bed, and the second period is at noon which is also a time for privacy and rest. Allah says in the Holy Quran:

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لِيَسْتَاْذِنْكُمُ الَّذِيْنَ مَلَكَتْ اَيْمَانُكُمْ وَالَّذِيْنَ لَمْ يَبْلُغُوا الْحُلُمَ مِنْكُمْ ثَلٰثَ مَرّٰتٍ ؕ مِنْ قَبْلِ صَلٰوةِ الْفَجْرِ وَ حِيْنَ تَضَعُوْنَ ثِيَابَكُمْ مِنَ الظَّهِيْرَةِ وَمِنْ بَعْدِ صَلٰوةِ الْعِشَآءِ ؕ ثَلٰثُ عَوْرٰتٍ لَّكُمْ ؕ لَيْسَ عَلَيْكُمْ وَلَا عَلَيْهِمْ جُنَاحٌ بَعْدَهُنَّ ؕ طَوّٰفُوْنَ عَلَيْكُمْ بَعْضُكُمْ عَلٰى بَعْضٍ ؕ كَذٰلِكَ يُبَيِّنُ اللّٰهُ لَكُمُ الْاٰيٰتِ ؕ وَاللّٰهُ عَلِيْمٌ حَكِيْمٌ ۝ وَاِذَا بَلَغَ الْاَطْفَالُ مِنْكُمُ الْحُلُمَ فَلْيَسْتَاْذِنُوْا كَمَا اسْتَاْذَنَ الَّذِيْنَ مِنْ قَبْلِهِمْ (نور: ۵۸،۵۹)

O ye who believe! Let your slaves, and those of you who have not

respect.[75]

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If someone goes to another's house for a visit or for any other purpose, it is necessary to obtain permission from the occupant before entering. Allah says in the Holy Quran:

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَدْخُلُوْا بُيُوْتًا غَيْرَ بُيُوْتِكُمْ حَتّٰى تَسْتَاْنِسُوْا وَتُسَلِّمُوْا عَلٰٓى اَهْلِهَا ؕ ذٰلِكُمْ خَيْرٌ لَّكُمْ لَعَلَّكُمْ تَذَكَّرُوْنَ ○ فَاِنْ لَّمْ تَجِدُوْا فِيْهَآ اَحَدًا فَلَا تَدْخُلُوْهَا حَتّٰى يُؤْذَنَ لَكُمْ ۚ وَاِنْ قِيْلَ لَكُمُ ارْجِعُوْا فَارْجِعُوْا هُوَ اَزْكٰى لَكُمْ ؕ وَاللّٰهُ بِمَا تَعْمَلُوْنَ عَلِيْمٌ ○ (نور: ۲۷،۲۸)

O ye who believe! Enter not houses other than your own, until yé have asked permission and saluted those in them: that is best for you, in order that ye may heed. If ye find no one in the house, enter not until permission is given to you: if ye are asked to go back, go back: that makes for greater purity for yourselves: and Allah knows well all that ye do. [*al-Nur* 27-28]

To visit a married woman who is *Ghair Mahram* (not closely related), one is required to seek her husband's permission.[78] Waiting for permission before entering someone's house may have many other advantages, but the main purposes is to ensure that the householders are in a state in which they are happy to be seen by others. For this reason, whenever the Prophet ﷺ went to someone's house he would not stand in front of the door but would stand either to the right or left of it, before obtaining permission to enter, so that he could not see inside. In those days people did not have the custom of hanging curtains on doors.[79] It is told in a *hadith* that once someone came to see the Prophet ﷺ and asked his permission to enter while he stood facing the door. The Prophet ﷺ told him to stand either to the right or left of the door and explained that the asking of permission was meant to ensure that no one could see the inside of the house.[80] In another *hadith* it has

been reported that the Prophet ﷺ said, "If anyone peeps into the house of a person without his permission and he knocks out his eye, no responsibility is incurred for his eye."[81] Once a man peeped through a round hole into the dwelling place of the Prophet ﷺ while the Prophet ﷺ was scratching his head with an iron comb, when the Prophet ﷺ found out about it he said, "Had I known you were looking (through the hole), I would have pierced your eye with (the comb)." He then said that the order of asking permission to enter had been enjoined so that one should not look unlawfully at the state of others.[82]

The procedure for obtaining permission is that, after greeting, a person should ask whether he can come in.[83] If permission is not granted after three greetings and requests for entry, then he should go back.[84] However, if someone is invited, then there is no need for him to ask for permission.[85] If somebody is sitting on the verandah of his house and there is nobody else with him, then asking permission is not necessary[86], neither is it required when entering shops or such other public places.[87] When entering one's own home, words of greeting should be uttered. In addition to Allah's blessings, the other advantage is that if the womenfolk of the house are in an improper state or if there are *ghair mahram* women present in the house, they would be alerted.

In case there are certain people in the household with whom privacy is not necessary and who are constantly coming in and out, such as small children and servants, obtaining permission for every entry is not required. However, there are some specific times when people usually take off their clothes and take rest, and at these times the servants and children are also required to seek permission before they enter the room. The Holy Quran has fixed these times. The first period is: after *'Isha* Prayer till dawn Prayer, for this is the time for taking off clothes and going to bed, and the second period is at noon which is also a time for privacy and rest. Allah says in the Holy Quran:

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لِيَسْتَاْذِنْكُمُ الَّذِيْنَ مَلَكَتْ اَيْمَانُكُمْ وَالَّذِيْنَ لَمْ يَبْلُغُوا الْحُلُمَ مِنْكُمْ ثَلٰثَ مَرّٰتٍ ؕ مِنْ قَبْلِ صَلٰوةِ الْفَجْرِ وَ حِيْنَ تَضَعُوْنَ ثِيَابَكُمْ مِنَ الظَّهِيْرَةِ وَمِنْ بَعْدِ صَلٰوةِ الْعِشَآءِ ؕ ثَلٰثُ عَوْرٰتٍ لَّكُمْ ؕ لَيْسَ عَلَيْكُمْ وَلَا عَلَيْهِمْ جُنَاحٌ بَعْدَهُنَّ ؕ طَوّٰفُوْنَ عَلَيْكُمْ بَعْضُكُمْ عَلٰى بَعْضٍ ؕ كَذٰلِكَ يُبَيِّنُ اللّٰهُ لَكُمُ الْاٰيٰتِ ؕ وَاللّٰهُ عَلِيْمٌ حَكِيْمٌ ○ وَاِذَا بَلَغَ الْاَطْفَالُ مِنْكُمُ الْحُلُمَ فَلْيَسْتَاْذِنُوْا كَمَا اسْتَاْذَنَ الَّذِيْنَ مِنْ قَبْلِهِمْ (نور: ۵۸،۵۹)

O ye who believe! Let your slaves, and those of you who have not

come to puberty, ask leave of you at three times (before they come into your presence): Before the Prayer of dawn, and when ye lay aside your raiment for the heat of noon, and after the prayer of night. These are your three times of privacy. It is no sin for them or for you at other times, when some of you go round attendant upon others (if they come into your presence without leave). Thus Allah maketh clear the revelations for you. Allah is Knower, Wise. And when the children among you come to puberty then let them ask leave, as do those senior to them (in age). [*al-Nur* 58-59]

ETIQUETTE AND MANNERS OF CONVERSATION

Gentleness of speech is the most important aspect of conversation. When the Prophets Moses عليه السلام and Aaron عليه السلام were sent to see the Pharaoh, Allah advised them to talk gently with him:

فَقُوْلَا لَهٗ قَوْلًا لَّيِّنًا (طه:٤٤)

But speak to him mildly;[*Ta-Ha* 44]

Whatever is spoken should be good, useful and beneficial to the talker or the listener. The Holy Quran says:

وَقُوْلُوْا لِلنَّاسِ حُسْنًا (بقرة:٨٣)

Speak fair to the people; [*al-Baqara* 83]

When in a gathering, one should not speak words or phrases which might conceal elements of taunt or despise. The Jews attending the Prophet's assemblies used these kinds of words. Instead of *"Unzurna"* (Look upon us) they would say *"Ra'ina"* which implied an insult in a concealed form. Allah advised the Muslims not to use this word:

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَقُوْلُوْا رَاعِنَا وَقُوْلُوا انْظُرْنَا (بقرة: ١٠٤)

O ye who believe! Say not (unto the Prophet): *"Ra'ina"* but say *"Unzurna"*. [*al-Baqara* 104]

The full details of this are in *Sura al-Nisaa,* Verse 46. One must always say what is just and right. If the majority of people in a society keep this in mind, there will be very few quarrels and fights, and no enmity and grudge will arise among them. Allah says in the Holy Quran:

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اتَّقُوا اللّٰهَ وَقُوْلُوْا قَوْلًا سَدِيْدًا ○ يُصْلِحْ لَكُمْ اَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوْبَكُمْ (احزاب:٧٠)

O ye who believe! Guard your duty to Allah, and speak words straight to the point: that He may make your conduct whole and sound and forgive you your sins. [*al-Ahzab* 70-71]

Women have been advised that when they talk to men, there should not be present in their tone such sweetness and softness that the male listener may entertain any lascivious thoughts in his mind. The Holy Quran says:

فَلَا تَخْضَعْنَ بِالْقَوْلِ فَيَطْمَعَ الَّذِيْ فِيْ قَلْبِهٖ مَرَضٌ وَّقُلْنَ قَوْلًا مَّعْرُوْفًا (احزاب:٣٢)

Then be not soft of speech, lest he in whose heart is a disease aspire (to you), but utter customary speech. [*al-Ahzab* 32]

Men have been advised to talk softly, reasonably and pleasantly; its reward is equal to *sadaqa*.

قَوْلٌ مَّعْرُوْفٌ وَّ مَغْفِرَةٌ خَيْرٌ مِّنْ صَدَقَةٍ يَّتْبَعُهَآ اَذًى (بقرہ: ٢٦٣)

Kind words and covering of faults are better than charity followed by injury. [*al-Baqara* 263]

Conversation should be in a low voice. Talking very loudly without need indicates one's foolishness. The Holy Quran says:

وَاغْضُضْ مِنْ صَوْتِكَ ط اِنَّ اَنْكَرَ الْاَصْوَاتِ لَصَوْتُ الْحَمِيْرِ (لقمان: ١٩)

And lower thy voice; for the harshest of sounds without doubt is the braying of the ass. [*Luqman* 19]

Refraining from needless and irrelevant talks is a sign of dignity and this is a quality of believers:

وَالَّذِيْنَ هُمْ عَنِ اللَّغْوِ مُعْرِضُوْنَ (مؤمنون: ٣)

Who avoid vain talk; [*al-Mu-minun* 3]

Whatever a person utters from his mouth, is recorded by an angel. The Holy Quran says:

مَا يَلْفِظُ مِنْ قَوْلٍ اِلَّا لَدَيْهِ رَقِيْبٌ عَتِيْدٌ (ق:١٨)

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This means that before uttering a word one should consider every aspect of it. It has been narrated in a *hadith* that the Prophet ﷺ said, "Who believes in Allah and the Last Day should either speak good or better remain quiet."[88] In this *hadith* the belief in Allah and the Last Day has been specifically mentioned, the reason being that one should

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not forget the Day of reckoning when there will be retribution for evil talk.

There is another *hadith* saying that a person should not pay attention to anything which does not concern him.[89] This *hadith*, although short, contains an abundance of wisdom. If every Muslim followed this advice, many of their problems would be solved.

One is endowed with a tongue for the expression of one's thoughts. It is therefore necessary, firstly, that the purpose and meaning of speech should be correct, and secondly that its manner of expression be appropriate. By following these two rules, one would refrain from vain speech. When a speaker ignores either of these two pieces of advice then he becomes an ignorant and uncivilised person. Islam has advised that even such an ignorant person should not be answered back with harshness and that one should not lose one's own good manners.

وَإِذَا خَاطَبَهُمُ الْجَاهِلُوْنَ قَالُوْا سَلَامًا O (فرقان:٦٣)

And when the ignorant address them, they say, "Peace!". [*al-Furqan* 63]

One should talk briefly and what is necessary. Indulging in useless speech has been strongly disapproved of in *hadiths*. According to one *hadith* people who do so are the worst members of Islamic society.[90] According to another *hadith* a person might say something but not be aware of the effect it produces. It can produce pleasure or displeasure of Allah until the Day of Judgement.[91] This *hadith* makes us realise the importance of each and every word that we utter, and that the direction of much religious and temporal work is altered through unthoughtful utterance. The tongue is a means of achieving either virtue or vice. Through it matters of both this world and the Hereafter can be mended or marred. For this reason, it has been stated in another *hadith* that the one who keeps control of that which is between his two jaws, i.e. his tongue, would enter Paradise.[92]

In order to make others understand, every word should be spoken clearly and slowly. It is, in fact, good to repeat it so that others understand it thoroughly. For this reason whenever the Prophet ﷺ said anything he used to say it three times,[93] and would not speak hastily so that the listener could grasp the import of every word spoken. Once Abu Huraira رضی اللہ عنہ seated himself beside the apartment of *Umm-al-Mumineen* 'Aisha رضی اللہ عنہا and started narrating traditions quickly. 'Aisha رضی اللہ عنہا objected and said that the Prophet ﷺ never used to talk quickly but talked so slowly that a man could count his words if he wished.[94] Jabir bin 'Abdullah رضی اللہ عنہ says that the Prophet ﷺ spoke

in a distinct and leisurely manner. In other words, every word would be uttered separately and there was no haste in the manner of delivery. The same has been stated by 'Aisha رضی اللہ عنہا in the following words: "The Apostle of Allah spoke in a distinct manner so that everyone who listened to him could understand it."[95]

There should be brevity in speech. Once a person delivered a long speech and when 'Amr bin al- 'As رضی اللہ عنہ heard of this, he said,"If he had been moderate in what he said, it would have been better for him. I heard the Prophet ﷺ say, `I have been commanded that I should be brief in what I say, for brevity is better'."[96]

Sometimes, the purpose of a speech or address is to gain name, fame and vainglory, sometimes it is to make the listeners enamoured, and sometimes it is just for fun. To achieve these objects people deliver very rhythmical, rhyming and ceremonious speeches, prolong their speech and chew their words. The Prophet ﷺ has said, "Allah, the Exalted, hates the eloquent one among men who moves his tongue round (among his teeth) as cattle do." In another *hadith* the Prophet ﷺ said, "On the Day of Resurrection Allah will not accept repentance or ransom from him who learns excellence of speech to captivate thereby the hearts of people."[97] Meaning that one should not learn eloquence in order to make an ostentation and display of one's speech, but only to propagate the Word of Allah.

When talking to a group, a person should not talk facing towards one section or one person, but should slowly turn his face towards everyone, so that no complaint of lack of attention is levelled against him.[98]

ETIQUETTE AND MANNERS OF GOING OUT AND WALKING

When walking, one should walk with serenity and humbleness. Allah says in praise of His good devotees:

وَعِبَادُ الرَّحْمٰنِ الَّذِيْنَ يَمْشُوْنَ عَلَى الْاَرْضِ هَوْنًا (فرقان: ٦٣)

And the servants of (Allah) Most Gracious are those who walk on the earth in humility. [*al-Furqan* 63]

One should not walk in a puffed up way, i.e. there should not be haughtiness and arrogance in the manner of one's walking. Allah says in the Holy Quran:

وَلَا تَمْشِ فِى الْاَرْضِ مَرَحًا ۚ اِنَّكَ لَنْ تَخْرِقَ الْاَرْضَ وَلَنْ تَبْلُغَ الْجِبَالَ طُوْلًا (بنی

(اسرئیل: ۳۷)

Nor walk on earth with insolence: for thou canst not rend the earth asunder, nor reach the mountains in height. [*Bani Isra'il* 37]

In another place Allah says:

وَلَا تَمْشِ فِى الْاَرْضِ مَرَحًا ط اِنَّ اللّٰهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُوْرٍ O (لقمان: ۱۸)

Nor walk in insolence through the earth; for Allah loveth not any arrogant boaster. [*Luqman* 18]

A woman while walking in the street should not thump heavily on the ground when wearing anklets and produce a tinkling sound, because it attracts the attention of the passersby. The Arab women, when passing in front of men, used to thump their feet on the ground in order to make them listen the sound of their tinkling anklets. The Holy Quran says:

وَلَا يَضْرِبْنَ بِاَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِيْنَ مِنْ زِيْنَتِهِنَّ (نور: ۳۱)

And they should not strike their feet in order to draw attention to their hidden ornaments. [*al-Nur* 31]

When a noble woman has to go out of the house for some reason, she should cover herself from head to foot with a large sheet-cloth, so that her forehead, clothing and other adornments are concealed. This is to let the men know that she is a noble lady. When walking she should also keep her eyes cast down. The Holy Quran says:

يٰٓاَيُّهَا النَّبِىُّ قُلْ لِّاَزْوَاجِكَ وَبَنٰتِكَ وَ نِسَآءِ الْمُؤْمِنِيْنَ يُدْنِيْنَ عَلَيْهِنَّ مِنْ جَلَابِيْبِهِنَّ ط

ذٰلِكَ اَدْنٰٓى اَنْ يُّعْرَفْنَ فَلَا يُؤْذَيْنَ (احزاب: ۵۹)

O Prophet! Tell the wives and daughters, and the believing women, that they should cast their outer garments over their person (when abroad): that is most convenient, that they should be known (as such) and not molested. [*al-Ahzab* 59]

وَقُلْ لِّلْمُؤْمِنٰتِ يَغْضُضْنَ مِنْ اَبْصَارِهِنَّ وَ يَحْفَظْنَ فُرُوْجَهُنَّ وَلَا يُبْدِيْنَ زِيْنَتَهُنَّ اِلَّا مَا

ظَهَرَ مِنْهَا وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلٰى جُيُوْبِهِنَّ وَلَا يُبْدِيْنَ زِيْنَتَهُنَّ اِلَّا لِبُعُوْلَتِهِنَّ (نور: ۳۱)

And say to the believing women that they should lower their gaze and guard their modesty; and they should not display their beauty and ornaments except what (must ordinarily) appear thereof; that they should draw their veils over their bosoms and not display their beauty except to their husbands, ... [*al-Nur* 31]

A woman should not go out wearing a strong perfume[99] because this attracts men's attention, and attracting men's attention in this way is against a woman's nobility.

When walking, men and women should not mingle together on the road. The Prophet ﷺ has prohibited men from walking between two women. Further, women should use the sides of the road for walking and not the middle of it. Once the Prophet ﷺ was coming out of the mosque and he saw men and women mingling in the road, so he gave this instruction. After this the women kept themselves close to the wall on both sides of the road.[100]

While walking one should give full attention to manners and observe dignity. If a congregational prayer is about to start in the mosque, one should not run to join it. The Prophet ﷺ said, "When the *Iqamah* has been pronounced for prayer, do not go running to it, but go walking in tranquillity."[101]

If one can afford, one should wear shoes to protect the feet and keep them clean. The Prophet ﷺ said, "Make a general practice of wearing sandals, for a man keeps riding as long as he wears sandals."[102]

One should not walk in one sandal, but should wear a pair or should take off both of them.[103] Walking in one sandal is against etiquette and dignity and is a sign of stupidity. However, walking in one sandal for a few paces in the house is not objectionable.[104]

ETIQUETTE AND MANNERS OF TRAVELLING

During the days of the Prophet ﷺ, general conditions and the means of transport used were different. For this reason, the manners of travel were in accordance with the land, climate and general conditions of Arabia. The land of the country was dry, barren and gritty. There was scarcity of water, intensity of sunshine and hot air all around. Blood shedding and plundering were common. For these reasons travelling was quite difficult and hazardous. Keeping all this in mind, the Prophet ﷺ gave some useful advice about travelling, but due to changed conditions some are not relevant at the present time. Nevertheless, wherever these conditions are still prevalent, benefits can still be derived from such advice. These can be of great benefit, particularly to the residents of villages and small towns who have to travel on foot or to those who have to pass through difficult terrain, desert and desolate areas where the necessities of life are not available in the same way as at, for example, the railway stations and hotels of

(اسرئیل: ۳۷)

Nor walk on earth with insolence: for thou canst not rend the earth asunder, nor reach the mountains in height. [*Bani Isra'il* 37]

In another place Allah says:

وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا ۖ إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ ○ (لقمان: ۱۸)

Nor walk in insolence through the earth; for Allah loveth not any arrogant boaster. [*Luqman* 18]

A woman while walking in the street should not thump heavily on the ground when wearing anklets and produce a tinkling sound, because it attracts the attention of the passersby. The Arab women, when passing in front of men, used to thump their feet on the ground in order to make them listen the sound of their tinkling anklets. The Holy Quran says:

وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِنْ زِينَتِهِنَّ (نور: ۳۱)

And they should not strike their feet in order to draw attention to their hidden ornaments. [*al-Nur* 31]

When a noble woman has to go out of the house for some reason, she should cover herself from head to foot with a large sheet-cloth, so that her forehead, clothing and other adornments are concealed. This is to let the men know that she is a noble lady. When walking she should also keep her eyes cast down. The Holy Quran says:

يَا أَيُّهَا النَّبِيُّ قُلْ لِأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلَابِيبِهِنَّ ۚ ذَٰلِكَ أَدْنَىٰ أَنْ يُعْرَفْنَ فَلَا يُؤْذَيْنَ (احزاب: ۵۹)

O Prophet! Tell the wives and daughters, and the believing women, that they should cast their outer garments over their person (when abroad): that is most convenient, that they should be known (as such) and not molested. [*al-Ahzab* 59]

وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ (نور: ۳۱)

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big cities. The suggestions are:

1- The intending traveller should be bidden farewell when he embarks on a journey, and one should supplicate to Allah for his health and safety. If possible, one should recite the following supplication which the Prophet ﷺ used to recite at the time of the army's departure on expeditions:

اَسْتَوْدِعُ اللهَ دِيْنَكُمْ وَ اَمَانَتَكُمْ وَ خَوَاتِيْمَ اَعْمَالَكُمْ

I entrust to Allah your religion, what you are responsible for, and your final deeds.[105]

2- The journey should be started early in the morning.[106] By doing so time is not wasted, the traveller is saved from the intensity of sunshine and hot air. After travelling a fair distance one can rest at midday.

3- One should not travel alone. There should be at least a group of three persons when travelling.[107] This safeguards the traveller from many dangers and it helps in looking after and taking care of the luggage.

4- When there are three or more people travelling together, one of them should be appointed a leader.[108] This person is called the *Amir* (leader) of the caravan.

5- After returning from a journey, one should not go to his house immediately. The family should be informed and given a little time to get ready to receive him.[109]

6- When an honourable or beloved person returns from a journey, his reception should be arranged.[110]

7- Travelling by night is also recommended. It has been told in a *hadith* that greater distances are easily travelled by night.[111] Because of the absence of hot air, heat and sunshine one can travel with speed and comfort. Taking into consideration the terrain and climate of Arabia, Islam has advised two suitable times for travelling: the early hours of the day and the night time.

8- The traveller should keep in view the comfort and rest of the riding animal during the journey.

9- When one breaks a journey at night, one should avoid pitching the tent on the road, for the tracks are the pathways of wild beasts and the abode of noxious little animals at night.[112]

10- When one has accomplished his purpose, he should hasten his return to his family, for travelling is a tortuous experience.[113]

ETIQUETTE AND MANNERS OF SLEEPING

Sleep has been regarded by Allah as one of His rewards and favours. He says:

وَمِنْ اٰيٰتِهٖ مَنَامُكُمْ بِالَّيْلِ (روم:٢٣)

And among His Signs is the sleep that ye take by night. [*al-Rum* 23]

It is said in *Sura al-Furqan:*

وَهُوَ الَّذِىْ جَعَلَ لَكُمُ الَّيْلَ لِبَاسًا وَّالنَّوْمَ سُبَاتًا وَّجَعَلَ النَّهَارَ نُشُوْرًا O (فرقان:٤٧)

And He it is Who makes the Night as a Robe for you, and Sleep as Repose, and makes the Day (as it were) a Resurrection. [*al-Furqan* 47]

Also It is said in *Sura al-Nabaa'* :

وَجَعَلْنَا نَوْمَكُمْ سُبَاتًا O وَّجَعَلْنَا الَّيْلَ لِبَاسًا O وَّجَعَلْنَا النَّهَارَ مَعَاشًا O (نبا:٩-١١)

And made your sleep for rest, and made the night as a covering, and made the day as a means of subsistence. [*al-Nabaa'* 9-11]

In these verses it has been pointed out that night time is for rest and daytime is for trade and toil. Because of the daytime heat the residents of Arabia used to rest for a short time at midday, a period which they called qailoolah (midday nap). This has been mentioned in the Holy Quran [حين تضعون ثيابكم من الظهيرة] "when ye doff your clothes for the noonday heat" [*al-Nur* 58]. Night should be spent in repose and if possible Allah should be remembered in some parts of the night, as has been mentioned in the Holy Quran. In short, those pleasure-seeking people who spend their nights in pleasure and enjoyment and their days in sleep, act against the commands of Allah. Spending an entire night in worship is also not approved. The Prophet ﷺ said, "Your eyes have a right on you."[114] This saying is for common people. There are some special devotees of Allah who are exceptions and they have been praised thus:

كَانُوْا قَلِيْلًا مِّنَ الَّيْلِ مَا يَهْجَعُوْنَ O (ذاريات:١٧)

They were in the habit of sleeping but little by night,... [*al-Zariyat* 17]

The traditions of the Prophet ﷺ have told the methods and times of sleeping and waking up:

1- One should not sleep before offering *salat al-'Isha,* because to sleep before *'Isha* is a sign of remiss. After offering *'Isha salat* one should not indulge in pointless conversation. If any essential tasks remain undone, they should be attended to and then one should go to

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bed as soon as possible.[115] This is in order that one may wake up early feeling fresh after complete rest and may offer his *Fajr salat* peacefully without feeling tired and sleepy.

Nevertheless, If there is some important or useful work to be done, it is not forbidden to do it after *`Isha salat*. Abu Bakr رضی اللہ عنہ often presented himself to the Prophet ﷺ after *'Isha salat* when he had something important to say.

2- As a measure of care and precaution, the bed should be dusted before going to bed. One should then lie down on his right side.[116]

3- One should not sleep on a roof which does not have fence or parapet,[117] for there is a danger of falling from the roof.

4- One should go to bed for sleep in a state of purification; it is good to perform ablution (*Wudu*) before sleeping.[118]

5- One should not sleep on one's belly. Once when the Prophet ﷺ saw someone lying on the belly, he said, "This is a method of lying which Allah hates."[119]

6- One should not lie on the back, putting one leg on the other with raised knee.[120] This is because the Arabs mostly wore sheet-cloth as a lower garment, and there was a likelihood of exposure of nakedness. Nevertheless, if there is no such possibility then it is permissible, for it has been stated in a *hadith* that once the Prophet ﷺ himself lay in this manner.[121]

7- Before going to bed, the doors of the house should be closed, the containers of food and drink should be covered and the oil lamps should be put out. This is a necessary precaution because there is a danger of fire; sometimes mice carry the wick away for the oil and this can cause fire. Once, when a house in Medina caught fire during the night and was burnt along with his occupants, the Prophet ﷺ spoke about them, saying, "This fire is indeed your enemy, so whenever you go to bed, put it out to protect yourselves."[122]

8- Before going to sleep and on awaking up, some traditional prayer should be recited. The shortest prayer to recite when going to sleep is:

اللهم باسمك احی واموت

O Allah! in Thy name I die and live.

On waking up one should say:

الحمد لله الذی احیانا بعد ما اماتنا والیه النشور (ابوداؤد کتاب الادب باب ما یقول عند النوم)

Praise be to Allah Who has given us life after causing us to die and to Whom we shall be resurrected."[123]

There are many other supplications quoted in the *hadiths* for these occasions.

ETIQUETTE AND MANNERS OF DRESSING

There are two main purposes of wearing clothes, one is physical and the other is ethical. The physical purpose is to protect the body from cold and heat, and the ethical purpose is to conceal those parts of the body which should not be seen by others. Islam is probably the only religion which regards nakedness as objectionable, and is the first religion to consider covering nakedness as essential, so mush so that even *salat,* which is an obligatory duty, cannot be performed without first covering the *satr* (private parts), except in some unavoidable circumstances.

For men the body, from navel to knees, and for free women the entire body including the hair on the head except the face, hands and feet, and for slave women the front and back of body upto the knees is regarded as *"satr"*. The parts which need to be concealed are *satr* and should not be exposed in front of others. Exposing of satr without any reason, even in privacy, is not considered laudable. One Companion asked the Prophet ﷺ whether the *satr* could be exposed in privacy, i.e. when nobody is watching. The Prophet ﷺ answered: Allah is watching all the time, so one should be even more modest in His presence.[124] It has been narrated in another *hadith* that one should never become naked because there are always angels present with each person and when one is in a state of nakedness, they depart and therefore one should respect their presence and show modesty in front of them.[125]

When Adam علیہ السلام and Eve disobeyed Allah, and their heavenly garments of piety were removed, they started covering their nakedness with leaves from the trees:

فَلَمَّا ذَاقَا الشَّجَرَةَ بَدَتْ لَهُمَا سَوْاٰتُهُمَا وَطَفِقَا يَخْصِفَانِ عَلَيْهِمَا مِنْ وَّرَقِ الْجَنَّةِ ط (اعراف:۲۲)

When they tasted of the tree, their shame became manifest to them, and they began to sew together the leaves of the Garden over their bodies. [*al-A'raf* 22]

It becomes clear from this that Allah has given human beings a natural inclination to cover their nakedness of *satr,* but sometimes this nature becomes distorted. The wild, backward and uncivilised nations have restricted covering to their genitals only. The same was the state

of affairs in Arabia. During *Hajj* it was customary for the men and women of every tribe except *Quraish* to take off their clothes for circumambulating the *Ka'bah*. They wore clothes only if they were given by the *Quraish*,[126] otherwise they would circumambulate the *Ka'bah* in a naked state. The Holy Quran, in order to teach civilised manners, gave mankind the following lesson:

يٰبَنِيٓ اٰدَمَ قَدْ اَنْزَلْنَا عَلَيْكُمْ لِبَاسًا يُّوَارِيْ سَوْاٰتِكُمْ وَرِيْشًا ۭ وَلِبَاسُ التَّقْوٰى ذٰلِكَ خَيْرٌ O (اعراف: ٢٦)

O ye Children of Adam! We have bestowed raiment upon you to cover your shame, as well as to be an adornment to you. But the raiment of righteousness,- that is the best. [*al-Ar'rāf* 26]

يٰبَنِيْٓ اٰدَمَ خُذُوْا زِيْنَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ (اعراف: ٣١)

O Children of Adam! Wear your beautiful apparel at every time and place of prayer. [*al-A'raf* 31]

قُلْ مَنْ حَرَّمَ زِيْنَةَ اللّٰهِ الَّتِيْٓ اَخْرَجَ لِعِبَادِهٖ (اعراف: ٣٢)

Say: Who hath forbidden the adornment of Allah which He hath brought forth for His bondmen. [*al-A'raf* 32]

قُلْ اِنَّمَا حَرَّمَ رَبِّيَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ (اعراف: ٣٣)

Say: The things that my Lord hath indeed forbidden are: Shameful deeds, whether open or secret; .. [*al-A'raf* 33]

In these verses shame means nakedness of *satr*, and adornment refers to the covering of the body. Thus, these verses show that in addition to covering nakedness, the purpose of clothing is also adornment. At the end of the first verse above, a general principle has been stated in a very eloquent phrase:

وَلِبَاسُ التَّقْوٰى ذٰلِكَ خَيْرٌ (اعراف: ٢٦)

And the raiment of righteousness, that is the best. [*al-A'raf* 26]

What does the "raiment of righteousness" mean? Thinking of it as a metaphor, some have taken it to mean Faith (*Iman*), others have taken it to mean virtuous deeds, shyness and modesty. Some commentators have taken it in its literal meaning. The commentator Ibn Zaid, a well known *tabe'i* (successor to the Prophet's Companions) has taken it in its literal meaning, i.e. garment. Some have regarded the articles worn during war, such as armour, helmets etc., as the raiment of

righteousness, while others have regarded it as the raiment of *Sufis*.[127]

The fact is that the raiment of righteousness means the clothing of *taqwa* . In other words, one should dress oneself in those clothes which are required by *taqwa;* and this has been fully explained by the Prophet ﷺ through his sayings and actions. Shah Abdul Qadir Muhaddith Dehlavi رحمة الله عليه comments on this verse in the marginal notes of his translation of the Holy Quran: Now wear only those clothes which represent righteousness. Man should neither wear silken clothes nor long trailing lower garments, and should not wear whatever has been forbidden. Woman should not wear very thin, flimsy and transparent clothes through which people may see her body, and she should not exhibit her adornments. [*Tafseer of the above verse of Sura al-A'raf*]

There is no restriction in Islam regarding one's clothing other than mentioned above. The detail of which according to *hadiths* is as follows:

1- Unless absolutely essential and unavoidable, men should not wear pure silk clothes because this shows femininity and that the person concerned is leading a life of pleasure and luxury which is not befitting for men who are supposed to lead a life full of hardship and struggles. In essential and unavoidable circumstances a man can wear such material, for example, under armour during war to protect the body from rubbing against the steel chains; or during some skin disease such as itching, when the roughness of other clothing material may aggravate it and cause scratching and injury. In both of these situations men can wear silk clothing. There is also no harm in wearing a garment which has a border ornamented with silk, or a wrap of silk.

2- It is not permissible for men to wear clothes similar to those of women, neither it is allowed for women to wear clothes similar to those of men, because this is against normal behaviour. The Prophet ﷺ has cursed the man who dressed like a woman and the woman who dressed like a man. He also cursed women who imitate men and men who imitate women.

3- Among the Arabs wearing a robe or lower garment so long that it reached below the ankles and trailed on the ground was regarded a sign of pride and superiority. Their nobles used to wear trailing robes and trailing lower garments. The Prophet ﷺ said, "If anyone trails his garment arrogantly, Allah will not look at him on the Day of Resurrection. For this reason man should not keep the bottom of the trousers or lower garment so long that it covers his ankles. The Prophet ﷺ has advised men to wear the lower garment halfway down the shin,

of affairs in Arabia. During *Hajj* it was customary for the men and women of every tribe except *Quraish* to take off their clothes for circumambulating the *Ka'bah*. They wore clothes only if they were given by the *Quraish*,[126] otherwise they would circumambulate the *Ka'bah* in a naked state. The Holy Quran, in order to teach civilised manners, gave mankind the following lesson:

يٰبَنِيْٓ اٰدَمَ قَدْ اَنْزَلْنَا عَلَيْكُمْ لِبَاسًا يُّوَارِيْ سَوْاٰتِكُمْ وَرِيْشًا ۭ وَلِبَاسُ التَّقْوٰى ذٰلِكَ خَيْرٌ ۝ (اعراف: ٢٦)

O ye Children of Adam! We have bestowed raiment upon you to cover your shame, as well as to be an adornment to you. But the raiment of righteousness,- that is the best. [*al-Ar'raf* 26]

يٰبَنِيْٓ اٰدَمَ خُذُوْا زِيْنَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ (اعراف: ٣١)

O Children of Adam! Wear your beautiful apparel at every time and place of prayer. [*al-A'raf* 31]

قُلْ مَنْ حَرَّمَ زِيْنَةَ اللّٰهِ الَّتِيْٓ اَخْرَجَ لِعِبَادِهٖ (اعراف: ٣٢)

Say: Who hath forbidden the adornment of Allah which He hath brought forth for His bondmen. [*al-A'raf* 32]

قُلْ اِنَّمَا حَرَّمَ رَبِّيَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ (اعراف: ٣٣)

Say: The things that my Lord hath indeed forbidden are: Shameful deeds, whether open or secret; .. [*al-A'raf* 33]

In these verses shame means nakedness of *satr*, and adornment refers to the covering of the body. Thus, these verses show that in addition to covering nakedness, the purpose of clothing is also adornment. At the end of the first verse above, a general principle has been stated in a very eloquent phrase:

وَلِبَاسُ التَّقْوٰى ذٰلِكَ خَيْرٌ (اعراف: ٢٦)

And the raiment of righteousness, that is the best. [*al-A'raf* 26]

What does the "raiment of righteousness" mean? Thinking of it as a metaphor, some have taken it to mean Faith (*Iman*), others have taken it to mean virtuous deeds, shyness and modesty. Some commentators have taken it in its literal meaning. The commentator Ibn Zaid, a well known *tabe'i* (successor to the Prophet's Companions) has taken it in its literal meaning, i.e. garment. Some have regarded the articles worn during war, such as armour, helmets etc., as the raiment of

righteousness, while others have regarded it as the raiment of *Sufis*.[127]

The fact is that the raiment of righteousness means the clothing of *taqwa* . In other words, one should dress oneself in those clothes which are required by *taqwa;* and this has been fully explained by the Prophet ﷺ through his sayings and actions. Shah Abdul Qadir Muhaddith Dehlavi رحمة الله عليه comments on this verse in the marginal notes of his translation of the Holy Quran: Now wear only those clothes which represent righteousness. Man should neither wear silken clothes nor long trailing lower garments, and should not wear whatever has been forbidden. Woman should not wear very thin, flimsy and transparent clothes through which people may see her body, and she should not exhibit her adornments. [*Tafseer of the above verse of Sura al-A'raf*]

There is no restriction in Islam regarding one's clothing other than mentioned above. The detail of which according to *hadiths* is as follows:

1- Unless absolutely essential and unavoidable, men should not wear pure silk clothes because this shows femininity and that the person concerned is leading a life of pleasure and luxury which is not befitting for men who are supposed to lead a life full of hardship and struggles. In essential and unavoidable circumstances a man can wear such material, for example, under armour during war to protect the body from rubbing against the steel chains; or during some skin disease such as itching, when the roughness of other clothing material may aggravate it and cause scratching and injury. In both of these situations men can wear silk clothing. There is also no harm in wearing a garment which has a border ornamented with silk, or a wrap of silk.

2- It is not permissible for men to wear clothes similar to those of women, neither it is allowed for women to wear clothes similar to those of men, because this is against normal behaviour. The Prophet ﷺ has cursed the man who dressed like a woman and the woman who dressed like a man. He also cursed women who imitate men and men who imitate women.

3- Among the Arabs wearing a robe or lower garment so long that it reached below the ankles and trailed on the ground was regarded a sign of pride and superiority. Their nobles used to wear trailing robes and trailing lower garments. The Prophet ﷺ said, "If anyone trails his garment arrogantly, Allah will not look at him on the Day of Resurrection. For this reason man should not keep the bottom of the trousers or lower garment so long that it covers his ankles. The Prophet ﷺ has advised men to wear the lower garment halfway down the shin,

and when this is not possible, down to the ankles. The Prophet ﷺ said, "Beware of hanging down the lower garment, for it is conceit and Allah does not like conceit." But hanging down the lower garment below the ankles is permissible for women.

4- It is not proper to wear clothes which attracts people's attention, whether it is the glittering and gaudy dress of the rich, or the showy cloak of the priests, or the yellow coloured robe of the Sufis. This is disapproved of because the people who wear such clothes have a concealed desire to make themselves look distinguished and superior to others, and this desire for superiority and distinction is clear proof of their conceit.

5- Whether worn by a man or a woman, clothes should not be so thin that they show those parts of the body which are required to be covered. The Prophet ﷺ remarked that there were a lot of women who, despite wearing clothes, were in fact naked.

6- Wearing clothes which do not completely cover the satr are not approved of. Once, when Asma رضی اللہ عنہا, the elder sister of 'Aisha رضی اللہ عنہا, entered upon the Prophet ﷺ wearing thin clothes, the Prohpet ﷺ said, "O Asma, when a woman reaches the age of menstruation, it is not suitable for her to display any part of body except this and this,"[128] and he pointed to her face and hands.

7- Men should not wear bright colours, especially, red. However, they are allowed to wear red striped clothing. The Prophet ﷺ has used a red striped sheet. Yellow coloured clothes are allowed; sometimes the Prophet ﷺ has dressed himself completely in yellow. Saffron coloured clothes are not approved. Staining the body with saffron for the purpose of perfume, as was the custom in Arabia, is forbidden for men. The Prophet ﷺ also used a green coloured sheet for wrapping himself, a green lower garment and a black coloured turban.

8- The Prophet's preference for men was usually for white clothing.

9- When wearing a shirt with sleeves, the right hand should be first introduced into the sleeve.

10- When wearing a new dress, the Prophet ﷺ used to say a supplication which expressed thankfulness to Allah for His favour. He used to say:

الحمد لله الذی کسانی هذا ورزقنیه من غیر حول منی وقوة

Praise be to Allah who has clothed me with this and provided me with it through no might or power on my part.[129]

ETIQUETTE AND MANNERS OF HAPPINESS

There are innumerable things which bring joy and happiness to a person, such as wealth and property, knowledge and learning, rank and status, betrothal and marriage, *'Eid* and festivals. In short, a person experiences hundreds of such occasions in his life. But when the expression of happiness exceeds the limits of moderation, it enters the area of pride and vainglory. According to the Holy Quran, when Korah expressed his happiness and boasted about having an abundance of wealth and property, his people said:

اِذْقَالَ لَهٗ قَوْمُهٗ لَا تَفْرَحْ ط اِنَّ اللّٰهَ لَا يُحِبُّ الْفَرِحِيْنَ (قصص: ٧٦)

Behold, his people said to him: Exult not, for Allah loveth not those who exult (in riches). [*al-Qasas* 76]

Since Islam wants to produce moderation in all feelings, it regards the type of happiness which exceeds the limit as a moral weakness.

وَلَئِنْ اَذَقْنَا الْاِنْسَانَ مِنَّا رَحْمَةً ثُمَّ نَزَعْنٰهَا مِنْهُ ج اِنَّهٗ لَيَئُوْسٌ كَفُوْرٌ O وَلَئِنْ اَذَقْنٰهُ نَعْمَآءَ بَعْدَ ضَرَّآءَ مَسَّتْهُ لَيَقُوْلُنَّ ذَهَبَ السَّيِّاٰتُ عَنِّىْ ط اِنَّهٗ لَفَرِحٌ فَخُوْرٌ O (هود: ٩)

If We give man a taste of Mercy from Ourselves, and then withdraw it from him, behold! he is in despair and (falls into) blasphemy. But if We give him a taste of (Our) favours after adversity hath touched him, he is sure to say, "All evil has departed from me:" Behold! he falls into exultation and pride. [*Hud* 9-10]

Islam has forbidden people to indulge in exultation and vainglory:

وَلَا تَفْرَحُوْا بِمَا اٰتٰكُمْ ط وَاللّٰهُ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُوْرِ O (حديد: ٢٣)

Nor exult over favours bestowed upon you. For Allah loveth not any vainglorious boaster, [*al-Hadid* 23]

Nevertheless, Islam has not supported dejection and down-heartedness in its followers, but has encouraged them to express happiness in moderation, and has taught them its ways.

On an occasion of happiness, a Muslim should express his thanks to Allah that it was due to His kindness and favour. If the happiness is of a great magnitude, the person should prostrate to Allah in gratitude, so that in extreme happiness he does not become puffed up with pride but shows his humbleness. It was a tradition of the Prophet ﷺ that whenever such a joyful occasion arose he would prostrate before Allah in gratitude.

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Once the Prophet ﷺ was travelling from Mecca to Medina. When he was close to 'Azwara, he alighted, then raised hands and made supplication to Allah for a time, after which he prostrated himself, remaining a long time in prostration. Then he stood up and raised his hands for a time, after which he again prostrated himself, remaining a long time in prostration. He then stood up a third time, raised his hands for a time, after which he prostrated himself again. He then said, "I begged my Lord and made intercession for my people, and He gave me a third of my people, so I prostrated myself in gratitude to my Lord. Then I raised my head and begged my Lord for my people, and He gave me a third of my people, so I prostrated myself in gratitude to my Lord. Then I raised my head and begged my Lord for my people and He gave me the last third, so I prostrated myself in gratitude to my Lord.[130]

This was also the practice of the Companions. When the repentance of Ka'b bin Malik رضی اللہ عنہ was accepted and he came to know of this good news, he fell into prostration. It is also a moral duty of other Muslims to congratulate their brother on such a happy occasion and participate in his happiness. So, on this particular occasion the Companions came in large numbers to Ka'b bin Malik رضی اللہ عنہ and congratulated him.[131]

A person usually feels happy on returning from a journey. Relatives and friends can be invited to a feast on such an occasion so that they can also take part in the happiness. Once, when the Prophet ﷺ returned to Medina from a journey, he slaughtered a cow or a camel and feasted the Companions.[132] On such an occasion it is also becoming for the friends and relatives to welcome back home the returning person to express their happiness. When the Prophet ﷺ returned from the battle of Tabuk, the people went up to Thaniyyat al-Wada' with their children to receive and welcome him.[133]

Betrothal and marriage is usually an occasion for rejoicing together. Islam has permitted people to express joy by singing and beating drums. This is in order that the marriage is well announced. The Prophet ﷺ said that beating the tambourine and singing differentiate a *halal* and *haram* act.[134] Meaning that the difference between marriage and fornication is that the former is well announced - that such and such person has made a marriage contract - whereas fornication is committed in secrecy.

When Rabi' رضی اللہ عنہا bint Mu'awwidh bin 'Afra' got married. The Prophet ﷺ came and sat with her. Some girls started beating

tambourines and reciting elegiac verses mourning her father and two uncles who had been killed in the battle of Badr. One of them sang "Among us is a Prophet who knows what will happen tomorrow." On that the Prophet ﷺ said, "Leave this (saying) and keep on singing the verses which you had been singing before."[135]

Once 'Aisha رضی اللہ عنہا got one of her relatives married to an *Ansar* and sent her as a bride to the *Ansar's* house. The Prophet ﷺ said, "O 'Aisha! Have you not got any amusement (during the marriage ceremony) as the *Ansar* like amusement?"[136] According to another narration the Propeht ﷺ asked why there was not sent a slave girl with the bride so that she could have kept beating the tambourine and singing songs.

Once, on the occasion of a marriage Qarza bin Ka'b رضی اللہ عنہ and Abu Mas'ud Ansari رضی اللہ عنہ were sitting and listening to the songs of some girls. There came upon them a *tabe'i*, 'Amr bin Sa'd. When he saw this he raised an objection and said that he was surprised to see what was happening before the Companions who had fought in the battle of Badr. The Companions answered that if he liked he may also join them, for the Prophet ﷺ had allowed them for this on the occasions of marriage and wedding ceremonies.[137]

It was a custom among the Arabs to congratulate the bridegroom by saying [بالرفاء والبنين]: "May you be blessed with happiness and sons." In place of it, the Prophet ﷺ taught the following prayer for congratulation:

بارك الله لك وبارك عليك وجمع بينكما فى خير (ابوداؤد كتاب النكاح باب ما يقال للزوج)

May Allah bless for you, and may He bless on you, and combine both of you in good (deeds).[138]

To give a feast to friends and relatives on the occasion of marriage is in accordance with the Prophet's tradition. This wedding banquet is called *Walima*. One should feed his friends and relatives whatever he can afford. The Prophet ﷺ said, "Give a banquet, even if with one sheep."[139] The Prophet ﷺ has sometimes given a wedding banquet with *Hais*, a sweet dish made of butter, cheese and dates.[140] On this occasion, friends and relatives can also give gifts to the married couple. [*Nasa'i, Bab al-Hadiya*]

For Muslims even greater occasions for rejoicing occur on *'Eid al-Fitr* and *'Eid al-Adha*. In the days of ignorance, the Arabs had two days in a year which they used to celebrate. When the Prophet ﷺ came to Medina, he told the people that they had two days of rejoicing in the

year, but Allah has replaced them by two much better days of *'Eid al-Fitr* and *'Eid al-Adha*.[141] In the selection of these two happy days, the harvest, the weather or other polytheistic manifestations have not been taken into consideration; instead, two events of paramount importance to the religion of Abraham عليه السلام have been chosen for the expression of happiness. *'Eid al-Adha* has been selected to commemorate the happiness that prophets Abraham عليه السلام and Isma'il عليه السلام had at the time of sacrifice and for laying the foundation of *Ka'bah*. The rejoicing on *'Eid al-Fitr* is in memory of the advent of Islam and the revelation of the Holy Quran.

On these days in order to express joy and happiness, wearing nice clothes and perfume are the *sunnah* (tradition) of the Propeht ﷺ. Furthermore, singing and other kinds of permissible fun, games and sport have been approved by the Prophet ﷺ. It has been narrated by 'Aisha رضى الله عنها that her father Abu Bakr رضى الله عنه came to her house on *'Eid day*. Two slave-girls of the *Ansars*, who were not professional singers, were singing *Ansar's* stories beside her about the Day of *Bu'ath*. Abu Bakr رضى الله عنه said protestingly, "Musical instruments of Satan in the house of Allah's Messenger!" On hearing this the Prophet ﷺ said, "O Abu Bakr! There is an *'Eid* day for every nation and this is our 'Eid (festival)."[142] In other words, singing on these days is allowed.[143]

The *Habashi* people used to play war games on the day of *'Eid,* and the Prophet ﷺ liked them. Once on *'Eid* day they were playing with shields and spears and the Prophet ﷺ asked 'Aisha رضى الله عنها whether she would like to see the display. She replied in the affirmative. So the Prophet ﷺ made her stand behind him and told Bani Arfada to carry on displaying till she got tired. The Prophet ﷺ asked 'Aisha رضى الله عنها if she was satisfied and she was, so the Prophet ﷺ told her to leave.[144]

This expression of rejoicing was called *taqlis* which covered activities such as beating a tambourine, singing, fencing displays, javelin throwing, etc.. According to some, *taqlis* means beating drums and the taking part by boys and girls in fun and frolic in public places. This was so common in the times of the Prophet ﷺ that if the Companions did not see this way of expressing joy and happiness, it surprised them. Once 'Ayyad Ash'ari رضى الله عنه had occasion to spend 'Eid day in Anbar. When he did not see any joyful celebrations, he asked people why there was no *taqlis,* which was common in the times of the Prophet ﷺ.

Qais bin Sa'd رضى الله عنه says: He has seen everything which would take

place in the days of the Prophet ﷺ except *taqlis* which used to take place on the day of 'Eid in his days.[145]

The purpose of giving permission to celebrate *'Eids* in this way is that it is quite befitting that there be a couple of religious and national occasions in a nation's life when people, even the most serious, could rejoice openly. It is for this reason that it has been forbidden to fast on these two occasions. According to a saying of the Prophet ﷺ these days are meant for lawful eating, drinking and rejoicing with the family and for the remembrance of Allah.[146] Even on these occasions of happiness, Islam does not forget Allah. It has therefore made *sunnah* for his followers to offer two *raka'ats* of *salat* on these two occasions. While reciting *takbir,* people go to the place of 'Eid prayer by one route and return by another, so that the splendour and magnificence of Islam is seen everywhere and the commandment of Allah [لتكبروا الله على ما هدكم] may be followed: "Glorify Allah the way He has guided you." *[al-Baqara 185]*

ETIQUETTE AND MANNERS OF MOURNING

Happiness and sorrow both occur in a person's life at one time or another. In the same way as one commits immoderation in happiness, one also goes beyond the limits of moderation when in sorrow. Among the Arabs there were prevalent many peculiar and strange customs of condolence and mourning because of arrogance and vainglory. Even on the occasion of death the custom of showing off did not leave them for they had invented many ways of expressing pride. The mourning and lamentation had to be according to the status and position of the dead person and their chiefs used to leave instructions in their wills that when they died their lamentation should be in accordance with their rank and position. A pagan poet in his poem says to his wife:

إِذَا مِتُّ فَابْكِينِي بِمَا أَنَا أَهْلُهُ

وَ شُقِّي عَلَيَّ الْجَيْبَ يَا ابْنَةَ مَعْبَدٍ

When I die, cry befitting to my position, and tear your garment to shreds.

Slapping the face, pounding the breast and dishevelling the hair were common customs, and the poets used to express this in their writing very proudly.

The Prophet ﷺ very strictly forbade these customs, and said, "He who slaps his cheeks, tears his clothes and calls to or follows the ways

and traditions of the Days of Ignorance is not from us."[147]

When the family of Ja'far Tayyar رضی اللہ عنہ got the news of his death, the women of his family started crying and lamenting. A man informed the Prophet ﷺ about the crying of the women. Although the Prophet ﷺ loved Ja'far رضی اللہ عنہ very much, he ordered the man to go back and forbid them to lament. The man later returned saying that he had told them but they did not listen to him. The Prophet ﷺ sent the man twice more to forbid them. He came back for the third time and said, "O Allah's Messenger, By Allah, they did not listen to us at all." The Prophet ﷺ then ordered him to go back and put dust in their mouths.[148]

The presence of a large number of people lamenting a dead person was also regarded as something to be proud of. For this reason, women were called from far off places to take part in the ritual. Gradually, this custom took the form of exchange lamentation. In other words, if the women of a certain family lamented on the dead of another family, it became incumbent on the later family to pay this back by lamenting, when the occasion arose, for the former family. Once a woman came to the Prophet ﷺ and requested him to tell her what is meant by *"Ma'roof* in which we should not disobey you". The Prophet ﷺ told her that she should not lament on a dead person. The woman told the Prophet ﷺ that when her uncle died, women of a certain family came to lament for him and that she is duty bound to pay them back. The Prophet ﷺ forbade her to do this, but she insisted that it was her duty and she should be allowed to repay them. Ultimately, on her repeated insistence, he allowed her to pay it back. However, the lady understood the message of the Prophet ﷺ and she never again participated in lamentations.[149]

Among the Arabs it was a custom that, on the death of a person, a general announcement was made so that a large number of people could gather. This was called Na'i in Arabic. The Prophet ﷺ forbade this also. The Companion Hudhayfah رضی اللہ عنہ was so careful about it that before his death he advised his family that the news of his death should not be given to anyone because he had heard the Prophet ﷺ forbidding death announcements and he thought that giving the news may also be considered as announcement.[150]

It was also a custom that mourners accompanied the funeral procession and carried burning incense containers with them. The Prophet ﷺ ordered that a bier should not be followed by a loud voice (of wailing or lamentation) or fire.[151]

Once when the Prophet ﷺ was attending a funeral, a woman came

with a brazier. The Prophet ﷺ admonished her so harshly that she ran away.[152]

When accompanying a bier, people would discard their sheet-cloth and allow only their shirts to remain on their bodies. When the Prophet ﷺ saw them in this state, he remarked that they were following the custom of the days of ignorance and that he would like to curse them so that their faces were changed. Hearing this, the people at once wrapped themselves with their sheets and never did it again.[153]

The Prophet ﷺ fixed a mourning period and said that it was not permitted for a believer to mourn for more than three days. However, for the widow the mourning period of four months and ten days was fixed. During this period she should not wear coloured clothes, apply perfume or adorn herself.[154]

Shedding tears on the death of a relative is quiet natural and there is nothing wrong in it, but wailing and crying aloud is strictly forbidden. When the Prophet's son Ibrahim رضی اللہ عنہ died, some drops of tears trickled down from the Prophet's eyes. Thereupon he said, "Ibrahim, our eyes shed tears and our hearts are filled with grief, but we do not say anything except that by which Allah is pleased. O Ibrahim, we are grieved for you."[155]

It is narrated in a *hadith* that a dead person is punished if his family weeps for him. However, there are differences of opinion among the Companions and the *hadith* experts regarding the meaning of this. Nevertheless, they all agree that those who request before their death that they should be mourned for their glory in accordance to their rank, receive punishment when they are mourned.[156]

When a Muslim family suffers the calamity of death, their relatives, friends or neighbours should, out of sympathy, send food to the bereaved family, because it would be difficult for them to cook food at such a time. On the death of Ja'far رضی اللہ عنہ, the Prophet ﷺ said to his family, "Prepare food for the family of Ja'far for there came upon them an incident which has engaged them."[157]

It is an obligation on a Muslim that in times of difficulties he should be patient and turn to Allah for help. Patience, steadfastness and supplication are the remedies which the Holy Quran has prescribed for removing sorrow. It says:

وَاسْتَعِيْنُوْا بِالصَّبْرِ وَالصَّلٰوةِ (بقرة:٤٥)

Seek Allah's help with steadfastness, patience and prayer. [*al-Baqara* 45]

One should show patience right from the beginning of the sad event, and not cry and lament to his heart's content in the beginning and shows patience only when he is no longer able to cry any more. Once Allah's Apostle ﷺ came upon a woman who was weeping for her child. He said to her, "Fear Allah and have patience," however, she did not listen. Later on when she found out that he was the Prophet ﷺ, she came to him and said, "I did not recognise you, Apostle of Allah." The Prophet ﷺ told her, "Endurance is shown only at the first blow."[158]

Allah says that good Muslims are those who, when they suffer a calamity, say:

قَالُوْا اِنَّا لِلّٰهِ وَاِنَّا اِلَيْهِ رَاجِعُوْنَ (بقرہ: ۱۵۶)

To Allah we belong and to Him is our return. [*al-Baqara* 156]

It is for this reason that this is recited when Muslims hear of a calamity and this is a commendable practice. Having faith in divine decree is a remedy for getting over sorrow: What happens is by Allah's will and there is some expedience in it. This teaching of Islam is full of wisdom, and its benefits have been stated in the Holy Quran

لِكَيْلَا تَاْسَوْا عَلٰى مَا فَاتَكُمْ (حدید: ۲۳)

In order that ye may not despair over matters that pass by you. [*al-Hadid* 23]

MISCELLANEOUS ETIQUETTES AND MANNERS

There are certain physical human states which are against decorum, etiquette and dignity, and which look disgusting. For example, in yawning the mouth of the person becomes wide open, the unpleasant sound of Ah, Ah or Ha, Ha, is emitted and the face becomes distorted and produces a ludicrous appearance. In a *hadith* it has been explained thus: Yawning comes from Satan and when one says Ha, Ha, in this state, Satan laughs at him.[159] It has been narrated in another *hadith*: When one of you yawns, he should hold his hand over his mouth, lest the devil enters.[160] Shah Wali Ullah رحمة الله عليه explains the allegory given in the above *hadith* by saying that the Satan makes a mosquito or fly to enter the mouth.[161] Islam has recommended many ways of avoiding this physical distortion.

The first piece of advice is that, since yawning can be stopped, a person should restrain it as much as possible, and should not say Ha, Ha. If he cannot restrain, he should cover his mouth with his hand.[162]

In contrast to this the Prophet ﷺ has not advised people to stop sneezing, instead he said that Allah likes sneezing.[163] Shah Wali Ullah رحمة الله عليه writes that sneezing clears the nasal blockage and it becomes a means of removing tension. On this account, it has been advised: When one of you sneezes he should say, "Praise be to Allah!" [الحمد لله] and the listeners or his companions should say to him, "Allah have mercy on you!"[يرحمك الله][164]

Nevertheless, sneezing is also unsightly to the onlookers. Sometimes during sneezing mucus comes out of the nose; it is therefore suggested that when sneezing, a person should cover his face with his hands or handkerchief. This also helps to lessen the noise and was the way of the Prophet ﷺ.[165]

Although the Prophet ﷺ has not given any particular advice against oscitation (stretching of limbs) and burping, it cannot be denied that oscitation and burping in the presence of others is against good manners. It has been mentioned in some books dealing with the merits of the Prophet ﷺ that he would not yawn or stretch his limbs. Ibn Hajar has quoted these *hadiths* in the *Fath al-Bari,* but has neither doubted their authenticity nor refuted them. He has in fact supported some of them.[166] Whether or not these *hadiths* are correct, it is certain that oscitation produces an unpleasant spectacle and should therefore be avoided in public. With regard to burping it has been stated in the *Jame' Tirmidhi* that once, when someone burped in the presence of the Prophet ﷺ, he asked him to restrain it and remarked that the people who ate too much in this world, would be most hungry in the next.[167] In addition to forbidding overeating, this *hadith* also indicates the disgusting nature of burping.

Shah Wali Ullah (رحمة الله عليه) in his book *Hujjatullah al-Baligha* has discussed the peculiarities of these manners, the gist of which is given below:

All civilised nations have taken care to follow certain etiquette and manners in their social activities such as eating, drinking, sitting and dressing etc. and have adopted different ways in them.

1- Some have based them on natural wisdom and have adopted those manners which are proven beneficial either medically or by experience.

2- Some have based them on religious principles and in them they have rigidly followed their religion.

3- Some have emulated their kings, wise men and priests in this matter.

One should show patience right from the beginning of the sad event, and not cry and lament to his heart's content in the beginning and shows patience only when he is no longer able to cry any more. Once Allah's Apostle ﷺ came upon a woman who was weeping for her child. He said to her, "Fear Allah and have patience," however, she did not listen. Later on when she found out that he was the Prophet ﷺ, she came to him and said, "I did not recognise you, Apostle of Allah." The Prophet ﷺ told her, "Endurance is shown only at the first blow."[158]

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3- Some have emulated their kings, wise men and priests in this matter.

In addition to these, there are some who have used other principles and rules, some of which are useful and some of which are harmful. There are, however, some which are neither useful nor harmful. Those manners which are useful deserve to be followed and those which are harmful should be forbidden, while those which are neither useful nor harmful ought to be maintained in their permitted state and left to the discretion of the person concerned. Islam has used these principles and has kept in view the following points:

1- The observation of etiquette and manners sometime makes one forget Allah and thereby piety. Islam has therefore made it *sunnah* to recite some supplications before, after and during their observations in order that one remembers Allah.

2- Some actions and behaviour are of a devilish nature, for example, walking with one shoe on, and eating with the left hand. Islam has, therefore, forbidden these. On the other hand, there are certain actions which bring one closer to the angels, for example, reciting supplication while entering and leaving the house. Such actions have, therefore, been encouraged by Islam.

3- There are certain acts which experience has proved are dangerous, such as sleeping on a roof which has no fence on the edges, or keeping oil lamps lit during sleep. The Prophet ﷺ has advised people to put out lights at bed time, lest the rats should pull away the wick and thus burn the house.

4- There are some forms of etiquette whose purpose is to oppose foreign habits. Islam has forbidden these foreign customs, such as indulging in a luxurious and extravagant way of living, wearing silk clothes or clothes with pictures on them, and using gold and silver utensils for eating and drinking.

5- There are certain actions which are against civility and dignity because they degrade and make people uncivilised and wild. The Prophet ﷺ has prohibited these so that a balanced and middle course is maintained.[168]

In the light of these details it becomes clear that the principles on which the social ethics of civilised nations of the world were based, are all present in the commandments of Islam and in the manners and etiquette taught by the Prophet ﷺ. They contain in them religious, ethical, social, medical and all kinds of other advantages and benefits. By following them, one is blessed with the pleasure of Allah, and one receives the satisfaction of compliance with the teachings of the Prophet ﷺ. They also purify the body and the soul; apart from general cleanliness, they produce righteousness, loftiness in ethical conduct, betterment of society and the advancement and protection of health. Furthermore, one gains the benefits of the tested and proved principles of the elders and their way of life. The sum total of all these represents the civilisation and the way of life of Islam.

Islam has maintained a good deal of flexibility in the area of etiquette and manners. The fundamental and basic principles have been emphasised and exhorted by the Holy Quran and the traditions of the Prophet ﷺ, and it is this exhortation which shows their importance. Nevertheless, there are many things in them which can be adapted to suit changing social conditions and the exigencies of the time. Therefore, there is neither any exhortation for following them nor any reprimand for abandoning them.[169] For this reason, their purpose, their expediences and their benefits have been fully described. Any changes to them which do not defeat the main purpose but rather improve it are not regarded objectionable. For example, if soap is used instead of earth for washing hands where the main purpose is cleanliness, if towel is used for wiping hands, if food is served and eaten with spoons instead of hand, if meat is cut with a knife,[170] if separate plates are used for serving food, and if better methods are used for cleanliness and tidiness, they are all quite acceptable. Furthermore, if the residents of different countries dress themselves in the clothes prevalent in their countries, provided they are covering the *Satr* as demanded by Islamic *Shari'ah*, eat their own *halal* food, use their own furniture for sitting, resting and sleeping, then this is also fully permitted.

Nevertheless, this permission aside, love and devotion has its own place, and in the eyes of those who are determined to follow the Prophet's footsteps, no matter how much the world is changed, only those acts are beautiful and lovely which are associated with the beloved Prophet, ﷺ.

THE FOUNTAINHEAD OF WISDOM AND LIGHT

يُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ

So that he may instruct them in scripture and wisdom and sanctify them. [*al-Baqara* 129]

Dear readers, you have now read the whole book and purused all the details of the ethical teachings of Islam and the ethical advice given by its Prophet, ﷺ. You may have noticed how comprehensive the philosophy and teaching of ethics are in Islam, how magnificent are the principles of its civilisation and culture, and how lofty are the views of its moral training and upbringing. All this was uttered by the tongue of an unlettered Prophet ﷺ who taught and explained the revelations of Allah. Had there not been anything else to support the truth of his prophethood, this one teaching alone would have been sufficient to validate it. All the wise men, philosophers and teachers of the world have found it impossible to reach the heights of this unlettered teacher, ﷺ, who did it without the aid of any formal education!

Undoubtedly, the fact stated above is very important, but another fact of even greater importance is that those people who were totally devoid of civilisation, lacking morality and unaware of manners and etiquette, were not only taught by the Prophet, ﷺ, the philosophical and lofty principles of ethics and civilisation, but through training and upbringing he transformed them into a people who became so accomplished in their high moral conduct that the world became most astonished by their unparallelled achievements. So, the supplication which the Prophet Abraham عليه السلام, had made to Allah for the appearance of a prophet in his progeny: "Who would teach the people the commandments of Allah, would instruct them in scripture and wisdom, and sanctify them", was accepted.

Such a sanctifier came, purified the world and made it a pleasant place to live, may the peace and blessings of Allah be upon him.

Hopeful of blessings of Allah,
Syed Sulaiman Nadwi
29th Dhul Qa'dah, 1357 Hijrah.

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27- Sahih Bukhari - Kitab al-Adab, Ch.: The one whose neighbour does not feel safe from his evil.

RIGHTS AND OBLIGATIONS

1- Sahih Bukhari - Kitab al-Muzare`, Ch.: Employing oxen for ploughing.
2- Sahih Bukhari - Kitab al-Muzare`, Ch.: Sowing seeds and planting trees.
3- Sahih Bukhari - Book - Distribution of water, Ch.: Providing water to those who need it.
4- Sahih Bukhari - Book - Distribution of water, Ch.: Providing water to those who need it.
5- Sahih Bukhari - Kitab al-Iman, Ch.: To wish for one's brother what one would like for oneself.
6- Sunan Abu Dawud: Bab Fi al-`Asbiy'yat.

RIGHTS OF THE PARENTS:

7- The Old Testament - Exodus 20: 12.
8- The Old Testament - Leviticus 19: 3.
9- The Old Testament - Leviticus 20: 9.
10- The Old Testament - Exodus 21: 15.
11- The Holy Bible [Knox Version] - Mark 7: 10-13
12- Sahih Bukhari - Kitab al-Adab, Ch.: The one entitled to the best companionship.
13- Sahih Bukhari - Kitab al-Adab, Ch.: Being un-dutiful to one's parents.
14- Jame` Tirmidhi - Kitab al-Birr, Bab fi Birr al-Khala.
15- Ahmad, Nasai, Bayhaqi and Ibn Majah: Bab Jihad.
16- Ahmad, Nasai, Bayhaqi and Ibn Majah: Bab Jihad.
17- Mishkat - Kitab al-Adab, Ch.: Kindness, and Joining ties of relationship.
18- Sahih Muslim - Kitab al-Iman, Ch.: Major sins and the gravest

among these.

RIGHTS OF THE CHILDREN:

19- Mishkat - Kitab al-Adab, Ch.: Tenderness and Mercy towards People.
20- Muwatta Imam Malik - Kitab al-Nudhur, Ch.: Vows that amount to disobedience of Allah.
21- Sahih Muslim - Kitab al-Iman, Ch.: Polytheism is the most shameful of sins and mentioning of the gravest sin.
22- Majma` al-Amthal Karmani, Published in Iran.
23- Ibn Jarir, Ibn Kathir.
24- Muwatta Imam Malik - Kitab al-Nudhur, Ch.: Vows that amount to disobedience of Allah.
25- Tabarani.
26- Sahih Bukhari - Kitab Fada'il Ansar, Ch.: Zaid bin `Amr bin Nufayl.
27- Sahih Muslim - Kitab al-Birr, Sahih Bukhari - Kitab al-Adab, Ch.: To be merciful towards one's children.
28- Sahih Muslim - Kitab al-Birr, Ch.: The merits of benevolent treatment to daughters.
29- Sahih Bukhari - Kitab Tafseer al-Quran, Ch.: Sura 60:12.
30- Jame` Tirmidhi, Nasai, Ibn Majah and Musnad Imam Ahmad.
31- Tafseer Ibn Kathir, Mustadrak Hakim.
32- Sahih Muslim - Kitab al-Hudud, Ch.: Imposition of Hadd obliterates sins.
33- Sahih Bukhari - Kitab al-Adab, Ch.: To be un-dutiful to one's parents is one of the greatest sins.
34- Sahih Bukhari - Kitab al-Maghazi, Ch.: The `Umra in lieu of abandoned one.
35- Sahih Bukhari - Kitab al-Adab, Ch.: To be Merciful to one's children.
36- Sahih Bukhari - Kitab al-Adab, Ch.: To be Merciful to one's children.
37- Sahih Muslim - Kitab al-Birr, Ch.: The Merit of benevolent treatment to daughters.
38- Both hadiths are in Jame` Tirmidhi - Kitab al-Birr, Ch.: Adab al-Wald.
39- Sunan Abu Dawud - Kitab al-Adab, Ch.: Excellence of a man who cares for an orphan.
40- Sunan Abu Dawud - Kitab al-Ijarah, Ch.: A man who present a gift to one of his children.

RIGHTS OF THE SPOUSES:

41- Sahih Bukhari - Kitab al-Nikah, Ch.: Awakening the desire of marriage.
42- Sahih Bukhari, Sahih Muslim, Mishkat - Kitab al-Nikah, Ch.: Marriage.
43- Ibn Majah, Mishkat - Kitab al-Nikah, Ch.: Marriage.
44- Sahih Bukhari - Kitab Tafseer al-Quran, Ch.: Seeking to please your wives, 66:1.
45- Sahih Bukhari - Kitab al-Nikah, Ch.: To be polite and kind to the women.
46- Sahih Muslim - Kitab al-Nikah, Ch.: Advice in regard to women.
47- Books of Jurisprudence, Ch.: Nafqat.
48- Sahih Bukhari - Kitab al-Nafqat, Ch.: If a man does not provide his family.
49- Sahih Bukhari - Kitab al-Nikah, Ch.: Protect yourself and your family from a fire.
50- Mishkat - Kitab al-Nikah, Ch.: Treatments of wives and the rights of each.
51- Mishkat - Kitab al-Nikah, Ch.: Treatments of wives and the rights of each.

RIGHTS OF THE RELATIVES:

52- Sahih Bukhari - Kitab al-Adab, Ch.: Allah's kindness to the one who is kind to his kith.
53- Sahih Bukhari - Kitab al-Adab, Ch.: Allah's kindness to the one who is kind to his kith.
54- Sahih Bukhari - Kitab al-Adab, Ch.: Allah's kindness to the one who is kind to his kith.
55- Sahih Bukhari - Kitab al-Adab, Ch.: The superiority of being good to one's relatives.
56- Sahih Bukhari - Kitab al-Adab, Ch.: Severing the bonds of kinship.
57- Sahih Bukhari - Kitab al-Adab, Ch.: Severing the bonds of kinship.
58- Sahih Bukhari - Kitab al-Adab, Ch.: Being kind to those who severed the bond of kinship.

RIGHTS OF THE NEIGHBOURS:

59- Tafseer Ibn Jarir Tabari - Sura al-Nisaa Verse 36.
60- Sahih Bukhari - Kitab al-Adab, Ch.: The one whose neighbour does not feel safe from his evil.
61- Sahih Bukhari - Kitab al-Adab, Ch.: A believer should not harm his neighbour.
62- Sahih Bukhari - Kitab al-Adab, Ch.: A believer should not harm his neighbour.
63- Jame` Tirmidhi, Darimi, Mishkat - Kitab al-Adab, Ch.: Tenderness and Mercy towards people.
64- Sahih Bukhari - Kitab al-Adab, Ch.: Being kind to one's neighbours.
65- Sahih Bukhari - Kitab al-Adab, Ch.: The superiority of the nearest neighbour.
66- Sahih Muslim - Kitab al-Birr, Ch.: Benevolent treatment towards the neighbours.
67- Sahih Bukhari - Kitab al-Adab, Ch.: Degrading something given by a neighbour.
68- Bayhaqi, Mishkat - Kitab al-Adab, Ch.: Tenderness and mercy towards people.
69- Mishkat - Kitab al-Adab, Ch.: Tenderness and mercy towards people.
70- Sahih Muslim - Kitab al-Iman, Ch.: One should like something for his brother what one likes for one's-self.
71- Mishkat - Kitab al-Adab, Ch.: Tenderness and Mercy towards people.
72- Mishkat - Kitab al-Adab, Ch.: Tenderness and Mercy towards people.
73- Sunan Abu Dawud - Kitab al-Adab, Ch.: Rights of Neighbourhood.
74- Muwatta Imam Malik - Kitab al-Jami`, Ch.: On eating meat.
75- Sunan Abu Dawud - Kitab al-Adab, Ch.: Rights of Neighbourhood.

RIGHTS OF THE ORPHANS:

76- Tafseer Ibn Jarir Tabari - Sura al-Nisaa.
77- Sahih Bukhari - Kitab al-Adab, Ch.: The superiority of the guardian of an orphan.
78- Ibn Majah - Kitab al-Adab, Ch.: Rights of Orphans.
79- Muwatta Imam Malik, Musnad Ahmad, Tazkirah al-Hafiz Zahbi, Adab al-Mafrad.

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79- Muwatta Imam Malik, Musnad Ahmad, Tazkirah al-Hafiz Zahbi, Adab al-Mafrad.

80- Asti`ab Ibn Abdul Bar - Tazkirah Abu al-Dahdah.
81- Tarikh Islam contains these events.
82- In all Fiqah Books - See under the duties of Qadi.

TREATING WIDOWS WITH KINDNESS:

83- Sahih Bukhari - Kitab al-Adab, Ch.: Taking care of widow.
84- Sahih Bukhari - Kitab al-Adab, Ch.: Taking care of a poor person.
85- Mishkat - Kitab al-Adab, Ch.: General Behaviour

RIGHTS OF THE NEEDY:

86- Lesan al-Arab, See under word Mahroom. Tafseer Ibn Jarir under Sura al-Zariyat.
87- Sahih Muslim - Kitab al-Birr, Ch.: It is forbidden to commit oppression.
88- Jame` Tirmidhi - Kitab al-Birr, Ch.: To conceal Muslims' faults.
89- Sahih Bukhari - Kitab al-Adab, Ch.: Whoever intercedes for a good cause.
90- Sahih Bukhari - Kitab al-Adab, Ch.: Every good deed is considered as sadaqa.
91- Jame` Tirmidhi - Kitab al-Birr, Ch.: Good deeds.
92- Jame` Tirmidhi - Kitab al-Birr, Ch.: To remove something harmful from the path.

RIGHTS OF THE SICK:

93- Note: People usually think that `Ayadat al-Marid means visiting a sick, but this term has wider meanings. The `ayadat of the sick means visiting the sick as well as nursing, consoling and giving the patient service. Just to visit a sick to see and enquire about the health is a `ayadat of a lesser degree. A higher degree of it is to visit, console, nurse, look after and provide help to the patient.
94- Sahih Muslim - Kitab al-Birr, Ch.: Whenever a believer falls sick.
95- Mishkat - Kitab al-Adab, Ch.: Tenderness and mercy towards people.
96- Sahih Bukhari - Kitab al- Jana'iz, Ch.: Order of following funeral processions.
97- Sahih Bukhari - Kitab al- Jana'iz, Ch.: Order of following funeral processions.
98- Sunan Abu Dawud - Kitab al-Jana'iz, Ch.: Excellence of visiting the sick after performing ablution.
99- Sahih Muslim - Kitab al-Birr, Ch.: Merit of visiting the sick.

100- Sunan Abu Dawud - Kitab al-Jana'iz, Ch.: Prayer for the sick during visit.
101- Sahih Bukhari - Kitab al-Jana'iz, Ch.: Funeral prayer for a boy who became Muslim.
102- Sahih Bukhari - Kitab al-Jana'iz, Ch.: Taking out the dead body from the grave.
103- Majma` al-Bahar by Allama Tahir Fatni, see under word `Ayadah.
104- Sunan Abu Dawud - Kitab al-Jana'iz, Ch.: On frequent sick-visits.
105- Sirat Ibn Hisham, Ch.: Ghazwa Banu Qurayzah.
106- Sahih Muslim - Kitab al-Jihad, Ch.: Fighting of women side by side with men.
107- Musnad Ahmad Vol. IV.
108- Sahih Muslim - Kitab al-Birr, Ch.: Merit of visiting the sick.

RIGHTS OF THE SLAVES:

109- Sahih Muslim - Kitab al-Iman, Ch.: Pertaining to the virtuous act of a man before embracing Islam.
110- Sahih Bukhari - Kitab al-Adab, Ch.: Cutting relations with other Muslim.
111- Sharah Bulugh al-Maram by Amir Isma`il - Kitab al-`Ataq
112- Sahih Bukhari - Kitab al-`Ataq, Ch.: Saying: My slave.
113- Sahih Bukhari - Kitab al-Adab, Ch.: Calling bad names and cursing.
114- Sahih Bukhari - Kitab al-Adab, Ch.: Calling bad names and cursing.
115- Note: According to a hadith Allah's Apostle said, "Wala is for the liberator." [Bukhari, Ch. 24 about Makatib]. Imam Nawawi writes in his Sharah: Relation between a Wala (emancipated slave) and his liberator is just like a member of one family.
116- Kitab al-Amwal by Abi `Ubayd Qasam bin Salam - Printed in Egypt.

RIGHTS OF THE GUEST:

117- Sahih Bukhari - Kitab al-Adab, Ch.: A believer should not harm his neighbour.
118- Sahih Bukhari - Kitab al-Adab, Ch.: To honour and serve one's guest.
119- Sahih Bukhari - Kitab al-Adab, Ch.: The right of the guest.
120- Ibn Majah - Kitab al-Adab, Ch.: The right of the guest.
121- Sahih Bukhari - Kitab al-Adab, Ch.: To honour and serve one's

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101- Sahih Bukhari - Kitab al-Jana'iz, Ch.: Funeral prayer for a boy who became Muslim.
102- Sahih Bukhari - Kitab al-Jana'iz, Ch.: Taking out the dead body from the grave.
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104- Sunan Abu Dawud - Kitab al-Jana'iz, Ch.: On frequent sick-visits.
105- Sirat Ibn Hisham, Ch.: Ghazwa Banu Qurayzah.
106- Sahih Muslim - Kitab al-Jihad, Ch.: Fighting of women side by side with men.
107- Musnad Ahmad Vol. IV.
108- Sahih Muslim - Kitab al-Birr, Ch.: Merit of visiting the sick.

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112- Sahih Bukhari - Kitab al-`Ataq, Ch.: Saying: My slave.
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116- Kitab al-Amwal by Abi `Ubayd Qasam bin Salam - Printed in Egypt.

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117- Sahih Bukhari - Kitab al-Adab, Ch.: A believer should not harm his neighbour.
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119- Sahih Bukhari - Kitab al-Adab, Ch.: The right of the guest.
120- Ibn Majah - Kitab al-Adab, Ch.: The right of the guest.
121- Sahih Bukhari - Kitab al-Adab, Ch.: To honour and serve one's

guest.

MUTUAL RIGHTS OF MUSLIMS:

122- Sahih Bukhari - Kitab al-Mazalim, Ch.: Help your brother.
123- Sahih Muslim - Kitab al-Birr, Ch.: Mutual fellow-feeling and love amongst the believers.
124- Sahih Muslim - Kitab al-Birr, Ch.: Mutual fellow-feeling and love amongst the believers.
125- Sahih Muslim - Kitab al-Birr, Ch.: Mutual fellow-feeling and love amongst the believers. Also Sahih Bukhari - Kitab al-Adab, Ch.: Cooperation between believers.
126- Sahih Muslim - Kitab al-Birr, Ch.: Forbidden to perpetrate atrocity upon a Muslim.
127- Sunan Abu Dawud - Kitab al-Adab, Ch.: Brotherhood.
128- Sunan Abu Dawud - Kitab al-Adab, Ch.: Helping a Muslim.
129- Sahih Bukhari - Kitab al-Iman, Ch.: A Muslim harming Muslims.
130- Sahih Bukhari - Kitab al-Iman, Ch.: A good Muslim.
131- Sahih Bukhari - Kitab al-Iman, Ch.: Religion is to be sineere and true to Allah.
132- Sahih Bukhari - Kitab al-Adab, Ch.: Calling bad names and cursing.
133- Sahih Bukhari Kitab al-Hajj, Ch.: The sermon during the days of Mina.
134- Sahih Bukhari - Kitab al-Diyat, Ch.: And if anyone saved a soul.
135- Sunan Abu Dawud - Kitab al-Adab, Ch.: A man who guards a Muslim from slandering.
136- Sunan Abu Dawud - Kitab al-Adab, Ch.: A man who guards a Muslim from slandering.
137- Sahih Bukhari - Kitab al-Adab, Ch.: Cutting relations with another Muslim.
138- Sahih Bukhari - Kitab al-Adab, Ch.: Cutting relations with another Muslim.
139- Sahih Bukhari - Kitab al-Diyat, Ch.: And if anyone saved a soul.Second hadith is in Fath al-Bari - Kitab al-Diyat under the explanation of the same hadith.
140- Sahih Bukhari - Kitab al-Adab, Ch.: Calling bad names and cursing.
141- Sahih Bukhari - Kitab al-Adab, Ch.: Calling one's brother a kafir.
142- Sahih Muslim - Kitab al-Iman, Ch.: Warning for taking a false oath.

143- Sunan Abu Dawud - Kitab al-Adab, Ch.: Sneezing.
144- Sahih Muslim - Kitab al-Birr, Ch.: Merit of visiting the sick.
145- Sahih Bukhari - Kitab al-Iman, Ch.: To accompany the funeral procession.
146- Sahih Bukhari - Kitab al-Iman, Ch.: To wish for one's brother what one would like for oneself.
147- Sunan Abu Dawud - Kitab al-Adab, Ch.: Sincerity and protection.

HUMAN RIGHTS:

148- Sahih Bukhari - Kitab al-Adab, Ch.: Jealousy and mutual estrangement.
149- Sahih Bukhari - Kitab al-Adab, Ch.: Jealousy and mutual estrangement.
150- Sahih Bukhari - Kitab al-Adab, Ch.: Being merciful towards people and animals.
151- Mustadrak Hakim - Kitab al-Birr.
152- Sahih Bukhari - Kitab al-Muzare`, Ch.: Sowing seeds and planting trees.
153- Sahih Bukhari - Kitab al-Adab, Ch.: Being merciful towards people and animals.
154- Jame` Tirmidhi - Kitab al-Zuhd.
155- Kitab al-Kharaj by Qadi Abu Yusuf, printed in Egypt.
156- Sura al-Dahr.
157- Kitab al-Amwal by Abu `Ubaydah, printed in Egypt.
158- Sahih Bukhari - Kitab al-Hibah, Ch.: Giving clothes as a gift.
159- Sahih Bukhari - Kitab al-Adab, Ch.: Be kind to a pagan father.
160- Tafseer Tabari.
161- Musnad Ahmad Vol. III.

RIGHTS OF ANIMALS:

162- Jame` Tirmidhi - Kitab al-Said, Ch.: To eat Masbura. Mishkat - Kitab al-Dhaba'ih wal-Said, Ch.: General.
163- Sahih Bukhari - Kitab al-Dhaba'ih wal-Said, Ch.: al-Muthla, al-Masbura and Mujaththama.
164- Jame` Tirmidhi - Kitab al-Said, Ch.: Cutting and eating a part of alive animal is unlawful. Also Mishkat - Kitab al-Dhaba'ih wal-Said, Ch.: General.
165- Sahih Bukhari - Kitab al-Dhaba'ih wal-Said, Ch.: al-Muthla, al-Masbura and Mujaththama.
166- Mustadrak Hakim Vol. II.
167- Mishkat - Kitab al-Dhaba'ih wal Said, Ch.: General hadiths.

168- Nasai - Kitab al-Adahi.
169- Mishkat - Kitab al-Dhaba'ih wal Said, Ch.: Lawful and unlawful food.
170- Mishkat - Kitab al-Dhaba'ih wal Said, Ch.: General hadiths.
171- Musnad Ibn Hanbal.
172- Nasai.
173- Sahih Bukhari - Kitab al-Dhaba'ih wal-Said, Ch.: al-Khadhf.
174- Sahih Bukhari - Kitab al-Anbiyaa, Ch.: It is sufficient that Allah knows the truth.
175- Musnad Ibn Hanbal Vol. VI.
176- Musnad Ibn Hanbal Vol. I, narrated by Abdullah bin Mas`ud.
177- Mishkat - Kitab al-Dhaba'ih wal Said, Ch.: Lawful and unlawful food. And Sahih Bukhari - Kitab Badal-Khalq, Ch.: The disease and cure the fly brings.
178- Sunan Abu Dawud - Kitab al-Jihad, Ch.: Abomination of burning enemy with fire.
179- Ibn Majah - Kitab al-Adab, Ch.: Charity of water.
180- Sahih Bukhari - Kitab al-Adab, Ch.: Being merciful towards people and animals.
181- Sahih Bukhari - Kitab al-Muzare`, Ch.: Sowing seeds and planting trees.
182- Sahih Bukhari - Kitab al-Muzare`, Ch.: Employing oxen for ploughing.
183- Sunan Abu Dawud - Kitab al-Jihad, Ch.: To remain staying on a beast.
184- Sahih Muslim - Kitab al-Imara, Ch.: Keeping the good of animals in view during a journey.
185- Sunan Abu Dawud - Kitab al-Jihad, Ch.: Commandment of proper care of the animals and beast.
186- Sunan Abu Dawud - Kitab al-Jihad, Ch.: Commandment of proper care of the animals and beast.
187- Sunan Abu Dawud - Kitab al-Jihad, Ch.: Prohibition - Branding and striking the face of the animals.
188- Sunan Abu Dawud - Kitab al-Jihad, Ch.: Prohibition - Provoking the beasts for fighting.

VIRTUOUS CONDUCT TRUTHFULNESS:

1- Maulana Shah Abdul Aziz, Muhaddith Dehlavi has copied this story from Kutb al-Siyar in the Tafseer Azizi under the explanation of Sura al-Qalam, but its original source is not known.

2- Muwatta Imam Malik - Kitab al-Jami`, Ch.: On truth and falsehood.
3- It has been narrated in Musnad Ahmad, in Tabarani and in Bayhaqi.
4- Musnad Ahmad; Tabarani. These hadiths have been taken from the Targhib wa Tartib Vol. II, Ch.: al-Targhib fil-Sidq, written by Hafiz Mandhari.
5- Sahih Muslim; Sunan Abu Dawud; Tirmidhi; Nasai and Sahih Bukhari - Kitab al-Iman, Ch.: The sign of the hypocrite.
6- Sahih Muslim & Sahih Bukhari - Kitab al-Iman, Ch.: The sign of the hypocrite.
7- Sahih Muslim - Kitab al-Iman, Ch.: Concerning the peculiarities of a hypocrite.
8- Sahih Bukhari - Kitab al-Adab, Ch.: Be always with the truthful.
9- Jame` Tirmidhi - Kitab al-Zuhd, Ch.: Fi Riya wa'al-Sum`ah.
10- Sahih Bukhari - Kitab al-Tafseer, Ch.: Who have been true to their covenant (33:23).
11- Note: It means if the hypocrites repent and become true believers, Allah will forgive them.
12- Asd al-Ghaba - Tazkirah Harith bin Malik.
13- Jame` Tirmidhi - Kitab al-Zuhd.
14- Note: Truthful is he who proves truthfulness of his words through his actions.

GENEROSITY:

15- Tafseer Ibn Jarir Tabari under explanation of the verse quoted.
16- Note: The commentators have taken two meanings. First that he knew it beforehand and the second is that he knew the ways how to gain wealth. This second meaning is supported by the story of Korah in Sura al-Qasas. See Ruh al-Ma`ani, printed in Egypt.
17- Note: When Korah was asked to spend to please Allah, he said: I have earned it by virtue of my own knowledge.
18- Sahih Muslim - Kitab al-Zakat, Ch.: Exhortation to spend.
19- Sahih Bukhari - Kitab al-Zakat, Ch.: Giving in charity as much as one can afford.
20- Jame` Tirmidhi - Kitab al-Zuhd, Ch.: Ma Ja fil-Zahadah fi-Duniya.
21- Sahih Muslim - Kitab al-Zakat, Ch.: Exhortation to give Sadaqa.
22- Sahih Bukhari - Kitab al-`Ilm, Ch.: Wish to be like the one who has knowledge.
23- Sahih Muslim - Kitab al-Zakat, Ch.: The Most Excellent Sadaqa.

24- Sahih Muslim - Kitab al-Zakat, Ch.: Concerning the statement that upper hand is better than lower hand.

CHASTITY:

25- Note: It does not imply that this word has been used in the same sense everywhere in the Holy Quran; literally, however, it is applicable to all evil acts committed by action or speech.

26- Note: For example: Collyrium used in eyes, Henna applied on hands and rings worn on fingers, because face, hands and feet are not parts of Satr.

27- Note: This means women friends and maid-servants.

28- Note: i.e. does not become encouraged to desire you.

29- Sahih Muslim; Abu Dawud; Tafseer Tabari - See Tafseer of Sura al-Nur.

30- Sahih Muslim.

31- Note: According to most scholars, marriage of an adulterer with a chaste woman, and the marriage of an adulteress with a chaste man is legally permissible, but on ethical grounds it should be avoided. According to their opinions the purpose of verse xxiv. 3, which is generally understood for prohibiting such marriages is: (i) to express only the repugnant nature of such a marriage, or (ii) to emphasise that it is not befitting for a chaste believer, or (iii) this verse has been abrogated by sura xxiv: 32, and sura iv: 3. The first verse demands the Muslims to marry single persons. This include the adulteress. The second verse permits one to marry women of his own choice without any restriction.

On the other hand certain companions and scholars believe that the marriage between an adulterer and a chaste woman and vice versa is forbidden. So much so that if one of the married partner commits this sin, the Qadi will annul the marriage. These scholars support this viewpoint by quoting a hadith that AliR made similar judgement during his period of Caliphate. This viewpoint is also confirmed by a hadith narrated in Sunan Abu Dawud.

Some Jurists are of the opinion that there must be equity of dignity between husband and wife. As the chaste and unchaste are not equal, on the objection of the chaste partner the marriage cannot survive.

Some scholars are of the opinion that marriage between them is allowed if they have repented. [See Ahkam al-Quran and the books of commentaries on the verse concerned.]

32- Sunan Abu Dawud - Kitab al-Nikah, Ch.: The Adulterer shall not marry save an adulteress.

33- Jame` Tirmidhi - Kitab al-Asti'dhan, Ch.: To see women unintentionally.

34- Sunan Abu Dawud - Kitab al-Libas, Ch.: How much beauty can a woman display.

35- Sunan Abu Dawud - Kitab al-Adab, Ch.: Rules about hermaphrodites (Mukhannathun).

36- Jame` Tirmidhi - Kitab al-Asti'dhan, Ch.: Asking permission while standing in front of the door.

37- Sunan Abu Dawud - Kitab al-Tarajjul, Ch.: On a woman who uses perfume when she goes out.

38- Sunan Abu Dawud - Kitab al-Adab, Ch.: The walking of women with men in the road.

39- Sahih Muslim - Kitab al-Salam, Ch.: Prohibition to enter the house of another person in his absence.

40- Jame` Tirmidhi - Kitab al-Asti'dhan, Ch.: Asking permission while standing in front of the door.

41- It means wife with a husband and husband with a wife.

42- Commentator of Ruh al-Ma`ani has also thought about it.

43- Sahih Bukhari - Kitab al-Ahkam, Ch.: The pledge given by women.

44- Tafseer Tabari Sura al-Mumtahana.

45- Sahih Bukhari - Kitab al-Iman, Ch.: Sweetness of faith; and not ascribing partners to Allah.

46- Note: Its detail is in Sura al-Nur, but there is no commandment to annul the marriage, or that the marriage annuls itself after the oath of li`an, but the practice has been the same as stated. See also Sahih Bukhari - Kitab al-Talaq, Ch.: Taking the oath of Li`an.

47- Sahih Bukhari - Kitab al-Adab, Ch.: Killing one's own children.

48- Sahih Bukhari - Kitab al-Hudud, Ch.: The crime of adultery and alcohol.

49- Sahih Bukhari - Kitab al-Jana'iz, Ch.: Dream narrated by Samurah bin Jundab.

50- Sahih Bukhari - Kitab al-Muharbin, Ch.: The person leaving evil deeds.

51- Sahih Bukhari - Kitab al-Adab, Ch.: The Invocation of a dutiful child is accepted.

HONESTY AND TRUSTWORTHINESS:

52- Tafseer Kashf Zemakhshari.
53- Tafseer Kashf Zemakhshari.
54- Tafseer Ibn Jarir Tabari.
55- Sahih Bukhari - Kitab al-Fitan, Ch.: If a Muslim stays among the bad people. Also in Sahih Muslim; Musnad Ahmad; Tirmidhi and Ibn Majah.
56- Kanz al-A`mal - printed in Hyderabad; Tabarani Kabir narrated by Ibn Mas`ud.
57- Kanz al-A`mal; Tabarani Awsat and Tabarani Kabir; Bayhaqi in Shu`ab al-Iman.
58- Adab al-Mafrad Bukhari; Mishkat - Ch.: Caution and deliberation in affairs.
59- Sunan Abu Dawud - Kitab al-Adab, Ch.: Publishing secrets and talks of others.
60- Sunan Abu Dawud - Kitab al-Adab, Ch.: Publishing secrets and talks of others.
61- Sunan Abu Dawud - Kitab al-Adab, Ch.: Publishing secrets and talks of others.
62- Sahih Bukhari - Kitab al-Iman, Ch.: The sign of the hypocrite.
63- Sahih Muslim - Hajj-al-Wada`.
64- Kanz al-A`mal Vol. II - from Tabarani, Ibn Mubarak and Ibn `Abbas.
65- Kanz al-A`mal Vol. II - from Sunan Sa`id bin Mansur.

MODESTY [HAYA]:

66- Bayhaqi - Kitab al-Asma' wal-Sifat, printed in Alahabad, India.
67- Sahih Bukhari - Kitab al-`Ilm, Ch.: Sitting in gathering. Also Sahih Muslim - Kitab al-Islam.
68- Sahih Bukhari - Kitab al-Adab, Ch.: Speaking the truth.
69- Sahih Muslim - Kitab al Tauba, Ch.: Allah's sense of honour and His prohibition of the abominable acts.
70- Sahih Bukhari - Kitab al-Hajj, Ch.: The superiority of Mecca and its buildings.
71- Sahih Bukhari - Kitab al-Adab, Ch.: Haya.
72- Sahih Bukhari - Kitab al-Adab, Ch.: Haya.
73- Sahih Bukhari - Kitab al-Adab, Ch.: Speaking the truth.
74- Sahih Muslim - Kitab al-Taharah, Ch.: The desirability of using Musk at the spot of blood while bathing after menstruation.
75- Sahih Bukhari - Kitab al-Adab, Ch.: Haya.
76- Mishkat - Ch.: Modesty; Sahih Bukhari - Kitab al-Adab, Ch.: Doing what one likes.
77- Fath al-Bari Vol. X.
78- Muwatta Imam Malik - Kitab al-Jami`, Ch.: On Haya.
79- Sahih Bukhari - Kitab al Iman, Ch.: The deeds of faith.
80- Jame` Tirmidhi - Kitab al-Asti'dhan wal Adab, Ch.: Istitar `ind al-Jama`.

MERCY:

81- Sahih Bukhari - Kitab al-Adab, Ch.: Allah divided Mercy into one hundred parts.
82- Sahih Bukhari - Kitab al-Adab, Ch.: Allah's kindness to the one who is kind to his kith.
83- Sahih Bukhari - Kitab al-Adab, Ch.: Putting the child on the thigh.
84- Adab al-Mafrad - Ch.: Rahmat al-`Ayal.
85- Sahih Bukhari - Kitab al-Adab, Ch.: Being merciful to one's children.
86- Sahih Bukhari - Kitab al-Adab, Ch.: Being merciful to one's children.
87- Mishkat - Ch.: Tenderness and Mercy towards people; Tirmidhi - Kitab al-Birr wa Silah, Ch.: Kindness towards youngsters.
88- Mishkat - Ch.: Tenderness and Mercy towards people; Sahih Bukhari - Kitab al-Adab, Ch.: Being merciful towards people and animals.
89- Mishkat - Ch.: Tenderness and Mercy towards people.
90- Adab al-Mafrad, Ch.: Being merciful towards animals.
91- Adab al-Mafrad Ch.: Ar-Rahm min fil-Ard.
92- Sunan Abu Dawud - Kitab al-Jihad, Ch.: Prohibition from provoking the beasts for fighting.
93- Sahih Bukhari - Kitab al-Adab, Ch.: Being merciful towards people and animals.
94- Fath al-Bari Vol X.

JUSTICE [`ADL]:

95- Mafradat by Raghib Asfahani.
96- Bayhaqi - Kitab al-Asma' wal-Sifat, printed in Alahabad, India.
97- Tafseer Ruh al-Ma`ani.
98- Sahih Bukhari - Kitab al-Muharbin, Ch.: The person leaving evil deeds.

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52- Tafseer Kashf Zemakhshari.
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FULFILMENT OF PROMISE:

99 - Tafseer Kabir.

100- Sahih Bukhari - Kitab al-Adab, Ch.: Keeping one's covenant is a part of Faith.

KINDNESS:

101- Note: In the Arabic the word used for kindness is Ihsan which means doing a good act or doing an act in a good manner. In the Holy Quran al-Muhsin, al-Muhsinin, and al-Muhsinun all have been used in the same sense.

102- Note: If the dower has been fixed. If not, then some clothes as a gift may be given.

103- Note: It has been narrated by Sa`id that one should not forget liberality, i.e. kindness.

104- Fath al-Bari; Sahih Bukhari - Kitab al-Adab, Ch.: Every good deed is considered as a Sadaqa.

105- Nasai, Ibn Jarir and Ibn Kathir- see under the quoted verse.

106- Sahih Bukhari - Kitab al-Buyu`, Ch.: Selling a free man.

107- Sahih Bukhari - Kitab al-Buyu`, Ch.: Waiting for a poor person to pay his debt.

108- Sahih Muslim - Kitab al-Buyu`, Ch.: Merit of giving respite to one who is in straitened circumstances.

109- Sahih Muslim - Kitab al-Buyu`, Ch.: Merit of giving respite to one who is in straitened circumstances.

110- Musnad Ibn Hanbal Vol V.

111- Sahih Muslim - Kitab al-Said wal-Dhaba'ih , Ch.: Good attitude even in slaughter and sharpening of knife.

112- Jame` Tirmidhi - Kitab al-Birr, Ch.: Ihsan wal-`Afu.

113- Jame` Tirmidhi - Kitab al-Birr, Ch.: Ihsan wal-`Afu.

114- Mustadrak Hakim, Kitab al- Makatib.

115- Mustadrak Hakim, Kitab al- Iman.

FORGIVENESS AND PARDON:

116- Tafseer Ibn Jarir Tabari and Bahr al-Muheet by Ibn Hibban.

117- Note: Commentators generally hold the opinion regarding the verses which are for the forgiveness of the infidels that they relate to the period before the commandments of Jihad were revealed, and that the commands of Jihad annulled the commandments relating to forgiveness of the infidels. Some commentators, however, do not regard the commands of forgiveness of infidels and the commandments of Jihad as

contradictory, and hence do not consider one abrogating the other. In his Tafseer, Imam Razi has explained this in many places: In Verse 199 of Sura al-A`raf [But turn away from the ignorant], the ProphetP has been commanded to be patient on the bad behaviour of ignorant fools and pay no attention to their taunts and insults. In this verse there is no mention of prohibition to fight. Because there is no contradiction between paying no attention to ignorant fools and to fight with polytheists, both instructions can be followed at the same time. The question of annulling does not arise. There are some shallow minded commentators who are needlessly fond of increasing the number of annulled verses. Giving commentary on another Verse 96 of Sura al-Mu-minun [Repel evil with that which is best]. Imam Razi writes that some commentators consider this verse as annulled, whereas some others regard it not annulled, because to be kind has been advised in every situation except that it produces any harm in religion and ethics. In the explanation of Verse 63 of Sura al-Furqan [And when the ignorant address them, they (believers) say, "Peace!"], Imam Razi writes: According to Kalabi and Abu al-`Alia, this verse became annulled after the commandment of Qatal (command to fight). However, the abrogation of this verse should not be accepted, because overlooking and paying no attention to ignorant fools is praiseworthy both by intellect and Islam, and it safeguard and enhance the piety. In the explanation of Verse 14 of Sura al-Jathiya [Tell those who believe, to forgive those...], Imam Razi writes: Some commentators regard this verse annulled. They consider that to forgive unbelievers means that there should be no war with them. So, after receiving the commandment relating to the permission of war, the command for forgiveness became annulled. However, the correct interpretation of this verse is that one should not quarrel with unbelievers on trivial matters, and that one should overlook the uncivilised behaviour of ignorant fools and pay no attention to their taunts and insults. In the opinion of the author, the above verses clearly show that the Muslims have been commanded to forgive unbelievers and polytheists only for those wrongs for which the human being has a right to forgive and these are "Haqooq al-`Ibad". In other words, if they do wrong against the Muslims' own person, they should forgive them. It must be understood that such wrongs as unbelief, ascribing partner to Allah, and sins against Allah cannot

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be forgiven by any human being. The commandments of Jihad and Qatal are for safeguarding the "Haqooq Allah" [The Rights of Allah], and therefore verses concerning with Jihad and Qatal do not oppose the verses commanding forgiveness.

118- Tafseer Ibn Kathir - See under the quoted verse.
119- Jame` Tirmidhi - Kitab al-Birr, Ch.: Prohibition of beating servants.
120- Jame` Tirmidhi - Kitab al-Birr, Ch.: Hospitality and humility.

TOLERATION AND FORBEARANCE:

121- Jame` Tirmidhi - Kitab al-Birr, Ch.: Endurance and deliberation.
122- Sahih Bukhari - Kitab al- Adab, Ch.: Be cautious from being angry.
123- Jame` Tirmidhi - Kitab al- Birr, Ch.: On Anger.
124- Note: I try Silah Rahm (i.e. join the tie of relationship).
125- Sahih Muslim - Kitab al-Birr, Ch.: Joining the tie of relationship.

COMPASSION AND BENEVOLENCE:

126- Note: One of the meanings of "Lateef" told by Raghib Asfahani is that Allah is compassionate in guiding His servants. [Word Lutf]. Imam Bayhaqi writes in his book "Asma' wal-Sifat": Allah is called Lateef because He wants betterment and ease for His servants. He showers upon them means to receive guidance and means to show them the righteous path.....He is called Lateef because He is kind towards His servants and His kindness on His servants is done in such a way that no one can perceive and He also provides the means of benefits to His servants in an unexpected way..... Ibn al-`Arabi states that Lateef is the one who fulfils your needs with ease and compassion.

Imam Ghazali says: This quality is deserved by the One Who knows all minute and delicate expediences, then He provides, with gentleness and not harshness, to those who deserve them. The meaning of Lateef becomes complete only when there is gentleness in action and benevolence in understanding. This high concept is applicable to Allah alone. [Ruh al-Ma`ani, Tafseer Sura al-Shura]

127- Sahih Muslim - Kitab al-Birr, Ch.: There should be mutual fellow-feeling.
128- Tafseer Ruh al-Ma`ani.
129- Sahih Muslim - Kitab al-Birr, Ch.: Merit of Benevolent Treatment.
130- Sahih Muslim - Kitab al-Birr, Ch.: Merit of Benevolent Treatment.

131- Sahih Muslim - Kitab al-Birr, Ch.: Merit of Benevolent Treatment.
132- Jame` Tirmidhi - Kitab al- Zuhd.
133- Jame` Tirmidhi - Kitab al- Zuhd.
134- Sahih Bukhari - Kitab al-Adab, Ch.: Being kind and lenient in all matters.
135- Sahih Bukhari - Kitab al-Adab, Ch.: "...and do not make things difficult for them."
136- Sahih Bukhari - Kitab al-Adab, Ch.: "...and be stern and very harsh to them."
137- Sahih Bukhari - Kitab al-Adab, Ch.: "...and do not make things difficult for them."
138- Sunan Abu Dawud - Kitab al-Talaq, Ch.: On Zihar.

POLITENESS AND HUMBLENESS:

139- Tafseer Kabir Razi - Explanation of the quoted verse.
140- Sahih Muslim - Kitab al-Hajj, Ch.: Excellence of "Ramal" in Tawaf.
141- Sunan Abu Dawud - Kitab al-Jihad, Ch.: A man's pride when fighting.
142- Jame` Tirmidhi - Kitab al-Birr, Ch.: On Tawadu`.
143- Mishkat - Kitab al-Libas; Tirmidhi.
144- Sunan Abu Dawud - Kitab al-Adab, Ch.: Humbleness.

PLEASANT SPEECH:

145- Jame` Tirmidhi - Kitab al-Birr, Ch.: On Cursing.
146- Sahih Muslim - Kitab al-Iman, Ch.: Concerning exhortation....and obligation to observe silence except in goodness,...
147- Sahih Bukhari - Kitab al-Adab, Ch.: Pleasant friendly speech.
148- Jame` Tirmidhi - Kitab al-Birr, Ch.: Pleasant speech.
149- Sahih Bukhari - Kitab al-Adab, Ch.: Pleasant friendly speech.
150- Mishkat - Kitab al-Adab, Ch.: Guarding the tongue ; Tirmidhi - Kitab al-Zuhd, Ch.: To safeguard tongue.
151- Jame` Tirmidhi - Kitab al-Zuhd, Ch.: To safeguard tongue.

SELFLESSNESS:

152- Sahih Bukhari - Kitab - The Merits of the Ansar.
153- Tafseer Ibn Jarir Tabari - see explanation of the quoted verse.
154- Sahih Bukhari - Kitab - The Merits of the Ansars, Ch.: Be patient till you meet at the lake of Kauthar.

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122- Sahih Bukhari - Kitab al- Adab, Ch.: Be cautious from being angry.
123- Jame` Tirmidhi - Kitab al- Birr, Ch.: On Anger.
124- Note: I try Silah Rahm (i.e. join the tie of relationship).
125- Sahih Muslim - Kitab al-Birr, Ch.: Joining the tie of relationship.

COMPASSION AND BENEVOLENCE:

126- Note: One of the meanings of "Lateef" told by Raghib Asfahani is that Allah is compassionate in guiding His servants. [Word Lutf]. Imam Bayhaqi writes in his book "Asma' wal-Sifat": Allah is called Lateef because He wants betterment and ease for His servants. He showers upon them means to receive guidance and means to show them the righteous path.....He is called Lateef because He is kind towards His servants and His kindness on His servants is done in such a way that no one can perceive and He also provides the means of benefits to His servants in an unexpected way..... Ibn al-`Arabi states that Lateef is the one who fulfils your needs with ease and compassion.

Imam Ghazali says: This quality is deserved by the One Who knows all minute and delicate expediences, then He provides, with gentleness and not harshness, to those who deserve them. The meaning of Lateef becomes complete only when there is gentleness in action and benevolence in understanding. This high concept is applicable to Allah alone. [Ruh al-Ma`ani, Tafseer Sura al-Shura]

127- Sahih Muslim - Kitab al-Birr, Ch.: There should be mutual fellow-feeling.
128- Tafseer Ruh al-Ma`ani.
129- Sahih Muslim - Kitab al-Birr, Ch.: Merit of Benevolent Treatment.
130- Sahih Muslim - Kitab al-Birr, Ch.: Merit of Benevolent Treatment.
131- Sahih Muslim - Kitab al-Birr, Ch.: Merit of Benevolent Treatment.
132- Jame` Tirmidhi - Kitab al- Zuhd.
133- Jame` Tirmidhi - Kitab al- Zuhd.
134- Sahih Bukhari - Kitab al-Adab, Ch.: Being kind and lenient in all matters.
135- Sahih Bukhari - Kitab al-Adab, Ch.: "...and do not make things difficult for them."
136- Sahih Bukhari - Kitab al-Adab, Ch.: "...and be stern and very harsh to them."
137- Sahih Bukhari - Kitab al-Adab, Ch.: "...and do not make things difficult for them."
138- Sunan Abu Dawud - Kitab al-Talaq, Ch.: On Zihar.

POLITENESS AND HUMBLENESS:

139- Tafseer Kabir Razi - Explanation of the quoted verse.
140- Sahih Muslim - Kitab al-Hajj, Ch.: Excellence of "Ramal" in Tawaf.
141- Sunan Abu Dawud - Kitab al-Jihad, Ch.: A man's pride when fighting.
142- Jame` Tirmidhi - Kitab al-Birr, Ch.: On Tawadu`.
143- Mishkat - Kitab al-Libas; Tirmidhi.
144- Sunan Abu Dawud - Kitab al-Adab, Ch.: Humbleness.

PLEASANT SPEECH:

145- Jame` Tirmidhi - Kitab al-Birr, Ch.: On Cursing.
146- Sahih Muslim - Kitab al-Iman, Ch.: Concerning exhortation....and obligation to observe silence except in goodness,...
147- Sahih Bukhari - Kitab al-Adab, Ch.: Pleasant friendly speech.
148- Jame` Tirmidhi - Kitab al-Birr, Ch.: Pleasant speech.
149- Sahih Bukhari - Kitab al-Adab, Ch.: Pleasant friendly speech.
150- Mishkat - Kitab al-Adab, Ch.: Guarding the tongue ; Tirmidhi - Kitab al-Zuhd, Ch.: To safeguard tongue.
151- Jame` Tirmidhi - Kitab al-Zuhd, Ch.: To safeguard tongue.

SELFLESSNESS:

152- Sahih Bukhari - Kitab - The Merits of the Ansar.
153- Tafseer Ibn Jarir Tabari - see explanation of the quoted verse.
154- Sahih Bukhari - Kitab - The Merits of the Ansars, Ch.: Be patient till you meet at the lake of Kauthar.

155- Sahih Bukhari - Kitab al-Adab, Ch.: Good character and generosity.
156- Sahih Muslim - Kitab al-Ashribah, Ch.: Showing honour to the guest and the merits of making of sacrifice for him.
157- Sahih Muslim - Kitab al-Ashribah, Ch.: Showing honour to the guest and the merits of making of sacrifice for him.

MODERATION AND THE MIDDLE COURSE:

158- Tafseer Kabir Fakhar Razi - See under the quoted verse in Sura al-Baqara.
159- See Ibn Jarir Tabari and Ruh al-Ma`ani.
160- Fath-al-Bari Vol. XI.
161- Kanz al-A`mal, printed in Hyderabad, India.

SELF-RESPECT AND DIGNITY:

162- Note: In the Holy Quran the word `Izzah has been used in many meanings such as serenity, power, might, nobility and sense of honour. Wherever this word occurs, its meaning would be taken as appropriate according to the context. The meaning which is common to all is: Possessing a status and rank in which no one can suppress him. [Lesan al-Arab, Mafradat Raghib Asfahani, Ibn Jarir]
163- Sahih Bukhari - Kitab al-Sharut, Ch.: Conditions of Jihad.
164- Sirat Ibn Hisham; Tarikh Tabari.
165- These quotations are from Imam Razi and Ruh al-Ma`ani and can be found under the verse quoted.
166- Jame` Tirmidhi - Kitab al-Birr, Ch.: On pride and haughtiness.
167- Sunan Abu Dawud - Kitab al-Libas, Ch.: Washing the clothes and wearing old and dirty clothes.
168- Sahih Bukhari - Kitab al-Adhan, Ch.: Running for the prayer.
169- Sunan Abu Dawud - Kitab al-Adab, Ch.: Dignified bearing.
170- Adab al-Mafrad, Ch.: al-Khatan al-Kabir.
171- Tafseer Kabir Vol. II.
172- Sahih Bukhari - Kitab al-Zakat, Ch.: To abstain from begging.
173- Sunan Abu Dawud - Kitab al-Zakat, Ch.: Disapproval of begging.
174- Sunan Abu Dawud - Kitab al-Zakat, Ch.: On Abstinence from begging.
175- Mustadrak Hakim - Kitab al-Iman.

COURAGE AND BRAVERY:

176- Tafseer Tabari - See under the quoted verse.
177- Sahih Bukhari - Kitab al-Jihad, Ch.: Fighting so that Islam may be superior.
178- Sahih Muslim - Kitab al-Imara, Ch.: Who fought for ostentation and vanity deserved Hell.
179- Fath-al-Bari - Explanation of the quoted hadith.
180- Sunan Abu Dawud - Kitab al-Jihad, Ch.: A man's pride when fighting.
181- Fath-al-Bari Vol. VI.
182- Sahih Bukhari - Kitab al-Jihad, Ch.: The white mule of the ProphetP. And Sahih Bukhari - Kitab al-Maghazi, Ch.: And on the day of Hunayn.
183- Sahih Bukhari - Kitab al-Jihad, Ch.: Strap for suspending swords.
184- Sahih Bukhari - Kitab al-Jihad, Ch.: Bravery and cowardice in the battle.
185- Sahih Bukhari - Kitab al-Jihad, Ch.: Seeking refuge with Allah from cowardice.
186- Sunan Abu Dawud - Kitab al-Jihad, Ch.: On courage and cowardice.
187- Sahih Bukhari - Kitab al-Jihad, Ch.: Patience during fighting.
188- Sahih Bukhari - Kitab al-Jihad, Ch.: Paradise is under the blades of swords.

STEADFASTNESS [ISTIQAMAT]:

189- Jame` Tirmidhi - Kitab al-Zuhd, Ch.: To Safeguard Tongue.
190- Sahih Muslim - Kitab al-Zuhd, Ch.: The story of the people of the ditch. Sirat Ibn Hisham - The story of the people of the ditch.
191- Sahih Bukhari - The Virtues and Merits of the Prophet and his Companions, Ch.: The signs of Prophethood in Islam.
192- Ibn Sa`d Vol. III, Tazkirah KhabbabR.
193- Sahih Bukhari - Kitab al-Riqa'iq, Ch.: Adopting a middle course.

SPEAKING THE TRUTH:

194- Ibn Majah - All the hadiths are under Amr bil Ma`roof wal Nahi `un al-Munkir.
195- Jame` Tirmidhi - Kitab al-Fada'il Sahabah, Ch.: Merits of Abu Dhar.
196- Targhib wa Tartib Mandhari.

155- Sahih Bukhari - Kitab al-Adab, Ch.: Good character and generosity.
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196- Targhib wa Tartib Mandhari.

SELF-SUFFICIENCY AND CONTENTMENT [ISTIGHNA']:

197- Sahih Bukhari - Kitab al-Riqa'iq, Ch.: True riches is self-contentment.
198- Fath-al-Bari Vol. XI.
199- Fath-al-Bari Vol. XI.
200- Sunan Abu Dawud - Kitab al-Zakat, Ch.: On Abstinence from begging.
201- Sahih Bukhari - Kitab al-Riqa'iq, Ch.: Wealth is like sweat green fruit.
202- Zawaid Sahih Ibn Hibban [Hand-written copy in Darul Musannifin].
203- Mustadrak Hakim - Kitab al-Riqa'iq.

RAZA'IL [BASENESS]

1- Musnad Ahmad bin Hanbal [Narrated by Ibn Abbas].
2- Mustadrak Hakim Vol. II, and Ibn Jarir Tabari see the explanation of the quoted verse.
3- Ibn Jarir Tabari - see the explanation of the quoted verse.
4- Al-Sahah-al Jawahari - See word Fuhsh; Lesan al-Arab - see word Fahish under Fuhsh.
5- Note: In any immoral conduct all three vices namely, Fahsha, Munkir and Baghy can be present together, but no immoral conduct can be without any one of them. In other words, in any immoral conduct all three or one of the three must necessarily be present.

FALSEHOOD:

6- Sahih Bukhari - Kitab al-Wahi, Ch.: Abu Sufyan in the court of Heraclius.
7- Sahih Bukhari - Kitab al-Adab, Ch.: "... be always with the truthful."
8- Sahih Bukhari - Kitab al-Adab, Ch.: "... be always with the truthful."
9- Sunan Abu Dawud - Kitab al-Adab, Ch.: To boast of receiving a thing which a man has not been given.
10- Sahih Bukhari - Kitab al-Libas, Ch.: Using false hair.
11- Sunan Abu Dawud - Kitab al-Adab, Ch.: Strict prohibition of lying.
12- Musnad Ahmad and Tabarani Kabir.
13- Sunan Abu Dawud - Kitab al-Adab, Ch.: Strict prohibition of lying.

14- Sunan Abu Dawud - Kitab al-Adab, Ch.: Allusions; Adab al-Mafrad.
15- Jame` Tirmidhi - Kitab al-Birr, Ch.: `Uquq al-Walidayn.
16- Sunan Abu Dawud - Kitab al-Adab, Ch.: Strict prohibition of lying.

FALSE OATHS:

17- Sunan Abu Dawud - Kitab al-Aiman wal Nudhur, Ch.: Making atonement by a person breaking his oath.
18- Sunan Abu Dawud - Kitab al-Aiman wal Nudhur, Ch.: On a man who swears an oath to usurp another man's property. Ibn Jarir.
19- Sahih Muslim - Kitab al-Iman, Ch.: Serious prohibition of letting down the lower garment,.....
20- Sahih Muslim - Kitab al-Iman, Ch.: Warning for one who appropriate the right of a Muslim by taking false oath.
21- Sunan Nasai - Ch. Gravest Sins.
22- Sunan Abu Dawud - Kitab al-Aiman wal Nudhur, Ch.: Gravity of the sin of swearing false oaths.
23- Sahih Bukhari -Kitab al-Buyu`, Ch.: "Allah will remove from Riba all blessings!", Muslim, Abu Dawud, Tirmidhi, Nasai and Mandhari.
24- Sahih Muslim - Kitab al-Buyu`, Ch.: Prohibition of taking oath in business transactions.
25- Ibn Majah, Ibn Hibban and Mandhari, Ch.: To be truthful while selling goods.

BREAKING PROMISES:

26- Sahih Muslim - Kitab al-Iman, Ch.: Concerning the peculiarities of a hypocrite.
27- Sahih Bukhari - Kitab al-Iman, Ch.: The sign of the hypocrite.
28- Ahmad, Hakim, Abu Ya`la, Bayhaqi, Mandhari, Ch.: To keep promise.

EMBEZZLEMENT AND UNTRUSTWORTHINESS:

29- Sahih Muslim and Sahih Bukhari - Kitab al-Iman, Ch.: The sign of the hypocrite.
30- Musnad Ahmad Bayhaqi, Mandhari.
31- Sahih Bukhari - Kitab al-Aiman wal Nudhur, Ch.: The sin of not fulfilling one's vow. Sahih Muslim and Mandhari.
32- Sahih Bukhari - Kitab al-Da`wat, Ch.: The invocation of the ProphetP. Abu Dawud, Nasai, Ibn Majah and Mandhari.

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33- Sahih Muslim - Kitab al-Jihad, Ch.: Prohibition of breach of Faith.
34- Sahih Muslim - Kitab al-Jihad, Ch.: Appointment of the leaders of expeditions by the Imam.
35- Ibn Majah, Mandhari
36- Sunan Abu Dawud - Kitab al-Jihad, Ch.: If there is a covenant between Muslims and their enemy...

CALUMNY OR SLANDER:

37- Jame` Tirmidhi - See Tafseer Sura al-Nisaa.
38- Tafseer Tabari - See the quoted verse under Sura al-Nisaa. 39- Sunan Abu Dawud - Kitab al-Adab, Ch.: Rights of a slave. 40- Sunan Abu Dawud - Kitab al-Adab, Ch.: Back-biting.
39- Sunan Abu Dawud - Kitab al-Adab,
40- Sunan Abu Dawud - Kitab al-Adab,

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41- Musnad Ahmad.
42- Sahih Muslim - Kitab al-Taharah, Ch.: Proof of the impurity of urine and to safeguard oneself from it.
43- Sahih Muslim - Kitab al-Birr, Ch.: Serious prohibition of Tale-carrying.
44- Sunan Abu Dawud - Kitab al-Adab, Ch.: Complaint against someone in the assembly.
45- Sunan Abu Dawud - Kitab al-Adab, Ch.: On a Mischief-maker.
46- Sahih Bukhari - Kitab al-Adab, Ch.: Creating hostility between people.

BACKBITING AND REVILING:

47- Sunan Abu Dawud - Kitab al-Adab, Ch.: Back-biting.
48- Adab al-Mafrad, Ch.: Back-biting.
49- Sunan Abu Dawud - Kitab al-Adab, Ch.: Back-biting.
50- Sunan Abu Dawud - Kitab al-Adab, Ch.: Back-biting.
51- Sunan Abu Dawud - Kitab al-Adab, Ch.: Back-biting.
52- Sahih Bukhari - Kitab al-Adab, Ch.: Wicked and suspicious people.

TWO-FACEDNESS:

53- Sahih Bukhari - Kitab al-Adab, Ch.: A double-faced person.
54- Sahih Bukhari - Kitab al-Adab, Ch.: A double-faced person.

55- Sunan Abu Dawud - Kitab al-Adab, Ch.: A two-faced man.

SUSPICION:

56- Sahih Muslim - Kitab al-Birr, Ch.: Forbiddance of Suspicion ...; Abu Dawud; Tirmidhi; Imam Malik; Sahih Bukhari.
57- Sahih Muslim - Kitab al-Salam, Ch.: It is excellent to tell a man when one is accompanied by one's Mahram.

PRAISE AND FLATTERY:

58- Sahih Bukhari - Tafseer al-Quran. See Al-i-`Imran.
59- Fath al-Qadir.
60- Sahih Bukhari - Kitab al-Adab, Ch.: Praising a person.
61- Sunan Abu Dawud - Kitab al-Adab, Ch.: Disapproval of praising mutually. Sahih Bukhari; Sahih Muslim.
62- Sunan Abu Dawud - Kitab al-Adab, Ch.: Disapproval of praising mutually. Sahih Muslim.
63- Adab al-Mafrad.

NIGGARDLINESS:

64- Sahih Bukhari - Kitab al-Wahi.
65- Sahih Bukhari - Kitab al-Zakat, Ch.: The sin of a person who does not pay Zakat.
66- Jame` Tirmidhi
67- Sahih Muslim - Kitab al-Dhikr, Ch.: Supplication for the safeguard of one's self against the evils...
68- Mishkat - Kitab al-`Ilm.

GREED AND AVARICE:

69- Sahih Muslim - Kitab al-Birr, Ch.: It is forbidden to commit oppression.
70- Ibn Hibban and Mustadrak Hakim
71- Sunan Abu Dawud and Hakim
72- Sunan Abu Dawud - Kitab al-Jihad, Ch.: On courage and cowardice. Ibn Hibban.
73- Nasai.
74- Sahih Bukhari - Kitab al-Riqa'iq, Ch.: Asking Allah for new lease of life at sixty. Tirmidhi.
75- Jame` Tirmidhi, Ibn Hibban and Tabarani.

DISHONESTY:

76- Sahih Muslim - Kitab al-Iman, Ch.: He who acted dishonestly towards us is not of us.
77- Sahih Muslim - Kitab al-Iman, Ch.: He who acted dishonestly

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NIGGARDLINESS:

64- Sahih Bukhari - Kitab al-Wahi.
65- Sahih Bukhari - Kitab al-Zakat, Ch.: The sin of a person who does not pay Zakat.
66- Jame` Tirmidhi
67- Sahih Muslim - Kitab al-Dhikr, Ch.: Supplication for the safeguard of one's self against the evils...
68- Mishkat - Kitab al-`Ilm.

GREED AND AVARICE:

69- Sahih Muslim - Kitab al-Birr, Ch.: It is forbidden to commit oppression.
70- Ibn Hibban and Mustadrak Hakim
71- Sunan Abu Dawud and Hakim
72- Sunan Abu Dawud - Kitab al-Jihad, Ch.: On courage and cowardice. Ibn Hibban.
73- Nasai.
74- Sahih Bukhari - Kitab al-Riqa'iq, Ch.: Asking Allah for new lease of life at sixty. Tirmidhi.
75- Jame` Tirmidhi, Ibn Hibban and Tabarani.

DISHONESTY:

76- Sahih Muslim - Kitab al-Iman, Ch.: He who acted dishonestly towards us is not of us.
77- Sahih Muslim - Kitab al-Iman, Ch.: He who acted dishonestly

towards us is not of us.

78- Sahih Muslim - Kitab al-Iman, Ch.: Appropriating the right of a Muslim by taking a false oath.

79- Sahih Muslim - Kitab al-Iman, Ch.: Appropriating the right of a Muslim by taking a false oath.

80- Sahih Bukhari - Kitab al-Mazalim, Ch.: Usurping the land of others.

81- Sunan Abu Dawud - Kitab al-Aqdiyah, Ch.: The validity of the decision of a Judge if he commits an error.

STEALING:

82- Sahih Bukhari - Kitab al-Nafqat, Ch.: If a man does not provide for his family.

83- Sahih Bukhari - Kitab al-Hudud, Ch.: Legal punishment is expiation.

84- Sahih Bukhari - Kitab al-Hudud, Ch.: Cursing thieves generally without mentioning names.

85- Sahih Bukhari - Kitab al-Hudud, Ch.: The thief while stealing.

86- Sahih Bukhari - Kitab al-Hudud, Ch.: Transgressing Allah's limits.

87- Sunan Abu Dawud - Kitab al- Hudud, Ch.: Intercession regarding prescribed punishments.

88- Sunan Abu Dawud - Kitab al-Hudud, Ch.: A man who steals from a fortified place.

89- Sahih Muslim - Kitab al-Salat, Ch.: Mention of the Torment of grave in Eclipse Prayer.

MISAPPROPRIATION:

90- Sunan Abu Dawud - Kitab al-Jihad, Ch.: Gravity of appropriating the spoils of war dishonestly.

91- Sunan Abu Dawud - Kitab al-Jihad, Ch.: Gravity of appropriating the spoils of war dishonestly.

92- Sunan Abu Dawud - Kitab al-Jihad, Ch.: A Muslim Ruler may ignore misappropriation belonging to booty.

93- Sunan Abu Dawud - Kitab al-Aqdiyah, Ch.: Presents for Rulers.

BRIBERY:

94- Majma` al-Najjar by Allama Fatni.

95- Jame` Tirmidhi.

96- Sahih Bukhari - Kitab al-Muharbin, Ch.: The legal regulation for non-Muslims.

97- Sunan Abu Dawud - Kitab al-Aqdiyah, Ch.: Disapproval of

bribe.

98- Muwatta Imam Malik - Kitab al-Musaqat

99- Sahih Bukhari - Kitab al-Ahkam, Ch.: Gifts taken by the employees.

100- Sahih Bukhari - Kitab al-Ahkam, Ch.: Gifts taken by the employees.

USURY:

101- Sahih Bukhari - Kitab al-Jana'iz, Ch.: Dead children of pagans.

102- Sunan Abu Dawud - Kitab al-Buyu`, Ch.: One who accepts usury and one who pays it.

INTOXICATION:

103- The Holy Bible, Luke 1: 15.

104- Sab`ah Mu`allaqah.

105- Sahih Bukhari - Kitab al-Ashribah, Ch.: The younger should serve the older.

106- Sahih Muslim - Kitab al-Ashribah, Ch.: Forbiddance of wine. Also Sab`ah Mu`allaqah.

107- Tafseer Kabir Imam Razi.

108- Note: Commentators have different opinions.

109- Sunan Abu Dawud - Kitab al-Ashribah, Ch.: Prohibition of wine.

110- Sahih Muslim - Kitab al-Ashribah, Ch.: Forbiddance of wine.

111- Sahih Bukhari - Kitab al-Ashribah, Ch.: Alcoholic drink is that drink which disturbs the mind.

112- Sahih Muslim - Kitab al-Ashribah, Ch.: Every intoxicant is Khamr and every khamr is forbidden.

113- Sahih Muslim - Kitab al-Ashribah, Ch.: Every intoxicant is Khamr and every khamr is forbidden.

114- Sahih Muslim - Kitab al-Ashribah, Ch.: It is good to drink milk.

115- Sahih Bukhari - Kitab al-Ashribah, Ch.:"Intoxicants and gambling, stones and arrows..."

116- Sahih Bukhari - Kitab al-Ashribah, Ch.:"Intoxicants and gambling, stones and arrows..."

117- Sahih Muslim - Kitab al-Ashribah, Ch.: It is forbidden to prepare Nabidh in varnished Jar, groud, green pitcher, and hollow stumps.

118- Sunan Abu Dawud - Kitab al-Ashribah, Ch.: Grapes pressed for wine.

119- Sunan Abu Dawud - Kitab al-Ashribah, Ch.: Prohibition of intoxicants. Also Tirmidhi, Sahih Muslim and Sahih Bukhari.

WRATH AND ANGER:

120- Sahih Bukhari - Kitab al-Adab, Ch.: Be cautious from being angry. Also Sahih Muslim.

121- Sahih Bukhari - Kitab al-Adab, Ch.: Be cautious from being angry. Also Musnad Ahmad, Ibn Hibban and Tabarani.

122- Jame` Tirmidhi.

123- Sunan Abu Dawud - Kitab al-Adab, Ch.: What should be said at the Time of anger?

124- Sunan Abu Dawud - Kitab al-Adab, Ch.: What should be said at the time of anger?

125- Sahih Muslim - Kitab al-Birr, Ch.: The merit of self-control at the time of Anger. Also Bukhari and Abu Dawud.

GRUDGE AND RANCOUR:

126- Sahih Bukhari - Kitab al-Adab, Ch.: Cutting relations with another Muslim. Also Tirmidhi, Nasai and Abu Dawud.

127- Sahih Bukhari - Kitab al-Adab, Ch.: Cutting relations with another Muslim. Also Muslim, Tirmidhi and Abu Dawud.

128- Sunan Abu Dawud - Kitab al-Adab, Ch.: On a man who keeps apart from his Muslim brother.

129- Sunan Abu Dawud - Kitab al-Adab, Ch.: On a man who keeps apart from his Muslim brother. Also Muslim, Bukhari.

130- Tabarani.

131- Adab al-Mafrad.

OPPRESSION [ZULM]:

132- Translators' Note: Hint towards the Non-Cooperation Movement in India against British Rule.

133- Sahih Bukhari - Kitab al-Mazalim, Ch.: Help your brother whether he is an oppressor or an oppressed one.

134- Sahih Muslim - Kitab al-Birr, Ch.: It is forbidden to commit oppression. Also Tirmidhi and Sahih Muslim.

135- Sahih Muslim - Kitab al-Birr, Ch.: It is forbidden to commit oppression. Also Sahih Bukhari.

136- Sahih Bukhari - Kitab al-Mazalim, Ch.: A Muslim should not oppress another Muslim.

137- Sahih Bukhari - Kitab al-Mazalim, Ch.: Helping the oppressed.

138- Sahih Bukhari - Kitab al-Mazalim, Ch.: Saving oneself from the curse of an oppressed person.

139- Sahih Bukhari - Kitab al-Mazalim, Ch.: If someone has wronged another.

140- Sahih Muslim - Kitab al-Birr, Ch.: It is forbidden to commit oppression.

141- Sahih Bukhari - Kitab al-Mazalim, Ch.: Retaliation on the Day of Judgement.

PRIDE AND ARROGANCE:

142- Sunan Abu Dawud - Kitab al-Libas, Ch.: Pride.

143- Sunan Abu Dawud - Kitab al-Libas, Ch.: Pride.

144- Sunan Abu Dawud - Kitab al-Adab, Ch.: The standing up of a man for another man.

145- Sahih Bukhari - Kitab al-Adab, Ch.: The name most disliked by Allah.

146- Sunan Abu Dawud - Kitab al-Libas, Ch.: Hanging down the lower garment below the ankles.

147- Sahih Bukhari - Kitab al-Libas, Ch.: Dragging one's garment out of conceit.

148- Sunan Abu Dawud - Kitab al-At`imah, Ch.: Eating from the top of the dish.

149- Jame` Tirmidhi - Kitab al-Birr, Ch.: Pride.

150- Sunan Abu Dawud - Kitab al-Adab, Ch.: Pride of Ancestry.

151- Jame` Tirmidhi - Kitab al-Birr, Ch.: Pride.

152- Sunan Abu Dawud - Kitab al-Libas, Ch.: Hanging down the lower garment below the ankles.

153- Jame` Tirmidhi - Kitab al-Zuhd, Ch.: Zuhd in this world.

154- Sahih Muslim - Kitab al-Qadr, Ch.: Affair pertaining to strength and shedding off weakness.

155- Sahih Bukhari - Kitab al-Adab, Ch.: Pride and arrogance.

156- Sahih Muslim - Kitab al-Jannat, Ch.: The haughty and proud would get the fire of hell...

157- Sunan Abu Dawud - Kitab al-Nikah, Ch.: Prohibition of marrying women who do not give birth to children.

SHOW AND PRETENCE [RIYA']:

158- Ibn Majah, Kitab al-Zuhd, Ch. Show and fame.

159- Ibn Majah, Kitab al-Zuhd, Ch. Show and fame.

160- Sahih Bukhari - Kitab al-Zakat, Ch.: Giving charity with the right hand.

161- Sahih Muslim - Kitab al-Imara, Ch.: One who fights that the word of Allah is exalted...

162- Sahih Muslim - Kitab al-Imara, Ch.: Who fought for ostentation and vanity deserved Hell.

SELF-CONCEIT AND OSTENTATION:

163- Sunan Abu Dawud - Kitab al-Malahim, Ch.: Command and Prohibition.
164- Sahih Bukhari - Kitab al-Adab, Ch.: Praising person.

EXTRAVAGANCE:

165- Sunan Abu Dawud - Kitab al-Dahaya, Ch.: On eating the flesh of animals slaughtered for vainglory and pride.

JEALOUSY:

166- Sahih Bukhari - Kitab al-Asti'dhan, Ch.: Greeting a gathering of Muslims and pagans.
167- Sahih Bukhari - Kitab al-Adab, Ch.: Jealousy and mutual estrangement.
168- Hafiz Ibn Hajar.
169- Fat-h al-Bari.
170- Sunan Abu Dawud - Kitab al-Adab, Ch.: Envy.

FOUL LANGUAGE:

171- Note: Men and women were sitting separately.
172- Sunan Abu Dawud - Kitab al-Nikah, Ch.: Disapproval of spreading the secrets of intercourse.
173- Sahih Bukhari - Kitab al-Adab, Ch.: Not to abuse one's parents.
174- Sahih Bukhari - Kitab al-Adab, Ch.: The Prophet's conversation.
175- Sahih Bukhari - Kitab al-Adab, Ch.: Calling bad names and cursing.
176- Sahih Bukhari - Kitab al-Adab, Ch.: The Prophet's conversation.
177- Jame` Tirmidhi - Kitab al-Birr, Ch.: Talking Evil.
178- Sahih Muslim - Kitab al-Iman, Ch.: Concerning the Eminence of Islam and of the affairs which are excellent.
179- Jame` Tirmidhi - Kitab al-Birr, Ch.: Cursing. [al-Shatim]
180- Sahih Bukhari - Kitab al-Adab, Ch.: Calling bad names and cursing.
181- Jame` Tirmidhi - Kitab al-Birr, Ch.: Calling bad names and cursing. [al-La`nah]
182- Sahih Bukhari - Kitab al-Iman, Ch.: The signs of the hypocrite.
183- Sahih Bukhari - Kitab al-Adab, Ch.: Abusing Time.
184- Sunan Abu Dawud - Kitab al-Adab, Ch.: Cursing.
185- Sunan Abu Dawud - Kitab al-Jihad, Ch.: Prohibition - Cursing a beast.
186- Sahih Bukhari - Kitab al-Adab, Ch.: Calling bad names and cursing.

187- Fat-h al-Bari - Kitab al-Adab, Ch.: Calling bad names and cursing.
188- Sahih Bukhari - Kitab al-Hajj, Ch.: The sermon during the Days of Mina.

GOOD MANNERS

TRADITIONAL ETIQUETTE AND MANNERS:

1- Jame` Tirmidhi - Kitab al-Nikah, Ch.: Nikah
2- The Old Testament - Genesis: 17: 11.
3- Adab al-Mafrad
4- Sahih Muslim - Kitab al-Taharah, Ch.: Characteristics of Fitra.
5- Sahih Muslim - Kitab al-Taharah, Ch.: Characteristics of Fitra.
6- Sahih Muslim - Kitab al-Taharah, Ch.: Characteristics of Fitra.
7- Sahih Muslim - Kitab al-Taharah, Ch.: Characteristics of Fitra.

ETIQUETTE AND MANNERS OF CLEANLINESS AND PURIFICATION:

8- Sahih Muslim - Kitab al-Taharah, Ch.: It is undesirable to put one's hand in the utensil before washing it.
9- Sunan Abu Dawud - Kitab al-Taharah, Ch.: Washing is necessary if a man finds moisture - after awaking from sleep.
10- Sunan Abu Dawud - Kitab al-Taharah, Ch.: The Tooth-Stick.
11- Sunan Abu Dawud - Kitab al-Taharah, Ch.: Place where urinating is prohibited.
12- Note: All these points are mentioned in all books of Sunan, Kitab al-Taharah.
13- Sunan Abu Dawud - Kitab al-Taharah, Ch.: Concession for abandoning bath on Friday.
14- Sahih Muslim - Kitab al-Salat, Ch.: Forbiddance to eat Garlic while coming to the mosque.
15- Sunan Abu Dawud - Kitab al-Libas, Ch.: Washing the clothes, and wearing worn-out and dirty clothes.
16- Sahih Muslim - Kitab al-Taharah, Ch.: Wiping over the socks.
17- Sahih Muslim - Kitab al-Haid, Ch.: The menstruating woman is permitted to wash the head of her husband.
18- Sunan Abu Dawud - Kitab al-Taharah, Ch.: Permissibility to shake hands with a person who is sexually defiled.
19- Sunan Abu Dawud - Kitab al-Taharah, Ch.: On the border of the cloth smeared with impurity.
20- Sunan Abu Dawud - Kitab al-Taharah, Ch.: On the border of the cloth smeared with impurity.

21- Note: In case if one cannot find water or in case of an illness where the use of water is harmful.
22- Sahih Muslim - Kitab al-Haid, Ch.: Bath after sexual intercourse.
23- Sahih Bukhari - Kitab Mawaqit al-Salat, Ch.: The five prayers are expiation of sins.

ETIQUETTE AND MANNERS OF EATING AND DRINKING:

24- Sahih Muslim - Kitab al-Taharah, Ch.: It is undesirable to put one's hand in the utensil before washing it.
25- Sunan Abu Dawud - Kitab al-At`imah, Ch.: Washing one's hand before and after taking food.
26- Sunan Abu Dawud - Kitab al-At`imah, Ch.: Washing hand after finishing the food.
27- Sunan Abu Dawud - Kitab al-At`imah, Ch.: Mentioning Allah's name on food.
28- Sunan Abu Dawud - Kitab al-At`imah, Ch.: Mentioning Allah's name on food.
29- Sunan Abu Dawud - Kitab al-At`imah, Ch.: Eating with right hand.
30- Sahih Bukhari - Kitab al-Ashribah, Ch.: The one on the right should drink first.
31- Sahih Bukhari - Kitab al-Ashribah, Ch.: Asking the permission of the one on the right.
32- Jame` Tirmidhi - Kitab al-At`imah, Ch.: Disapproval of eating from the middle of a dish.
33- Jame` Tirmidhi - Kitab al-At`imah, Ch.: To eat two dates at once.
34- Sahih Bukhari - Kitab al-At`imah, Ch.: The ProphetP never criticised any food.
35- The Holy Quran - Sura al-Nur: 61.
36- Sunan Abu Dawud - Kitab al-At`imah, Ch.: Taking food together.
37- Sunan Abu Dawud - Kitab al-At`imah, Ch.: Eating while reclining and lying on the belly.
38- Sunan Abu Dawud - Kitab al-At`imah, Ch.: Eating while reclining.
39- Sunan Abu Dawud - Kitab al-At`imah, Ch.: Eating while reclining and eating from the top of the dish.
40- Sunan Abu Dawud - Kitab al-At`imah, Ch.: Wiping hands with a handkerchief.
41- Sahih Bukhari - Kitab al-Ashribah, Ch.: Breathing twice or thrice while drinking.

42- Sahih Bukhari - Kitab al-Ashribah, Ch.: Not to breathe into a vessel.
43- Sunan Abu Dawud - Kitab al-Ashribah, Ch.: To drink while standing.
44- Sahih Muslim - Kitab al-Ashribah, Ch.: Commands pertaining to the covering of vessels, and tightening the mouth of waterskins.
45- Sunan Abu Dawud - Kitab al-At`imah, Ch.: What should a man say after eating food.

ETIQUETTE AND MANNERS OF ASSEMBLY:

46- Sunan Abu Dawud - Kitab al-Adab, Ch.: Sitting in a circle.
47- Sahih Bukhari - Kitab al-Asti'dhan, Ch.: To avoid making another get up from his seat.
48- Sahih Muslim - Kitab al-Salam, Ch.: If a person goes away from the place occupied by him, he has a better right to occupy it after coming back.
49- Sunan Abu Dawud - Kitab al-Adab, Ch.: On a man who sits between two men without their permission.
50- Sunan Abu Dawud - Kitab al-Adab, Ch.: Sitting in the middle of a circle.
51- Sunan Abu Dawud - Kitab al-Adab, Ch.: Standing up of a man for another man.
52- Sunan Abu Dawud - Kitab al-Adab, Ch.: Sitting in the Roads.
53- Sahih Muslim - Kitab al-Birr, Ch.: Souls are troops collected together.
54- Sahih Bukhari - Kitab al-Buyu`, Ch.: The perfume-seller.
55- Jame` Tirmidhi - Kitab al-Asti'dhan, Ch.: Sitting while leaning against something.
56- Sunan Abu Dawud - Kitab al-Adab, Ch.: Whispering.
57- Sunan Abu Dawud - Kitab al-Adab, Ch.: Publishing secrets and talks of others.

ETIQUETTE AND MANNERS OF SOCIAL VISITS:

58- Jame` Tirmidhi - Kitab al-Birr, Ch.: Visiting a Muslim Brother.
59- Jame` Tirmidhi - Kitab al-Birr, Ch.: Meeting with pleasant face.
60- Sunan Abu Dawud - Kitab al-Nikah, Ch.: The right of husband over his wife.
61- Note: This prohibition is restricted to occasions which infringe Islamic Shari`ah.
62- Jame` Tirmidhi - Kitab al-Asti'dhan, Ch.: Shaking hands.

63- Jame` Tirmidhi - Kitab al-Zuhd
64- Jame` Tirmidhi - Kitab al-Asti'dhan, Ch.: To propagate As-Salam among the people.
65- Sahih Bukhari - Kitab al-Asti'dhan, Ch.: Greeting everybody.
66- Sahih Bukhari - Kitab al-Asti'dhan, Ch.: Greetings between men and women.
67- Sahih Bukhari - Kitab al-Asti'dhan, Ch.: Greeting the boys.
68- Sahih Bukhari - Kitab al-Asti'dhan, Ch.: The riding person should greet the walking person.
69- Jame` Tirmidhi - Kitab al-Asti'dhan, Ch.: Saluting the family when entering home.
70- Jame` Tirmidhi - Kitab al-Asti'dhan, Ch.: Saluting at the time of attending and leaving an Assembly.
71- Jame` Tirmidhi - Kitab al-Asti'dhan, Ch.: Fada'il of greetings.
72- Jame` Tirmidhi - Kitab al-Asti'dhan, Ch.: Shaking hands.
73- Sunan Abu Dawud - Kitab al-Adab, Ch.: On shaking hands.
74- Jame` Tirmidhi - Kitab al-Asti'dhan, Ch.: Embracing and kissing.
75- Sunan Abu Dawud - Kitab al-Adab, Ch.: Standing up in honour of some person.
76- Sunan Abu Dawud - Kitab al-Adab, Ch.: The standing up of a man for another man.
77- Jame`` Tirmidhi - Kitab al-Asti'dhan, Ch.: On saying Marhaba.
78- Jame` Tirmidhi - Kitab al-Asti'dhan, Ch.: Not to see women without the permission of their husbands.
79- Sunan Abu Dawud - Kitab al-Adab, Ch.: How many times should a man ask permission to enter the house.
80- Sunan Abu Dawud - Kitab al-Adab, Ch.: Asking permission to enter a house.
81- Sunan Abu Dawud - Kitab al-Adab, Ch.: Asking permission to enter a house.
82- Sahih Bukhari - Kitab al-Asti'dhan, Ch.: Asking permission to enter is because of sight.
83- Sunan Abu Dawud - Kitab al-Adab, Ch.: How should a man ask permission.
84- Sunan Abu Dawud - Kitab al-Adab, Ch.: How many times should a man ask permission to enter the house.
85- Sunan Abu Dawud - Kitab al-Adab, Ch.: If a man is invited, it will be considered permission.
86- Adab al-Mafrad, Ch.: No need for asking permission.
87- Adab al-Mafrad.

ETIQUETTE AND MANNERS OF CONVERSATION:

88- Sahih Muslim - Kitab al-Iman, Ch.: To accord honour and respect to the neighbour and the guest.
89- Jame` Tirmidhi - Kitab al-Zuhd, Ch.: On useless talks.
90- Adab al-Mafrad, Ch.: Useless talk.
91- Muwatta Imam Malik - Kitab al-Jame`, Ch.: On talking carefully.
92- Muwatta Imam Malik - Kitab al-Jame`, Ch.: The sin of the tongue.
93- Sunan Abu Dawud - Kitab al-`Ilm, Ch.: Repetition of a Tradition.
94- Sunan Abu Dawud - Kitab al-`Ilm, Ch.: Quick narration of Traditions.
95- Sunan Abu Dawud - Kitab al-Adab, Ch.: The manner of speech.
96- Sunan Abu Dawud - Kitab al-Adab, Ch.: Eloquence.
97- Sunan Abu Dawud - Kitab al-Adab, Ch.: Eloquence.
98- Adab al-Mafrad.

ETIQUETTE AND MANNERS OF GOING OUT AND WALKING:

99- Jame` Tirmidhi - Kitab al-Asti'dhan, Ch.: Woman should not use perfume when going out.
100- Sunan Abu Dawud - Kitab al-Adab, Ch.: The walking of women with men in the road.
101- Sahih Muslim - Kitab al-Salat, Ch.: Desirability of going to Prayer with dignity and tranquillity.
102- Sunan Abu Dawud - Kitab al-Libas, Ch.: Wearing Sandals.
103- Sunan Abu Dawud - Kitab al-Libas, Ch.: Wearing Sandals.
104- Jame` Tirmidhi - Kitab al-Libas, Ch.: Pertaining to the wearing of one shoe.

ETIQUETTE AND MANNERS OF TRAVELLING:

105- Sunan Abu Dawud - Kitab al-Jihad, Ch.: Supplication at the time of saying Farewell to a man.
106- Sunan Abu Dawud - Kitab al-Jihad, Ch.: Travelling in early hours of the day.
107- Sunan Abu Dawud - Kitab al-Jihad, Ch.: On a man who travels alone.
108- Sunan Abu Dawud - Kitab al-Jihad, Ch.: The company of travellers should appoint one of them as their commander.
109- Sunan Abu Dawud - Kitab al-Jihad, Ch.: On coming to one's

family during the night after returning from a journey.

110- Sunan Abu Dawud - Kitab al-Jihad, Ch.: Reception of a traveller when he returns from a journey.

111- Sunan Abu Dawud - Kitab al-Jihad, Ch.: Travelling by night.

112- Sahih Muslim - Kitab al-Imara, Ch.: Keeping the good of animal in view.

113- Sahih Muslim - Kitab al-Imara, Ch.: Travelling is a tortuous experience.

ETIQUETTE AND MANNERS OF SLEEPING:

114- Sahih Bukhari - Kitab al-Nikah, Ch.: The wife has a right over the husband.

115- Sunan Abu Dawud - Kitab al-Adab, Ch.: Prohibition of talking after Night Prayer.

116- Sunan Abu Dawud - Kitab al-Adab, Ch.: What should a man say when going to sleep.

117- Sunan Abu Dawud - Kitab al-Adab, Ch.: Sleeping on the roof of a house with no stone palisade.

118- Sunan Abu Dawud - Kitab al-Adab, Ch.: Sleeping in the state of purification.

119- Sunan Abu Dawud - Kitab al-Adab, Ch.: On a man who lies on his stomach.

120- Jame` Tirmidhi - Kitab al-Asti'dhan, Ch.: Lying on the back and putting one leg over the other.

121- Sahih Bukhari - Kitab al-Asti'dhan, Ch.: Lying flat on the back.

122- Sahih Bukhari - Kitab al-Asti'dhan, Ch.: Fires and lamps in a house at bed time.

123- Sunan Abu Dawud - Kitab al-Adab, Ch.: What should a man say when going to sleep, and in the morning.

ETIQUETTE AND MANNERS OF DRESSING:

124- Jame` Tirmidhi - Kitab al-Asti'dhan, Ch.: On covering nakedness.

125- Jame` Tirmidhi - Kitab al-Asti'dhan, Ch.: Cover nakedness at the time of sexual intercourse.

126- Sahih Muslim - Kitab al-Tafseer, Ch.: "Adorn yourself at every place of worship."

127- Ruh al-Ma`ani - See explanation of the quoted verse.

128- Sunan Abu Dawud - Kitab al-Libas, Ch.: How much beauty can a woman display?

129- Note: All these hadiths are in Kitab al-Libas of Sahihs.

ETIQUETTE AND MANNERS OF HAPPINESS:

130- Sunan Abu Dawud - Kitab al-Jihad, Ch.: Prostration in Gratitude.

131- Sahih Bukhari - Kitab al-Maghazi, Ch.:`...the three person who were left behind.'

132- Sunan Abu Dawud - Kitab al-At`imah, Ch.: Entertainment after returning from journey.

133- Sunan Abu Dawud - Kitab al-Jihad, Ch.: Reception of a traveller when he returns from a journey.

134- Jame` Tirmidhi - Kitab al-Nikah, Ch.: Announcement of Nikah.

135- Sahih Bukhari - Kitab al-Nikah, Ch.: Beating the tambourine during the Nikah.

136- Sahih Bukhari - Kitab al-Nikah, Ch.: The woman who present the bride to the bridegroom.

137- Nasai, Ch.: Amusement and singing at wedding.

138- Sunan Abu Dawud - Kitab al-Nikah, Ch.: What should be said to a bridegroom after his marriage.

139- Sahih Bukhari - Kitab al-Nikah, Ch.: Give a wedding banquet even with one sheep.

140- Sahih Bukhari - Kitab al-Nikah, Ch.: Give a wedding banquet even with one sheep.

141- Nasai - Kitab al-Salat.

142- Sahih Bukhari - Kitab al-Eidain, Ch.: Legal way of the celebrations on both `Eid Festivals.

143- Note: Singing is allowed, provided the contents of the song are moral and permissible.

144- Sahih Bukhari - Kitab al-Eidain, Ch.: A display of spears and shields on `Eid Festival day.

145- Ibn Majah - Kitab al-Salat, Ch.: Entertainments on `Eid Day.

146- Sharah Ma`ani al-Athar Tahawi.

ETIQUETTE AND MANNERS OF MOURNING:

147- Sahih Bukhari - Kitab al-Jana'iz, Ch.: He who tears his clothes is not from us.

148- Sahih Bukhari - Kitab al-Jana'iz, Ch.: Looking sad when afflicted with a calamity.

149- Jame` Tirmidhi - Tafseer Sura al-Mumtahana V. 12.

150- Jame` Tirmidhi - Kitab al-Jana'iz, Ch.: Dislike of Announcement of Death.

151- Sunan Abu Dawud - Kitab al-Jana'iz, Ch.: Carrying fire with a bier.

152- Asad al-Ghabah - Printed in Egypt.

family during the night after returning from a journey.

110- Sunan Abu Dawud - Kitab al-Jihad, Ch.: Reception of a traveller when he returns from a journey.

111- Sunan Abu Dawud - Kitab al-Jihad, Ch.: Travelling by night.

112- Sahih Muslim - Kitab al-Imara, Ch.: Keeping the good of animal in view.

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ETIQUETTE AND MANNERS OF SLEEPING:

114- Sahih Bukhari - Kitab al-Nikah, Ch.: The wife has a right over the husband.

115- Sunan Abu Dawud - Kitab al-Adab, Ch.: Prohibition of talking after Night Prayer.

116- Sunan Abu Dawud - Kitab al-Adab, Ch.: What should a man say when going to sleep.

117- Sunan Abu Dawud - Kitab al-Adab, Ch.: Sleeping on the roof of a house with no stone palisade.

118- Sunan Abu Dawud - Kitab al-Adab, Ch.: Sleeping in the state of purification.

119- Sunan Abu Dawud - Kitab al-Adab, Ch.: On a man who lies on his stomach.

120- Jame` Tirmidhi - Kitab al-Asti'dhan, Ch.: Lying on the back and putting one leg over the other.

121- Sahih Bukhari - Kitab al-Asti'dhan, Ch.: Lying flat on the back.

122- Sahih Bukhari - Kitab al-Asti'dhan, Ch.: Fires and lamps in a house at bed time.

123- Sunan Abu Dawud - Kitab al-Adab, Ch.: What should a man say when going to sleep, and in the morning.

ETIQUETTE AND MANNERS OF DRESSING:

124- Jame` Tirmidhi - Kitab al-Asti'dhan, Ch.: On covering nakedness.

125- Jame` Tirmidhi - Kitab al-Asti'dhan, Ch.: Cover nakedness at the time of sexual intercourse.

126- Sahih Muslim - Kitab al-Tafseer, Ch.: "Adorn yourself at every place of worship."

127- Ruh al-Ma`ani - See explanation of the quoted verse.

128- Sunan Abu Dawud - Kitab al-Libas, Ch.: How much beauty can a woman display?

129- Note: All these hadiths are in Kitab al-Libas of Sahihs.

ETIQUETTE AND MANNERS OF HAPPINESS:

130- Sunan Abu Dawud - Kitab al-Jihad, Ch.: Prostration in Gratitude.

131- Sahih Bukhari - Kitab al-Maghazi, Ch.:`...the three person who were left behind.'

132- Sunan Abu Dawud - Kitab al-At`imah, Ch.: Entertainment after returning from journey.

133- Sunan Abu Dawud - Kitab al-Jihad, Ch.: Reception of a traveller when he returns from a journey.

134- Jame` Tirmidhi - Kitab al-Nikah, Ch.: Announcement of Nikah.

135- Sahih Bukhari - Kitab al-Nikah, Ch.: Beating the tambourine during the Nikah.

136- Sahih Bukhari - Kitab al-Nikah, Ch.: The woman who present the bride to the bridegroom.

137- Nasai, Ch.: Amusement and singing at wedding.

138- Sunan Abu Dawud - Kitab al-Nikah, Ch.: What should be said to a bridegroom after his marriage.

139- Sahih Bukhari - Kitab al-Nikah, Ch.: Give a wedding banquet even with one sheep.

140- Sahih Bukhari - Kitab al-Nikah, Ch.: Give a wedding banquet even with one sheep.

141- Nasai - Kitab al-Salat.

142- Sahih Bukhari - Kitab al-Eidain, Ch.: Legal way of the celebrations on both `Eid Festivals.

143- Note: Singing is allowed, provided the contents of the song are moral and permissible.

144- Sahih Bukhari - Kitab al-Eidain, Ch.: A display of spears and shields on `Eid Festival day.

145- Ibn Majah - Kitab al-Salat, Ch.: Entertainments on `Eid Day.

146- Sharah Ma`ani al-Athar Tahawi.

ETIQUETTE AND MANNERS OF MOURNING:

147- Sahih Bukhari - Kitab al-Jana'iz, Ch.: He who tears his clothes is not from us.

148- Sahih Bukhari - Kitab al-Jana'iz, Ch.: Looking sad when afflicted with a calamity.

149- Jame` Tirmidhi - Tafseer Sura al-Mumtahana V. 12.

150- Jame` Tirmidhi - Kitab al-Jana'iz, Ch.: Dislike of Announcement of Death.

151- Sunan Abu Dawud - Kitab al-Jana'iz, Ch.: Carrying fire with a bier.

152- Asad al-Ghabah - Printed in Egypt.

153- Ibn Majah - Kitab al-Jana'iz, Ch.: Wearing special clothes for mourning when going with bier.
154- Jame` Tirmidhi - Kitab al-Talaq, Ch.: Period of `Iddah of a widow.
155- Sahih Muslim - Kitab al- Fada'il, Ch.: The mercy and tenderness shown by the ProphetP towards children and his family....
156- Fath-al-Bari Vol. III.
157- Sunan Abu Dawud - Kitab al-Jana'iz, Ch.: To prepare food for the people who suffered the calamity of death of their relative.
158- Sunan Abu Dawud - Kitab al-Jana'iz, Ch.: To show endurance when one is struck with an affliction.

MISCELLANEOUS ETIQUETTE AND MANNERS:

159- Jame` Tirmidhi - Kitab al-Asti'dhan, Ch.: Allah likes sneezing but
dislikes yawning.
160- Sunan Abu Dawud - Kitab al-Adab, Ch.: Yawning.
161- Hujjatullah al-Baligha.
162- Jame` Tirmidhi - Kitab al-Asti'dhan, Ch.: Allah likes sneezing but
dislikes yawning.
163- Jame` Tirmidhi - Kitab al-Asti'dhan, Ch.: Allah likes sneezing but
dislikes yawning.
164- Sunan Abu Dawud - Kitab al-Adab, Ch.: Response to the one who sneezes.
165- Sunan Abu Dawud - Kitab al-Adab, Ch.: Sneezing.
166- Fath-al-Bari Vol. X.
167- Jame` Tirmidhi.
168- Hujjatullah al-Baligha.
169- Note: Experts of Jurisprudence have mentioned them under the terms of Sunan al-Huda and Sunan al-Zawaid.
170- Note: The ProphetP has eaten meat after cutting it with knife.

Maulana Muhammad Taqi Usmani's appreciation of the book

One of the basic functions entrusted to the Prophet ﷺ was to purify his ummah. It is the purification of their inner qualities that is reflected in their moral qualities that is reflected in their moral attitude. Purification is sincerity of intention and ikhlas, absence of which renders all worship to a nullity.

Muslim scholars have developed a separate science, Ilm Al-Akhlaq. It relates to inner qualities of heart which govern the outword attitude.

The present book discusses the teachings of the Prophet ﷺ or this aspect of life. It is the sixth volume of Allama Sayyid Sulayman Nadvi's Sirat un Nabi. The author and his book need o introduction to the urdu knowing Muslims. His work is widely read by them and known to them. We should be grateful to Dr. Rizwanuudin Haji Muhammad Aslam for rendering it into English. This volume is dedicated to the moral and ethical teachings of the Prophet ﷺ and it helps the reader know the basic Moral qualities a practicing Muslim should possess.

May Allah make this book beneficial to the Muslims and bless its author, translators and publishers with His approval.